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Index Supplement to the Notes and Queries, with No. 108, Jan. 21, 1882.

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LONDON, SATURDAY, JULY 2, 1881.

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ETON COLLEGE LIBRARY.

(*Continued from* 6th S. iii. 502.)

Travels and Voyages.—These are very numerous. We will first mention two early pilgrimages to the Holy Land. (1) *Descritione del Viaggio al Santo Sepulchro di Hierusaleme et al Monte Sinay*, Milan, 1491, a small 4to., with broad margins, with no title-page. (2) Bartholomæus a Saligniaco (Solingen in Rhenish Prussia), *Itinerarium Terræ Sanctæ*, Leyden, 1525, small 8vo. Both these books are very beautifully printed in gothic type. There are some other similar accounts of pilgrimages, with maps and plans. Benzoni's *Historia del Mondo Nuovo*, Venice, 1572, has some curious woodcuts, representing the sugar-cane, the mines, the mode of living of the Indians, &c. It also contains one of the earliest descriptions of tobacco. There are many such books, mostly translations from the Spanish. It must suffice to mention *La Preclara Narratione di Ferdinando Cortese*, &c., a long title in a triangular form, Venice, 1524, 4to., and Bartholomæus de las Casas's, the Spanish missionary, *Crudelitates Hispanorum*, with fearfully vivid illustrations of the tortures inflicted by the Spaniards, by Theodore and Israel de Bry, Frankfort, 1614. We have also *Peregrinationes in Indiam Occidentalem et Orientalem*, Frankfort, 1598, 4 vols. fol., edited by De Bry and Merian, with plates. Marco Polo's travels are included in the second volume of the *Navigationi e Viaggi* of the Venetian adventurer and scholar Ramusio, of whose 3 vols. fol. (Venice, Giunti, 1563, 1574, 1556) there is a handsome set. The Latin version is also in Grynæus, *Novus Orbis Regionum*, &c., Basle, 1555, as well as in Muller's *Paulus Venetus de Regn. Orient.*, together with Haythonus (the Armenian Prince Hatto) *De Tartaris* and Mullerus *De Cathaia*. This quarto (Brandenburgh, 1671), of which there are duplicate copies, has a curious frontispiece facing the title-page. Three Spanish works claim a notice before we pass on to the contributions of our own countrymen to this branch of literature. (*a*) Garcilasso de la Vega, *Del Origin de los Yncas*, Lisbon, 1609. (*b*) His *Historia General del Peru*, Cordova, 1619. Even in Spain these folios are said to be scarce. (*c*) *Diario de los Capitanes Nodales*, Madrid, 1621. This quarto has a MS. note in the beginning, stating that it is "in truth most extremely rare." It is in beautiful condition, and contains the wood engraving of the interesting chart of the Straits of Magalhaens. This is wanting in the copy in the British Museum, the only other known to be in England.

Of our English writers on travel we notice these works of Hakluyt. The *Principal Navigations*, &c., London, 1599, in gothic type. This contains the best map published in the sixteenth century. His *Historie of the W. Indies*, "published in Latin by Mr. Hakluyt and translated into English by M. Lok, Gent," printed for A. Hebb, London, *sine anno*. With this are *Discoveries*, &c., translated from the Portuguese of Galvano by R. Hakluyt, 1601, in black letter. The next in order of time as well as of publication is Coryat's *Crudities hastily gobled up in Five Moneths Travells in France, Savoy*, &c., 1611, 4to. The title and frontispiece sufficiently indicate the eccentricity of this unwearied traveller, who in the following year made a much more extended journey to the East, and died at Surat, as mentioned by Terry in his *Voyage*, 1655, which is here. In this copy of Coryat numerous good plates have been inserted. Of Purchas's *Pilgrimes and Pilgrimage* there is a fine set in 5 folios, 1625. Purchas, like Hakluyt, was a clergyman with a passion for geographical studies. Lithgow's *Rare Adventures and Painfull Peregrinations*, &c., is a curiosity. The date has been cut off in binding, but probably it is one of the early quartos, 1611 or 1645. Smith's *History of Virginia*, which he visited in 1584–1623, is one of the best of this class of writings. This fine folio, in pale green morocco, was once in the possession of James I., of whom, as well as of Charles I. when Prince of Wales and of Elizabeth there are portraits in the frontispiece. On the later voluminous collections of travels our space forbids us to dwell.

The *Description of England*, by Paul Hentzner, may be here mentioned. The Latin edition, Nürnberg, 1629 (perhaps there are but four or five copies of this in England), and two copies of the Strawberry Hill edition, 1757, with the Latin and English on opposite pages, are here. Only 220 copies were issued of this impression, which is on delicate paper and in a fine type. The book formed part of an itinerary through Germany, England, France, and Italy. Hentzner was a travelling tutor to a young German nobleman, and they visited England in 1598. His description of Queen Elizabeth at Greenwich is worth quoting: "Very majestic, her Face oblong, fair, but wrinkled; her Eyes small, yet black and pleasant, her Nose a little hooked, her Lips narrow, and her Teeth black (a defect the English seem subject to from their too great use of Sugar). She wore false hair and that red." There is an interesting collection of plates inserted in one of these copies. He visits Eton and Windsor. At the latter place he confounds the Winchester Tower with the Round Tower, and makes a more curious mistake in speaking of the Wolsey Chapel, where he was shown the preparations made by Cardinal Wolsey, "who was afterwards capitally punished." Horace Walpole remarks that it was a strange blunder to be made, so near the time, about so remarkable a person, unless he concluded that whoever displeased Henry VIII. was of course put to death. Jodocus Sincerus, the author of another of these itineraries, Amst., 1655, 12mo., shows that he, too, was not free from credulity or liability to mistake. At Westminster a stone is pointed out to him, "in quo *Abraham* quieverat, cum dormiente (*sic*) appareret visio angelorum descendentium ex cælo." The book is illustrated by a score of very clear plates, representing London and the chief cities of France and Belgium.

With a few early works on natural science this portion of our subject may close. One of the first is the *De re Metallicâ* (Froben, Basle, 1561), by Agricola, the first mineralogist who appeared after the revival of the science in Europe. This fine folio contains many large and interesting woodcuts. Of Conrad Gesner's *History of Animals*, the basis of all modern zoology, there are two sets. The best is that in three folio volumes, 1558, 1586, 1602, Frankfort. There is a complete set, which is rarely met with, in 12 vols., 1674, of Aldovrandus, a professor of natural history at Bologna, (*ob.* 1605). He represents the zoological knowledge of the sixteenth century.

Ray, Grew (the discoverer of the sexual system in plants), Malpighi, and many other seventeenth century writers are here. Of the earliest medical authorities, Vesalius, the Dutch anatomist, is the only one that need be noticed. He was the first to give a complete description of the human body, with designs, which at the time were ascribed to Titian. The *Compendiosa totius Anatomiæ Delineatio ære exarata*, per Thomam Geminum, Londini, 1545, is an interesting folio with a very elaborate frontispiece. The volume is embellished with forty large copper-plate cuts, supposed to have been the first rolling-press work done in England. FRANCIS ST. JOHN THACKERAY.

Eton College.

(*To be continued.*)

SHAKESPEARIANA.

BOTTOM: "MIDS. N. DREAM," III. i.—Drake, vol. ii. p. 351, says that the idea of fixing an ass's nowl on Bottom was most probably taken from Reg. Scot, who, at p. 315 of his *Discoueric of Witchcraft*, gives us a very curious receipt:—

"Cut off the head of a horsse or an asse (before they be dead), otherwise the vertue or strength thereof will be lesse effectuall, and make an earthen vessell of fit capacitie to conteine the same.....beate the haire into powder, and mingle the same with the oile; and annoint the heads of the standers by, and they shall seeme to haue horsses or asses heads."

It may be so, but I rather think that a previous passage (bk. v. chap. v. p. 76 of 2nd ed.) gave the first and greater foundation for Shakespeare's imagination to work upon. "The body of man is subject to.....sicknesses and infirmities whereunto an asses body is not inclined; and man's body must be fed with bread, &c., and not with hay. *Bodins* asse-headed man must either eat hay or nothing; as appeareth by the story." There are two reasons for thus thinking. (1) Shakespeare must, I think, have been struck—as I at once was when only reading it casually—with the discrepancy that Bodin's English sailor was at Salamis, as told in the story given four pages before, and as told in the sentences preceding and succeeding the ass-headed clause, turned into an ass complete—body, hoofs, and tail. (2) Because the contrast drawn between eating bread, &c., and eating hay was in its turn very likely to have suggested Bottom's "Methinks I have a great desire to a bottle of hay: good hay, sweet hay hath no fellow."

It may be added that "ass-headed" is not in Bodin; also, that both passages from Scot, especially that quoted by Drake, show that Shakespeare here introduced no unknown creature of his imagination, but brought before his audiences one which they had known by report. It was not the creature so much as its walking and talking as set forth that made it supremely ridiculous.

BR. NICHOLSON.

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P.S.—It may interest some of the readers of "N. & Q." to know that it is my wish to reprint Scot by subscription.

COMETS.

The appearance of a comet in days gone by, apart from its astronomical interest, was regarded with extravagant terror, and made the subject of the most fanciful speculations. Indeed, judging from what historians tell us, no more alarming portent could possibly present itself, the vulgar mind investing it with the most mysterious significance. Hence, from the earliest times, superstitious fancy has associated these curious phenomena of our solar system with sundry events of mundane importance. Thus, Suetonius relates that a blazing star appeared for seven days in succession, during the celebration of games instituted by Augustus in honour of Julius. According to the common people this comet indicated his reception among the gods; and to mark the significance that was attached to what was considered a supernatural occurrence, his statues were ornamented with its figure, and medals were struck with a representation of it. It is possible that Shakspeare had this event in his mind when he wrote the following passage in *Julius Cæsar*, II. ii.:

"When beggars die, there are no comets seen;
The heavens themselves blaze forth the death of princes."

Pliny narrates that a comet appeared before the death of Claudius, and when Mithridates was born one is reported to have appeared with a disc as large as that of the sun. Referring, however, to modern times, it may be remembered that the appearance of Halley's comet in 1456, just as the Turks had become masters of Constantinople, and threatened an advance into Europe, was regarded with a widespread superstitious dread, and to the "Ave Maria" was added the supplication, "Lord, save us from the devil, the Turk, and the comet." The supposed portentousness of the event was further magnified by the occurrence of a lunar eclipse at Constantinople. Again, the Great Plague of London was attributed by many to the comet which appeared in the spring of that year. A correspondent of Chambers's *Book of Days* (ii. 584), enumerating the superstitious notions connected with comets, tells us that "when Lima and Callao were destroyed by an earthquake in 1746, the disaster was attributed to a small comet." Comets are also supposed to bring warmth, sunshine, and fruitfulness. The wine of the comet year, 1858, is still preferred to that of almost any other vintage. T. F. Thiselton Dyer.

An Unpublished Letter of Montrose, 1638.—The Marquis of Hamilton, the Royal Commissioner in Scotland, returned to Edinburgh Sept. 15, 1638, with a plan to supersede the National Covenant which had been set on foot in preceding February, and which Montrose had [illegible] of the first to sign. The Commissioner, [illegible] Council in Scotland, and the whole nation were to subscribe the old Confession of Faith of July, 1580. It was the proclamation to this effect which drew forth the protestation of the Covenanters, led by Montrose. Their protest was so effective that in October Sir Thomas Hope, Lord Advocate, advised Hamilton to acquaint the king before proceeding further in urging subscription. The Assembly met November 21, and ratified the National Covenant. Montrose spent part of July and August in Aberdeen in order to push the National Covenant. Here he was assisted by Patrick Leslie, provost of Aberdeen, and cousin to Lord Rothes, who commended Montrose to him. Moreover "that unctuous dame," Lady Pitsligo, "a rank puritan," who dwelt in the Earl Marischal's close at Aberdeen, gave him her countenance, and so attracted many auditors to the preaching of the Covenanting ministers (see Napier's *Life and Times of Montrose*, 1840, and his *Memoirs of Montrose*, 1856).

Most Loueing freinde I hope our last hes giuen you some small notice of what hes passed heir at this tyme, aluayes since, ther hes beane ane proclamation which we heaue all protested against for raisons which you will receaue togither with the protestation; houseur we think all shall drifft ouer untill the Assembly and pas to our Contentment houbeit, in case any be requyred to subscryue this ould confession which the Commissioner and the Counsell hes signed you will study to imped it so heaueing no forder for the present bot remembring me heartely to all yr goode nibours our fellou labourers I am yr uery assured freind Montrose.

Edinbr 25 septbr 1638.

you will doe me the fauour to cause delyuer this paquett to my Lady pitslygo and if ther come any letters direct to me from hir or any in thos quarters to yr I hope you will send them to Montrose wher they will find me.

[Endorsed] for my Dere loueing freinde patrik Lesly at Aberdeine.

[Three seals in red wax: a heart pierced fesswise by an arrow, and above a cross fitchy between two wings displayed.]

W. C. B.

"De situ Albaniæ."—Inasmuch as it has pleased Her Majesty to bestow on her youngest son, Prince Leopold, chief among the patrons of literary culture in these kingdoms, the ancient title of Duke of Albany, first assumed by the Regent at Scone in 1398, the following passages concerning the situation and shape of Albany, from a work now almost forgotten, entitled *Antiquitates Celto-Normannicæ, containing the Chronicle of Man and the Isles, &c.*, edited by the Rev. James Johnstone, M.A., Rector of Maghera-Cross, and printed at Copenhagen, 1786, p. 135, may be interesting:—

"De situ Albaniæ, quæ in se figuram hominis habet; quomodo fuit primitus in septem Regionibus [*sic*] divisa, quibusque nominibus antiquitus sit vocata, et a quibus inhabitata.—Ex MS. Bibliothecæ Coll. 3120.

"1. Operæ pretium puto mandare memoriæ, qualiter, *Albania*, et a quibus habitatoribus primum habitata,

xv. annorum; anno illo quo *Vilhelmus* Rex
er *Malcolmi* viri honestæ vitæ et virtutis,
cepit.

o enim ista formam et figuram hominis in se
s namque pricipalis ejus, id est, caput est in
in occidentali parte *Scotiæ* supra mare *Hy-*
les vero ejus sunt supra mare *Northwagiæ;*
et deserta de *Arregaithel* capiti et collo homi-
ntur; corpus vero ipsius est mons qui *Mound*
ui a mari occidentali usque ad mare orientale
Brachia autem ejus sunt ipsi montes, qui
otiam ab *Arregaithel*. Latus dexteræ partis
et *Ros* et *Mar* et *Buchan;* crura enim illius
luo principalia et præclara flumina (quæ
de monte prædicto, i.e. *Mound*) quæ vocantur
Quorum unum fluit citra montem, alterum
n mare *Norvegale*. Inter crura hujus homi-
negus et *Moerne* citra montem, et ultra mon-
rræ inter *Spe* et montem.

vero terra a septem fratribus divisa fuit
in septem partes. Quarum pars principalis
cum *Moerne* ab Enegus primogenito fra-
ominata. Secunda autem pars est *Adthe-*
uerin; Pars etiam tertia est *Stradeern* cum
Quarta pars partium est *Fife* cum *Foth-reve.*
pars est *Marr* cum *Buchen*. Sexta autem
et *Ros*. Septima enim pars est *Cathanesia*
m et ultra montem. Quia mons *Mound*
anesiam per medium."

Rerum Hibernicarum Scriptores Veteres
will be found some interesting notes
ent of the kings of Albany in a line from
King of Ireland, and a metrical series
ings from an Irish MS. written about
, formerly at Stowe, vol. i. p. cxxiv.
itled *Regum Hibernorum Albaniæ series*
The great mass of evidence on the sub-
en pp. cxxii. and cxliii. will repay the
the student of history. R. C.

Pp. 64.

The Old and New Interest;
shire Contest. Lond., 8vo., 17

Oxfordshire in an Uproar; o
Oxford, 8vo., no date. Pp. 78.

Mr. Wing refers to the de
shire election of 1754 as re
Magazine; he quotes the i
under which the real names
concealed, but does not give
not the key, I shall have m
it to him, for without it it
that *L. Tarquinius Collati*
Mordaunt (the sixth baron
Mamilius Octavius means
not "the Horace," but his u
Baron Walpole of Wolterto

Sutton, Surrey.

[See "N. & Q.," 5th S. xi

LONDON BOOKSELLERS AN
SIXTEENTH AND SEVENTI
am a little surprised at the
lists of London printers and
appeared in "N. & Q." d
two, and, though I have lon
notes of such matters, I th
plementary list may be of i
readers. My notes, as a ru
people who printed or sold b
Queen Elizabeth or after Ch
I can offer you only a list
begin with A and B. O
shall find leisure:—

Alsop, Bernard, printer.—Pr
bookseller, 1621; Richard Flen

ship with one J. Wright. They published together *A Commentary on Romans XI.*, by Thomas Draxe, of Coventry, 1609.

Bladon, William, bookseller.—At the sign of the Bible in Paul's Churchyard. Published Sherwood's translation of Bede's *Right and Prerogative of Kings*, 1612.

Barnes, John, bookseller.—"At his shop in Christ Church Walk." Published *A Looking Glass for Petitioners*, a sermon by John Newman, of Framlingham, 16mo., 1619.

Bird, Robert, bookseller.—At the sign of the Bible in Cheapside. Published Edmond Jessop's *Discovery of the Errors of the English Anabaptists*, 1623.

Bill, John.—The King's printer.

Badger, Richard, printer.—Printed for Thomas Alchorn.

Burby, Cuthbert, bookseller.—Published Sutton's *Disce Vivere*, "at his shop at the Exchange," 1602.

Bradwood, Melchior, printer.—For Felix Norton, Lady Grimeston's *Miscellanies*, 1604.

Beale, John, printer.—For Henry Featherstone and John Parker, 1618.

Barret, William.—Published Coke's *Censura Quorundam Scriptorum*, &c., 4to., 1614.

Burre, Walter, bookseller.—Published *The Trade's Increase*, 4to., 1615.

Budge, John, bookseller.—Published Sir A. Gorge's *True Transcript*, &c., "at his shop at Britain Burse," 4to., 1611.

Blount, E.—Printed Bryskett's *Discourse of Civil Life*, 4to., 1606.

Bourne, Nicholas, bookseller.—Published *Explanation of the General Epistle of St. Jude*, by Samuel Otes, folio, at his shop at the south entrance of the Royal Exchange, 1633.

Augustus Jessopp, D.D.

"The Blickling Homilies," E. E. Text Society.—Dr. Morris, in the preface to his edition of these Homilies, writes :—

"We find a few Latin words in these Homilies, most of which are to be met with in earlier documents: *cantic*, *templ*, p. 5; *gigant*, p. 9; *mynetere*, p. 71; *ele*, p. 73; *carcern*, p. 85; *bisceop*, *biscep*, *munec*, p. 109; (*heah*) *diacon* (archdeacon), *subdiacon*, p. 109; *reliquium*, p. 127; *munt*, p. 137; *palm* (twig) p. 139; *fic* (*treow*), *Apostol*, p. 155; *engle*, p. 157; *martire*, p. 167; *casere*, p. 179; *tor*, p. 187; *mile*, p. 193; *sealm*, p. 199; *ælmessan* (alms), p. 199; *marmanstán*, p. 203; *papa*, p. 205; *mæssepreost*, p. 207; *gecristnod*, p. 215; *mynster*, p. 217; *fefor*, p. 217."

"*Pegn* is the ordinary word for 'disciple,' but *discipul* for 'discipuli' occurs on p. 277. *Ceaster* is applied to a city, while the native *wic* is used with reference to a mean village, see p. 77."

Such lists are so useful that I hope you will find room for this ; and, if so, may I beg space to supply some missing words? My list had been made before the preface, &c., appeared.

Cherubine, p. 141 ; *deofol*, p. 1 (*deofollican*, p. 137 ; *deofol*-sercum, p. 173 ; *deofol*-geldum, pp. 201, 221) ; *gim*, pp. 11, 195 ; *lawere* (=laurel, bay), p. 169 ; *lilian*, p. 7 ; *nardus*, p. 73 ; *non*-tide (=three o'clock), p. 47 ; *olfenda* (of camel's hair), p. 169 ; *porticas*, pp. 125, 207 ; *rosan*, p. 7 ; *sacerda*, pp. 77, 153, 177 ; *spica*, p. 73 ; *strœte*, p. 189 ; *tunecan*, p. 169 ; *turturan*, p. 23 ; *ymen* (=hymns), pp. 147, 151. The more doubtful words *cyrican*, pp. 41, 207, *fæmne*, passim ; *eosol*, pp. 69, 71, also occur. I have not added proper names, but *Catacumbe*, p. 193, which is used as a proper name, deserves to be inserted.

There are traces of the use of Latin and English words synonymously, as *cantice*, p. 5, and sange, p. 45 ; *sealm*-sange, p. 199, and lof-sangas, p. 201 ; *ceaster* and burh, p. 77, of Jerusalem ; heah *munt* and heáh dune, pp. 33, 93 ; *strœte*, p. 189, and wege, p. 193. The Latin words form compounds, as *ælmes*-dædum, p. 37 ; *bisceop*-hade, p. 219 ; heah-*diaconas*, p. 109 ; heah-*englum*, p. 25 ; *mæsse*-dagum, p. 47 ; *munuc*-life, p. 213 ; *non*-tide, p. 47 ; *sealm*-sceop, p. 55 ; *pap*-seld, p. 205 ; *palm*-twig, p. 137 ; *ceaster*-wíc, p. 69 ; *ceaster*-ware, p. 71 ; *fefor*-adle, p. 209. I have counted Greek and Hebrew words taken through Latin as Latin words, and I have usually given the exact form which first occurs. I have not added references to Dr. Morris's list, but many of the words occur more than once. O. W. Tancock.

Old Southwark : the Taylor Family. 1629.—The following notes of an Inquisition in Lunacy may be of interest as giving the names of some of the old inns in Southwark in the early part of the seventeenth century, and as supplying some information relative to the Taylor family of that place.

On Oct. 14, 5 Charles (1629), an Inquisition in Lunacy was taken by which it was returned that John Taylor, gentleman, a lunatic, was seised of a messuage, tenement, or burgage in Shipyorde, in or by Long Southwark, in the county of Surrey, commonly called the sign of the Ship, and of a messuage, tenement, or burgage in or by Shipyorde aforesaid called the sign of the Connye, and all houses, buildings, shops, &c., respectively being in the separate occupations of Robert Chambers, William Radeye, William Monke, Joseph Wall, and Daniel Monster, and of different other messuages, &c., in Shipyorde aforesaid, and that John Taylor, jun., his son, was at the date of taking this inquisition of the age of one year one month and thirteen days. This John Taylor (prior to his lunacy) married Elizabeth, daughter of Matthew Maynwaring, of Nantwich, co. Chester, gent., and by an indenture after marriage, dated Dec. 1, 4 Charles (1628), covenanted with Roger Wilbraham, of Derfold, co. Chester, Esq., Richard Mynshull, of Nantwich, gent., and Thomas Maynwaring, son and heir apparent of the said Matthew Maynwaring, to settle the said premises to the following uses, to himself for life, then to Elizabeth, his wife, for her life, remainder to the use of John Taylor, his son and heir in tail male, with successive remainders to his second, third, fourth sons, &c., in tail male. He was so seised, and on March 20, 4 Charles (1629), became a lunatic.

J. P. Earwaker.

Penarn, Abergele, N. Wales.

Cave's *Parliamentary Register*. It
tted that this suggestion has not been
d still more that Part II. should be
a grievous omission, which has been
verlooked in the press. The list of
of the United Kingdom, 1801-1874,
with the names of the members re-
Gloucestershire in 1865, for p. 464
y pp. 643-692, containing the names
nbers from 1695 to 1800. P. 692 is
p. 521, which begins with the Par-
otland of 1462. It was not, as I had
, that the binder had transposed the
643-692 appear again in their proper
pp. 465-520 are missing altogether.
nission in a Parliamentary Return of
torical interest is not creditable, and
romptly remedied. TEWARS.

HIRE CUSTOM.—The following extract
. *James's Gazette* of June 22, 1881,
ace in the columns of "N. & Q.":—

case came before the Clitheroe magis-
y. Once a year the villages of Chipping
e ceremony of electing, as an imaginary
n who has distinguished himself by getting
He is placed upon a chair, and a proces-
by two intoxicated cornet-players, and
firearms, and painted sticks, is formed.
mmoned two men for taking part in the
was likely to create a disturbance. The
wever, dismissed, and one of the magis-
that he 'approved of these old customs.'"

T. F. THISELTON DYER.

AND HIS DICTIONARY.—The follow-
, which I have cut from the *Leeds*
June 7, is worth preserving in

Boston, Boston, Bost
Thou hast naught to
But a grand sluice an
A proud, conceited, ig
And a coast where so

SEVEN GENERATIONS.—
I met an old man and a
day's work; the man, a
grandfather to the boy,
not let them pass without
that few people live to
children—fewer still live
to go to work for their li
are they spared in strengt
them. In further conv
told me that he well reme
mother, who was buried
ninety-three, when he fo
the funeral being impresse
the fact that the service w
lantern on a dark winter
old workman has thus see

Selmeston.

THE KNEBWORTH REG

"Fragments of an ancient
worth, consisting of 36 leaves
waste papers in a private
headed, 'A booke, or regist
teninges, Maryages, and Bur
Knebworthe,' from 29 Sept.,
Churchwardens' accounts fro

In looking over the appen
of the Royal Historical M
p. 367, I noted the abo
collection of 178 volumes

was in *black*, instead of wearing a white muslin robe, as, for artistic effect, he has represented her."

JAYDEE.

ULTRA-CENTENARIANISM.—It may possibly be a matter of interest to MR. THOMS and other of your readers to learn that there is an old lady residing at Crumpsall, near Manchester, who on the 10th of June reached the extraordinary age of one hundred and seven years. This venerable lady, Mrs. Jane Pinkerton, was born north of the Tweed on the 10th of June, 1774, in very humble circumstances, and migrated to England when a young woman. She has a very vivid recollection of the events that occurred during the memorable period commencing with the French Revolution and terminating with the battle of Waterloo, and it is her chief delight to recount to her many visitors her reminiscences of eighty and ninety years ago.

JOSEPH BROWN.

Manchester.

APPLE-SCOOPS.—Some fifty or sixty years ago apple-scoops made out of bone were in general use, and were even placed on the dessert table with dishes of apples, as crackers are with nuts. Clare, the Northamptonshire poet, notices this in his *Shepherd's Calendar*:—

"Some spent the hour in leisure's pleasant toil,
Making their apple-scoops of bone the while."

But the fashion has changed, and it is now rare to meet with one of the old bone scoops, and still more rare to see any person scooping an apple in the good old-fashioned way that took out the sweet pulp.

EDWIN LEES, F.L.S.

Worcester.

DIVERSITY OF SCHOOL PUNISHMENTS.—MR. PICKFORD mentions (6th S. iii. 478) that a schoolboy at Eton in the time of the Plague was whipped for not smoking. Curiously enough, within the last month I heard at Eton that a boy has just been sent away, or rather expelled, from the Charterhouse, his only offence being that he was found smoking.

"Ille crucem sceleris pretium tulit, hic diadema."

MUS URBANUS.

THE COMET: SHAKSPEARE.—

"*K. Hen.* By being seldom seen, I could not stir,
But, like a comet, I was wonder'd at:
That men would tell their children, 'This is he';
Others would say—'Where? which is Bolingbroke?'"

1 *King Henry IV.*, III. ii.

It may be interesting to note that a brilliant comet was seen in 1402, the year in which the action of this play commences.

W. D. PARISH.

Selmeston.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

ANCIENT KALENDARS.—Can any of your readers explain the meaning of a capital S which is prefixed to seventy-seven minor festivals in the calendar of the Leofric Missal, *c.* A.D. 970? I append a list of the thirty-four days so marked out of a total of one hundred and thirteen festivals in the first six months:—

Jan. 2, Genovefa; 13, Oct. of the Epiphany; 14, Felix; 16, Marcellus; 18, Prisca; 20, Sebastian; 21, Agnes; 22, Vincent; 24, Babillus; 25, Conv. of St. Paul; 28, Oct. of St. Agnes.

February 5, Agatha; 14, Valentine; 22, Cathedra Petri.

March 9, XL Milites.

April 14, Tiburtius; 23, George; 24, Mellitus; 28, Vitalis.

May 6, St. John, ante Port Lat.; 10, Gordian; 12, Nereus; 13, Eccles. B.M.V.; 14, Victor; 19, Potentiana; 25, Urban.

June 2, Marcellinus; 9, Primus; 12, Basilides; 18, Marcus; 19, Gervasius; 23, Etheldreda; 26, John; 28, Fabian.

In the same perpendicular line with the S a capital F, evidently for Festum, is prefixed to thirty-three festivals, almost exclusively connected with our Lord, the B.V.M., and the apostles. Both the F and the S are ornamented with a middle point on either side (·F· ·S·). The only other calendar which I have seen where a similar arrangement exists throughout is in Cott. MS., Jul. A. vi., where almost exactly the same days are selected for both marks as in the Leofric Missal. The same arrangement occurs in Tib. B. v., but has been carried out for January only.

F. E. WARREN.

St. John's College, Oxford.

"A CREATURE OF CHRIST."—This epithet occurs frequently in the sixteenth century register of burials of children at Kidderminster. What is its exact meaning? It appears to be added only in those cases in which no Christian name is given; but I will not be certain of this, not having had time to go carefully through the volume.

J. O. H.-P.

WILLIAM OF WYKEHAM.—Is there any evidence to prove that William of Wykeham's coffin has not been opened, as those of so many bishops in Winchester Cathedral have been at various times? I have a very good reason for asking this.

E. S. DODGSON.

Pitney House, Yeovil.

"INLAND."—I heard this word used to-day in a sense that is new to me, and I shall be glad if any of your readers will tell me whether it is known to

s of North Yorkshire.—Can any of
rs refer me to a pedigree of this line
? They were connected, I apprehend,
croopes of Danby, the Bells of Thirsk,
s of Elemore, such connexion arising
narriages by wealthy heiresses of the
nyers into those families.

Eboracum.

wing references in Marshall's *Genealogist's*
Conyers," may be of use :—Foster's *Visita-*
rkshire, 71, 164, 244, 508; Surtees Soc.,
xli. 48; Whitaker's *Richmondshire*, ii. 42;
veland, 49, 330, 439; Ord's *Cleveland*, 555;
ded Gentry, second edit.]

es Luttrell or Loterel, died Feb.
VI. (Rot. Pat. 9 Edw. IV., Part 2),
wife Elizabeth surviving, who made
1475 that she was not an alien, but
eter, and was wife to the said James
29, 39 Hen. VI., till his death. (*Ib.*,
., Part 1.) Of what family was Eliza-
iow came Sir James to be in possession
Castle, co. Somerset, which "came to
ith all lands held by James Loterell,
., 9 Edw. IV., Part 2)?

Hermentrude.

orgia Gazette."—This paper began
is not in the British Museum, nor are
umbers in the library of the Historical
vannah. W. Stephens wrote a journal
r of occurrences in Georgia; it is in
s. The third volume is not at the
eum. Does any one know if these
is third volume exist in England?

iubelfest . 1717 . 31 .
shall be glad of any in
medal. It is very rude
is partly double struck.
life does it refer? W.

79, Carlton Hill, N.W.

An Epitaph.—Who
following epitaph?—

"Underneath th
As much virtu
Which in life
To as much be

This beautiful epitaph o
near Edinburgh, but I
that I have read it in
English poets. Some p
to Ben Jonson, but th
that it formed part of th
on the Countess of Pemb

The Seymour Crest.
the discrepancy, in the bl
the Seymour crest, betw
and other writers?—

Guillim.—Out of a cro
herself, all proper.

Collins.—Out of a duc
in flames proper, with wi

Debrett.—Out of a duc
flames proper.

Mrs. Bury Pallisser.—C
coronet or a phœnix or;
flames proper.

Burke.—Out of a duc
of the last in flames proper
Which blazon of the

and it makes her face glister most damnably; ther's knavery in dawbing, I hold my life, or else this is only female *Pomatum*." It is also in *The Sun's Darling*, written by Ford and Decker, II. i.: "Creature! of a skin soft as *pomatum*, sleek as jelly, white as blanched almonds."

F. C. Birkbeck Terry.

Cardiff.

Robert Burns.—In his letter to Dr. John Moore (Burns's works, Chambers's four-vol. edition, 1856, vol. i. p. 2) Burns writes :—

"I have not the most distant pretentions to assume that character which the pie-coated guardians of escutcheons call a gentleman. When in Edinburgh last winter I got acquainted in the Heralds' office; and looking through that granary of honours I there found almost every name in the kingdom; but for me

'My ancient but ignoble blood
Has swept through scoundrels ever since the flood.'

Gules, Purpure, Argent, &c., quite disowned me."

My query is concerning the two lines Burns gives as a poetical quotation. Were the lines Burns's own, the inverted commas being used to throw readers off the scent, a trick not unknown in authorship? George Inglis.

Edinburgh.

Bishop Dodgson, of Elphin and Raphoe, Eighteenth Century.—Can any one give biographical particulars as to him? He was, I believe, the grandfather of the late Archdeacon Dodgson, who translated Tertullian for the Oxford patristic series. D. N.

Elizabeth, Daughter of John, Marquis of Montacute, and Wife of (1) Thomas, Lord Scrope of Upsall and (2) Sir Henry Wentworth.—Who are the present representatives of the above? If they cannot be ascertained, to what point and how late a date can the pedigree be traced? J. W. Standerwick.

Marriages and Burials of Servants.—I should be glad to know of any early instances of marriage or burial in which the persons married or buried, being servants, are described in the parochial register as such. J. S. A., writing on another subject, has in "N. & Q." supplied a case in point (6th S. iii. 477), namely, that of one Dionysia, servant of John Fabyan, buried in 1625/6. And I have lately found such a case in the Register of Sutton St. James, in Holderness; it is among the burials, and stands thus: "1724, June ye 3, Margret Hunsman, a servant."

A. J. M.

Winhoff's "Landrecht van Averissel."—Will any correspondent, familiar with the bibliography or literary history of the Low Countries, refer me to any notice of Melchior Winhoff, or his essay on the *Landrecht of Oberwesel*? The copy which is before me is a small octavo, "Gedrukt tho Deventer, og Simon Greenberch, anno 1559."

A. O. B.

Authors of Quotations Wanted.—

"Quand on aime, rien n'est frivole,
Un rien afflige, un rien console."

J. P. H.

Replies.

HEREWARD LE WAKE.

(6th S. iii. 368.)

In reply to Mr. Goulton Constable, may I ask, Who was Hereward le Wake? He is the hero of fiction. Of his parentage nothing whatever seems to be known. The name of Wake, or le Wake, which is given by modern writers to Hereward, is taken from the *Chronicle* of John of Peterborough, an author of uncertain date and personality. (Cf. *Chronicon Angliæ Petroburgense*, ed. Giles, London, 1845, pp. 55, 56.) From this *Chronicle* we learn that in A.D. 1069 "died Brand, Abbot of Burgh, and uncle of Hereward le Wake" (p. 55). Brand was succeeded in the abbacy by Turold or Thorold. Mr. Goulton Constable inquires if Thorold, the brother of Godiva, was "the same Thorold who succeeded Brand as Abbot of Peterborough." No. There were two Turolds or Thorolds. Turold the shire-reeve (*vicecomes*), and brother of Lady Godgifu, or Godiva, as modern folks call her, held lands in Lincolnshire, and gave Buchehal to St. Guthlac's Abbey of Crowland for the good of his soul (*Domesday*, f. 346 *b*). Turold the Abbot of Burgh was a monk of Fécamp, who had been made Abbot of Malmesbury by William the Norman; and because he was a very "stern man" he was thence removed by William to Peterborough, when Hereward and his men appeared (*Saxon Chron.*, ad ann. 1070).

The little that is really known of Hereward is this. He held lands in Lincolnshire, a portion of which were held of the Abbey of Crowland, and of which Abbot Ulfcytel resumed possession because Hereward had not kept his agreement (*Domesday*, p. 377). Ulfcytel was appointed abbot in 1062; at some time after this date Hereward fled the country, but for what cause we are not told (cf. *Domesday*, p. 376 *b*). In 1070 and 1071 he appears again as the plunderer of Peterborough and leader of the outlaws at Ely. This is the whole of his undoubted history.

There is nothing beyond the legend to show whether Hereward's father was or was not called Leofric; and there is no evidence whatever to make Hereward a son of the great Earl of the Mercians. The mistake arose solely from a late and blundering roll printed in the Chronicles *Anglo-Normandes*, II. xii. The same roll Leofric a third nameless son who was a

a (*Sax.* ann. 31, 1057 (*Sax. Chron.*, ad ann. 1057).

Shire-reeve of Lincoln.

1039 (*Sax Chron.*, ad ann. 1039).

dean, assiste wards Abbot *Chart. Wigor*

Ælfgar, succeeded to the earldom of his father (*Sax. Chron.*, ad ann. 1057) + 1063.

Ælfgifu.

Ægelwine, one the Danes, by cut off (Hemi

Morkere, + 1073 (*Chro. Petrob.*, ad ann. 1073).

Gruffydd ap Llewellyn, King of North Wales, slain Aug. 5, 1063 (*Sax. Chron.*, ad ann. 1063), first husband; succeeded by his uterine brothers Blethgent and Rhiwallon.

Ælgitha

Harold, wards Ki England, 1065, fel Hastings

Trahaera ap Caradoc, succeeded after his uterine brothers.

Gruffydd

Nest.

e of the ride of Lady Godiva through exploded by one very simple fact: the Norman invasion the town of d not exist.

Leofric, Abbot of Peterborough? He arold at the battle of Hastings. We he *Saxon Chronicle* that—

bot of Peterborough, was in that same ex- d there he grew sick and came home, and a after on the night of All-Hallows Mass. iful to his soul! In his day all was bliss, in Peterborough; and he was dear to all that the king gave to St. Peter and to him t Burton, and that at Coventry, which the who was his uncle, had before made, and land, and that at Thorney. And he did so d to the Minster at Peterborough in gold, and in vestments, and in land as never did him, nor any after him. Then was the h turned into the Wretched Burgh" (ad

tion to the highest dignitie Benedict. E

THE METRICAL PSALMS There is no ascertainable au the use even of the old versi title of the completed versi Sternhold, Hopkins, and ot twenty were printed with a contains that it was "Set fo sung in all churches, of a before and after Morning an also before and after Sermon observes upon this setting f

"Which could not be, with none having power over all the but the king himself. And, th patents, or his sign manual ca that they who first printed or his order or licence under hi

disapproved expressions (Bp. Beveridge, *u.s.*, pp. 52, 81).

The new version of Tate and Brady received the sanction of an Order in Council on December 3, 1696:—

"His majesty taking the same (petition) into his royal consideration is pleased to order in council, that the said version of the Psalms in English metre be, and the same is hereby allowed and permitted to be, used in all such churches, chapels and congregations as shall think fit to receive the same."—*P. B.*, Ox., 1790.

And on May 23, 1698, the Bishop of London, in a letter to the clergy of his diocese, expressed his wish for "the good success of the royal indulgence," and recommended the use of it (*Ibid.*).

The history may be completed by mention of another version of the Psalms, that which appears in the Scotch Prayer Book of A.D. 1637, and which is equally to be taken as allowed in this part of the dominions of the crown. Having been found among the papers of King James, it was printed by command of Charles I. as *The Psalms of King David, translated by King James*, with the royal order as follows:—

"Having caused this Translation of the Psalms (whereof our late dear Father was author) to be perused, and it being found to be exactly and truly done, we do hereby authorise the same to be imprinted according to the patent granted thereupon and do allow them to be sung in all the churches of our dominions, recommending them to all our good subjects for that effect."—Bp. Bev., *u.s.*, p. 113.

With various alterations, this appears to be the version printed as "the version approved by the Church of Scotland," and is now in common use.

It seems, in answer to the query, that there is no positive authority for the old version which can be ascertained. It is presumed, from the title and from the subsequent result, that it was interfered with neither by the Crown nor the Convocation; and the same also is in like manner to be said of the hymns which have been so long bound up with it. There is no allusion to them in the Order in Council of William III. *u.s.* The question of the authority of the old version of the Psalms has now become of fresh interest from its relation to the similar question of the meaning of the term "allowed" in respect of the Authorized Version of the Bible, the Lord Chancellor having expressed his opinion in a letter to Lord Carnarvon.

Ed. Marshall.

In reply to An Old Fogie I would answer, (1) The hymns at the end of the metrical Psalms were annexed to those Psalms from time to time, and published by the same authority as were the Psalms themselves. Some of these, as "The Songe of Simeon, the ten Commandments, and the Lord's Prayer," were added in 1561, when only eighty-seven of the Psalms had been versified. I should suppose that Tate and Brady's Psalms were never issued *without the hymns, but* speak "under correction." The "authority" which the various versions in use at one time or other have had is discussed in *Observations upon the Metrical Version of the Psalms*, &c., by the Rev. Henry John Todd, M.A., F.S.A., London, 1822, and in other works there referred to. (2) Hymns, other than those at the end of the metrical Psalms, came into general use in the earlier part of the present century, being spoken of by Todd and others quoted by him as a sort of unauthorized innovation charged against by bishops, and so on. Todd mentions a "*Selection of Psalms and Hymns*, by the learned Dr. Maltby and his associates," first published in 1815 (p. 13); a "*Collection of Hymns*, printed at York, of which there are several editions," and a "*Selection of Psalms and Hymns*, published at Sheffield, by the Rev. T. Catterill" (Pref. xiii, n.). As early, however, as 1790 a Dean of Westminster delivered himself against the use of any hymns but "the Psalms of David," solemnly asking "What subject of religion is there which these cannot supply?" and presuming that the necessity for anything more suitable for Christian use "is only imaginary" (Todd's Preface, p. xii). The general disuse of the metrical Psalms was a necessary result of the general use of modern hymns, and in later times of hymns, ancient as well as modern, expressive of Christian sentiments. (3) Clergymen suppose they have the same authority for introducing any particular hymn book as they have for saying anything in their sermons which they deem "to the use of edifying." The use of metrical Psalms or hymns other than the hymns in the Ordination Service rests on the same "authority" as the use of a black gown in the pulpit, of a collect or invocation before the sermon and a doxology after it; of any sermon at all at evensong, of a surplice, hood, and stole in the celebration of Holy Communion, and many other things either not ordered in the Prayer Book or directly contrary to its directions, yet sanctioned by custom, and by popular and episcopal approbation. (4) A metrical Psalm may very properly be called a hymn. Why not? And there seems to be no reason whatever why the hymns of Hebrew origin in our collections should be separated from the rest. Why should they be? J. T. F.

Bp. Hatfield's Hall, Durham.

Earl of Cleveland: Lords Wentworth of Nettlested, &c. (6th S. ii. 408; iii. 50, 72, 96, 115, 153, 227, 271, 312, 333, 414).—The original will of Thomas, Earl of Cleveland, now in the possession of Mr. T. C. Noble (who has most kindly furnished me with a full abstract of it), completely confirms the opinion I always entertained that the Earl of Cleveland had two sons named *Thomas*. This duplicating of Christian names was not uncommon in the Wentworth family, and I have one instance where the

the date of this will, and although
ıtes that, in order it "may not miscarry,"
deposited copies in the hands of Sir Oliver
Mr. Selden, and Capt. Rossingham, it
pear to have miscarried, for, if discovered,
ıever proved, and a creditor administered
te the year after the earl's death. It may
d that Mr. Noble will himself print the
ire. In the meantime I give the substance
two passages that touch the question in
ersy in "N. & Q.":—

e to my eldest sonn, Thomas, Lord Wentworth,
orses [except coach horses, which were to go to
ıtess], also £100 for a ring, and my prayers to
him that hee may live to marry as kinde a wife
apeare to the worlde by the settlement of my
I have byn a loving Father to him."

can, of course, be no doubt as to the iden-
this son, who subsequently married Phila-
Cary, and died two years before his father.
ssage in the will is otherwise important,
ing that he did not marry until after Sept.
).

ther passage referred to occurs consider-
er in the will, and is as follows:—

my youngest sonne, Thomas Wentworthe, one
during his life of four scoare and seaventeene
a legacy only."

can be no doubt that this was the
Wentworth, Esquire, son to the Earl
and," who was buried at Toddington in
1643. The only question remaining is
he was the earl's son by his first or
ife. The first countess died in January,
nd this will is dated two years and
nths later. The daughter Catharine,
upposed to be the only child by the

initial *s*; the Latin
only a diminutive
Greek *astron*, with
A paper of mine on
the *Cambridge Journ*
our modern English
vowel *a* of the root *as*
Sanskrit *santi*, lost in
in the Greek *eisi*. It
a clear three thousand
to forget that common
moon, *star*, and the li
for at least fifteen
they had the luck to
appears younger than
because it was not w
date, precisely as La
Greek. But any one w
and Greek etymolog
least twenty times
knowledge of *Teutonic*
is remarkable for pres
than Greek, and is de
general character. Gre
points in the minds o
study of philology is ge
arranged.

Cambridge.

There is some ap
WALFORD's mode of e
word, as "one of the ol
and "in use here am
Roman occupation."
Celtic word in Mart
known, but I think
hesitate to consider

This can hardly, I think, be claimed as an *English* word, save in the sense that all words are English which have been adopted into our language and retained in common use. It is the Welsh *basged*, originally, it would seem, *basgawd*, whence the Latin *bascauda*. I suppose there is no doubt that it comes to us by direct inheritance from the Cymric Celts who formerly inhabited this country. Other instances of words of Welsh origin in daily use are *flannel*, *funnel*, *gown*, *mop*, *garter* (?), and many more; also the Latin word *petorritum* (Hor. *Sat.*, i. 6, 104) was taken from a Celtic source, appearing in modern Welsh as *pedwar*, four, *i. e.*, a four-wheeled carriage.

C. S. Jerram.

The Celtic origin of *basket*, with the *locus classicus* from Martial, had been noticed in 1857 by the late Mr. James Kennedy, in a paper "On the Ethnology and Civilization of the Ancient Britons," read before the Ethnological Society of London, and reprinted in his *Essays, Ethnological and Linguistic*, edited by C. M. Kennedy, Lond. 1861.

Nomad.

Boon-Days (6th S. iii. 449).—*Boon-days* correspond to the *Frohn-dienst* of the Germans. They are "days on which tenants are bound to work for their lord gratis" (Halliwell); *i.e.*, days on which they were bound to work for his pleasure, to do his will. From O.Fr. *bon*, good pleasure, will, desire, boon.

> "Se tu veus fere mon plaisir,
> Et tout mon *bon* et mon desir."
> Barbazan, *Fab. et Contes*, iii. 8.
>
> "Onques plus rien ne li en dist,
> Et la Dame tout son *bon* fist."
> *Ibid.*, iii. 295.

She performed all his will, did all that he desired of her.

> "Aingois vous converra et plevir et jurer,
> Que vous ferés mon *boin*, et sans point de fauser."
> *Rom. de Fierabras*, 2110.

In the English version:—

> "Ac arst þou schalt sykery me and þy treuþe surly plyȝte,
> Þat þou for me schalt don a þyng þat y schall the saye."
> *Sir Ferumbras*, l. 1282.

As occupiers having carts and horses were bound by statute to give so many days' gratis work for repairing the roads, the surveyor of the roads was called *boon-master* in Lincolnshire, and the highway rates *boons*. A *boon-wain*, explained by Halliwell as "a kind of waggon," is simply a waggon employed in duty-work. *To boon* the roads is to repair them by duty-work.

H. Wedgwood.

Boon-days signify the days on which an occupier of land, whether the owner or tenant, is *bound* to work for another. It is sometimes used to indicate services of days' work done by the tenant for his lord, and that seems to be the meaning in the passage quoted by D. G. C. E., but it is more commonly employed for public services, as for the repair of the highways. In the churchwardens' accounts of the town of Louth, Lincolnshire, under the year 1589, we find the following entry:—

> "To ye keper of ye clock & chymes for yt service, & for ringeng of ye day bell, & for ringeng of ye curfeu, & for ringeng at ye *boundays* & in peas tyme, & for kepeng cleane of ye leades for iij of ye first quarters xxxj*s*. vj*d*."

It is evident in this case that the bell was rung to give notice at what times to begin and to cease from this labour for the public good.

In some parts of Lincolnshire *to boon* means to repair a highway, and a *boon-maister* is a surveyor of highways. A Lincolnshire marsh-man, who had a violent dislike to the clerical order, once said to a friend of mine, "I 'd hev' all cheches pull'd doon to *boon* th' roads wi', an' parsons kill'd to muck th' land."

Stephen Skinner, the author of the *Etymologicon*, inserts the word *boon*, which, he says, was communicated to him by Michael Honywood, Dean of Lincoln. His explanation is "vias hyeme corruptas æstate reparare, resarciare & instaurare."

Edward Peacock.

Bottesford Manor, Brigg.

When I was a boy, my father, in his turn with the other farmers of the place, held the office of Surveyor of the Highways, and I helped to keep the accounts. I have thus a very distinct recollection of what *boon* meant in Lincolnshire. Farmers who preferred it might work out all or part of their rates, by sending a man with a horse and cart to lead gravel or do other work on the roads. This was called *booning*. At the end of the week I used to give credit in a proper account book to the various parties for so many days' *booning*. Hence to mend the roads in many parts of this county is called "*booning* the road." This kind of service was also often rendered to landlords, especially to clerical landlords; and many farmers agree, as part of their rent, to lead so many loads of coal or anything else from the market town, to find horses and waggons to lead their landlords' hay, and to perform other such work. Probably the parties alluded to by D. G. C. E. agreed to render this kind of service, in addition to paying 2*s.* 10*d.* and furnishing four capons annually for rent.

R. R.

Boston, Lincolnshire.

Among the privileges which belonged to the prior and convent of St. Frideswide in the manor of Piddington, it is stated, "Sciendum est, quod in duobus diebus in autumno qui operantur super proprium custum, omnes et singuli," &c. (*temp.* Ed. III., Kennet's Par. Ant., pp. 495–6, Ox., 1695); and so of the manor of Headington, belonging to

quibus nominibus nuncupata et in quot partibus partita.

"2. Legimus in historiis et in chronicis antiquorum *Brittonum*, et in gestis et annalibus antiquis *Scotorum* et *Pictorum*, quod illa regio quæ nunc corrupte vocatur *Scotia*, antiquitus appellabatur *Albania* ab *Albanacto* juniore filio *Bruti* primi Regis *Brittanorum* majoris *Brittaniæ*. Et post multum intervallum temporis a *Pictis Pictavia;* qui regnaverunt in ea per circulum MLXX. annorum. Secundum quosdam MCCCLX. nunc vero corrupte vocatur *Scotia*. *Scotti* vero regnarunt per spatium CCCXV. annorum; anno illo quo *Vilhelmus* Rex *Rufus*, frater *Malcolmi* viri honestæ vitæ et virtutis, regnum suscepit.

"3. Regio enim ista formam et figuram hominis in se habet. Pars namque pricipalis ejus, id est, caput est in *Arregathel* in occidentali parte *Scotiæ* supra mare *Hybernia;* Pedes vero ejus sunt supra mare *Northweagiæ;* montes vero et deserta de *Arregaithel* capiti et collo hominis assimilantur; corpus vero ipsius est mons qui *Mound* vocatur. Qui a mari occidentali usque ad mare orientale extenditur. *Brachia* autem ejus sunt ipsi montes, qui dividunt *Scotiam* ab *Arregaithel*. Latus dexteræ partis ex *Murref* et *Ros* et *Mar* et *Buchan;* crura enim illius sunt illa duo principalia et præclara flumina (quæ descendunt de monte prædicto, i.e. *Mound*) quæ vocantur *Tae* et *Spe*. Quorum unum fluit citra montem, alterum vero ultra in mare *Norvegale*. Inter crura hujus hominis sunt *Enegus* et *Moerne* citra montem, et ultra montem aliæ terræ inter *Spe* et montem.

"4. Hæc vero terra a septem fratribus divisa fuit antiquitus in septem partes. Quarum pars principalis est *Enegus* cum *Moerne* ab Enegus primogenito fratrum sic nominata. Secunda autem pars est *Adthehodle* et *Gouerin;* Pars etiam tertia est *Stradeern* cum *Meneted*. Quarta pars partium est *Fife* cum *Foth-reve*. Quinta vero pars est *Marr* cum *Buchen*. Sexta autem est *Murref* et *Ros*. Septima enim pars est *Cathanesia* citra montem et ultra montem. Quia mons *Mound* dividit Cathanesiam per medium."

In the *Rerum Hibernicarum Scriptores Veteres* (O'Conor) will be found some interesting notes of the descent of the kings of Albany in a line from Conor II., King of Ireland, and a metrical series of these kings from an Irish MS. written about A.D. 1057, formerly at Stowe, vol. i. p. cxxiv. *et seqq.*, entitled *Regum Hibernorum Albaniæ series Metrica*. The great mass of evidence on the subject between pp. cxxii. and cxliii. will repay the perusal of the student of history. R. C.

Cork.

The Oxfordshire Election of 1754.—A little tract on the subject of this very remarkable political contest has recently been printed by Mr. William Wing, the active secretary of the North Oxfordshire Archæological Society, which possesses considerable interest. There is a large amount of ephemeral literature connected with these great elections which it is by no means easy to meet with in after years, but which nevertheless, from the many anecdotes they contain and the many references in them to local characters and customs, are often worthy of being collected and preserved. Mr. Wing observes, with regard to the Oxfordshire election of 1754, that "much of the literature has survived to our own time." Of course, in the first instance it came out in the form of handbills, broadsides, and newspaper articles, but a good deal of it was subsequently reprinted. It would be interesting if Mr. Wing would favour us with a bibliographical note upon these collections. I have the following three, but probably there were more, published in 1753-4:—

The Oxfordshire Contest; or, the whole Controversy between the Old and New Interest. Lond., 8vo., 1753. Pp. 64.

The Old and New Interest; or, a Sequel to the Oxfordshire Contest. Lond., 8vo., 1753. Pp. 72.

Oxfordshire in an Uproar; or, the Election Magazine. Oxford, 8vo., no date. Pp. 78.

Mr. Wing refers to the debates on the Oxfordshire election of 1754 as reported in the *London Magazine;* he quotes the imaginary Latin names under which the real names of the members were concealed, but does not give the latter. If he has not the key, I shall have much pleasure in sending it to him, for without it it is difficult to find out that *L. Tarquinius Collatinus* stands for Sir C. Mordaunt (the sixth baronet, 1721-78), and that *Mamilius Octavius* means Horace Walpole, Esq., not "the Horace," but his uncle, who was created Baron Walpole of Wolterton in 1756.

Edward Solly.

Sutton, Surrey.

[See "N. & Q.," 5th S. xii. 428; 6th S. i. 22.]

London Booksellers and Publishers in the Sixteenth and Seventeenth Centuries.—I am a little surprised at the omissions in the several lists of London printers and publishers which have appeared in "N. & Q." during the last year or two, and, though I have long since given up taking notes of such matters, I think the following supplementary list may be of interest to some of your readers. My notes, as a rule, never embraced any people who printed or sold books in London before Queen Elizabeth or after Charles I. For the present I can offer you only a list of those whose names begin with A and B. Others may follow as I shall find leisure:—

Alsop, Bernard, printer.—Printed for Thomas Jones, bookseller, 1621; Richard Fleming, 1618; John Hodgets, 1619.

Allot, Robert, bookseller.—Had a shop in Paul's Churchyard called the Black Bear, where Bp. Earle's *Microcosmography* was sold in 1629; published Hakewill's *Apology*, 1635.

Alchorn, Thomas, bookseller.—At the sign of the Green Dragon in Paul's Churchyard, 1634; published Giles Fleming's *Paul's Cross Sermon*, 1634.

Aspley, William, bookseller.—At the sign of the Parrot in Paul's Churchyard. Published Boys's *Remains*, folio, 1622.

Allde, Edward, printer.—Printed for N. Butter *The Joyful Return of Prince Charles*, 1623.

Bartlett, John, bookseller.—"The Golden Cup in the Goldsmith's Row in Cheapside." Published sermons by Richard Harris, of Hanwell, 1610. I find him still at his post in 1640.

Boulton, Robert, bookseller.—Apparently in partner-

ship with one J. Wright. They published together *A Commentary on Romans XI.*, by Thomas Draxe, of Coventry, 1609.

Bladon, William, bookseller.—At the sign of the Bible in Paul's Churchyard. Published Sherwood's translation of Bede's *Right and Prerogative of Kings*, 1612.

Barnes, John, bookseller.—"At his shop in Christ Church Walk." Published *A Looking Glass for Petitioners*, a sermon by John Newman, of Framlingham, 16mo., 1619.

Bird, Robert, bookseller.—At the sign of the Bible in Cheapside. Published Edmond Jessop's *Discovery of the Errors of the English Anabaptists*, 1623.

Bill, John.—The King's printer.

Badger, Richard, printer.—Printed for Thomas Alchorn.

Burby, Cuthbert, bookseller.—Published Sutton's *Disce Vivere*, "at his shop at the Exchange," 1602.

Bradwood, Melchior, printer.—For Felix Norton, Lady Grimeston's *Miscellanies*, 1604.

Beale, John, printer.—For Henry Featherstone and John Parker, 1618.

Barret, William.—Published Coke's *Censura Quorundam Scriptorum*, &c., 4to., 1614.

Burre, Walter, bookseller.—Published *The Trade's Increase*, 4to., 1615.

Budge, John, bookseller.—Published Sir A. Gorge's *True Transcript*, &c., "at his shop at Britain Burse," 4to., 1611.

Blount, E.—Printed Bryskett's *Discourse of Civil Life*, 4to., 1606.

Bourne, Nicholas, bookseller.—Published *Explanation of the General Epistle of St. Jude*, by Samuel Otes, folio, at his shop at the south entrance of the Royal Exchange, 1633.

Augustus Jessopp, D.D.

"The Blickling Homilies," E. E. Text Society.—Dr. Morris, in the preface to his edition of these Homilies, writes :—

"We find a few Latin words in these Homilies, most of which are to be met with in earlier documents: *cantic*, *templ*, p. 5; *gigant*, p. 9; *mynctere*, p. 71; *ele*, p. 73; *carcern*, p. 85; *bisceop*, *biscep*, *munec*, p. 109; (heah) *diacon* (archdeacon), *subdiacon*, p. 109; *reliquium*, p. 127; *munt*, p. 137; *palm* (twig) p. 139; *fic* (*treow*), *Apostol*, p. 155; *engle*, p. 157; *martire*, p. 167; *casere*, p. 179; *tor*, p. 187; *mile*, p. 193; *sealm*, p. 199; *almessan* (alms), p. 199; *marmanstán*, p. 203; *papa*, p. 205; *mæsepreost*, p. 207; *geeristnod*, p. 215; *mynster*, p. 217; *fefor*, p. 217."

"*Pegn* is the ordinary word for 'disciple,' but *discipul* for 'discipuli' occurs on p. 277. *Ceaster* is applied to a city, while the native *wic* is used with reference to a mean village, see p. 77."

Such lists are so useful that I hope you will find room for this; and, if so, may I beg space to supply some missing words? My list had been made before the preface, &c., appeared.

Cherubine, p. 141; *deofol*, p. 1 (*deofollican*, p. 137; *deofol*-sercum, p. 173; *deofol*-geldum, pp. 201, 221); *gim*, pp. 11, 195; *lawere* (=laurel, bay), p. 169; *lilian*, p. 7; *nardus*, p. 73; *nontide* (=three o'clock), p. 47; *olfenda* (of camel's hair), p. 169; *porticas*, pp. 125, 207; *rosan*, p. 7; *storda*, pp. 77, 153, 177; *spica*, p. 73; *strœte*, p. 189; *tunecan*, p. 169; *turturan*, p. 23; *ymen* (=hymns), pp. 147, 151. The more doubtful words *cyrican*, pp. 41, 207, *fæmne*, passim; *eosol*, pp. 69, 71, also occur. I have not added proper names, but *Catacumbe*, p. 193, which is used as a proper name, deserves to be inserted.

There are traces of the use of Latin and English words synonymously, as *cantice*, p. 5, and sange, p. 45; *sealm*-sange, p. 199, and lof-sangas, p. 201; *ceaster* and burh, p. 77, of Jerusalem; heah *munt* and heáh dune, pp. 33, 93; *strœte*, p. 189, and wege, p. 193. The Latin words form compounds, as *œlmes*-dædum, p. 37; *bisceop*-hade, p. 219; heah-*diaconas*, p. 109; heah-*englum*, p. 25; *mæsse*-dagum, p. 47; *munuc*-life, p. 213; *non*-tide, p. 47; *sealm*-sceop, p. 55; *pap*-seld, p. 205; *palm*-twig, p. 137; *ceaster*-wíc, p. 69; *ceaster*-ware, p. 71; *fefor*-adle, p. 209. I have counted Greek and Hebrew words taken through Latin as Latin words, and I have usually given the exact form which first occurs. I have not added references to Dr. Morris's list, but many of the words occur more than once. O. W. Tancock.

Old Southwark: the Taylor Family. 1629.—The following notes of an Inquisition in Lunacy may be of interest as giving the names of some of the old inns in Southwark in the early part of the seventeenth century, and as supplying some information relative to the Taylor family of that place.

On Oct. 14, 5 Charles (1629), an Inquisition in Lunacy was taken by which it was returned that John Taylor, gentleman, a lunatic, was seised of a messuage, tenement, or burgage in Shipyorde, in or by Long Southwark, in the county of Surrey, commonly called the sign of the Ship, and of a messuage, tenement, or burgage in or by Shipyorde aforesaid called the sign of the Connye, and all houses, buildings, shops, &c., respectively being in the separate occupations of Robert Chambers, William Radeye, William Monke, Joseph Wall, and Daniel Monster, and of different other messuages, &c., in Shipyorde aforesaid, and that John Taylor, jun., his son, was at the date of taking this inquisition of the age of one year one month and thirteen days. This John Taylor (prior to his lunacy) married Elizabeth, daughter of Matthew Maynwaring, of Nantwich, co. Chester, gent., and by an indenture after marriage, dated Dec. 1, 4 Charles (1628), covenanted with Roger Wilbraham, of Derfold, co. Chester, Esq., Richard Mynshull, of Nantwich, gent., and Thomas Maynwaring, son and heir apparent of the said Matthew Maynwaring, to settle the said premises to the following uses, to himself for life, then to Elizabeth, his wife, for her life, remainder to the use of John Taylor, his son and heir in tail male, with successive remainders to his second, third, fourth sons, &c., in tail male. He was so seised, and on March 20, 4 Charles (1629), became a lunatic.

J. P. Earwaker.

Pensarn, Abergele, N. Wales.

"Members of Parliament," Part II. (Return ordered by House of Commons, March 1, 1878).—Part I. of this interesting Return was noticed at some length in the *Athenæum* of Nov. 29, 1879, when the hope was expressed that Part II. would contain an alphabetical index of the names of M.P.s, which adds so much to the usefulness and popularity of Cave's *Parliamentary Register*. It is to be regretted that this suggestion has not been followed, and still more that Part II. should be disfigured by a grievous omission, which has been completely overlooked in the press. The list of Parliaments of the United Kingdom, 1801-1874, really ends with the names of the members returned from Gloucestershire in 1865, for p. 464 is followed by pp. 643-692, containing the names of Irish Members from 1695 to 1800. P. 692 is followed by p. 521, which begins with the Parliament of Scotland of 1462. It was not, as I had hoped at first, that the binder had transposed the pages, for pp. 643-692 appear again in their proper place, whilst pp. 465-520 are missing altogether. This grave omission in a Parliamentary Return of so much historical interest is not creditable, and ought to be promptly remedied. Tewars.

A Lancashire Custom.—The following extract from the *St. James's Gazette* of June 22, 1881, deserves a place in the columns of "N. & Q.":—

"A singular case came before the Clitheroe magistrates yesterday. Once a year the villages of Chipping go through the ceremony of electing, as an imaginary mayor, the man who has distinguished himself by getting 'most drunk.' He is placed upon a chair, and a procession, headed by two intoxicated cornet-players, and carrying mops, firearms, and painted sticks, is formed. The police summoned two men for taking part in the ceremony, as it was likely to create a disturbance. The cases were, however, dismissed, and one of the magistrates remarked that he 'approved of these old customs.'"

T. F. Thiselton Dyer.

M. Littré and his Dictionary.—The following paragraph, which I have cut from the *Leeds Mercury* of June 7, is worth preserving in "N. & Q.":—

"The *Temps* publishes a document written by M. Littré himself, describing the way in which he economized time while working at his dictionary. He rose at eight o'clock, and took some work downstairs with him while his room was being put in order. At nine o'clock he went up again, and corrected proof-sheets till breakfast time. From one o'clock till three he worked for the *Journal des Savants*, and from three till six at the dictionary. At six he went down to dinner. It lasted about an hour. He says he constantly violated the principle that one should not recommence work immediately after dinner, and he never suffered from it. From seven till three next morning he worked again at the dictionary, and after work slept at once, and as soundly as man could desire."

Anon.

Boston and its People.—The following local rhyme occurs in *Facts and Remarks relative to the Witham and the Welland*, by William Chapman. 1800, 8vo. The grand sluice at Boston was opened on October 5, 1766:—

"Great disappointment was experienced by many who came to witness the opening of this sluice, and then it was that a stranger composed the following splenetic verse:—

'Boston, Boston, Boston,
Thou hast naught to boast on
But a grand sluice and a high steep'le,
A proud, conceited, ignorant people,
And a coast where souls are lost on.'"—P. 33.

K. P. D. E.

Seven Generations.—One evening last week I met an old man and a boy returning from their day's work; the man, aged eighty-six, is great-grandfather to the boy, aged fourteen. I could not let them pass without reminding the old man that few people live to see their great-grandchildren—fewer still live to see them old enough to go to work for their living—but rarely indeed are they spared in strength to go to work beside them. In further conversation my old friend told me that he well remembered his great-grandmother, who was buried in 1802 at the age of ninety-three, when he followed her to the grave, the funeral being impressed on his recollection by the fact that the service was read by the light of a lantern on a dark winter's afternoon. This hale old workman has thus seen seven generations.

W. D. Parish.

Selmeston.

The Knebworth Registers.—

"Fragments of an ancient original Register of Knebworth, consisting of 36 leaves, 'found amongst some old waste papers in a private house.' The first leaf is headed, 'A booke, or registre, conteyninge all Christeninges, Maryages, and Buryal's within the parish of Knebworthe,' from 29 Sept., 1598, to 1720, along with the Churchwardens' accounts from 1598 to May, 1609."

In looking over the appendix to the Third Report of the Royal Historical Manuscripts Commission, p. 367, I noted the above, being portion of a collection of 178 volumes of MSS. collected by the Rev. —— Jones, now in London, in the library of the Rev. Dr. Williams, Grafton Street East. A knowledge of the whereabouts of this register may prove serviceable to genealogists; hence I send it for insertion. F. A. B.

Wilkie's Picture of the Queen's First Council.—In this picture, so well known from the engraving, the appearance of the Queen dressed in white must often have caused surprise. In the interesting *Life*, lately edited by the Hon. Mrs. Hardcastle, Lord Campbell says (vol. ii. p. 100):—

"Lest any of my children, from seeing Wilkie's picture, in which I am introduced, should suppose that I attended in a silk robe and full-bottomed wig, let me say that the costumes are all the invention of the painter. The privy councillors and others who were prese attended in their usual morning dresses; and the Que

was in *black*, instead of wearing a white muslin robe, as, for artistic effect, he has represented her."

JAYDEE.

ULTRA-CENTENARIANISM.—It may possibly be a matter of interest to MR. THOMS and other of your readers to learn that there is an old lady residing at Crumpsall, near Manchester, who on the 10th of June reached the extraordinary age of one hundred and seven years. This venerable lady, Mrs. Jane Pinkerton, was born north of the Tweed on the 10th of June, 1774, in very humble circumstances, and migrated to England when a young woman. She has a very vivid recollection of the events that occurred during the memorable period commencing with the French Revolution and terminating with the battle of Waterloo, and it is her chief delight to recount to her many visitors her reminiscences of eighty and ninety years ago.

JOSEPH BROWN.

Manchester.

APPLE-SCOOPS.—Some fifty or sixty years ago apple-scoops made out of bone were in general use, and were even placed on the dessert table with dishes of apples, as crackers are with nuts. Clare, the Northamptonshire poet, notices this in his *Shepherd's Calendar*:—

> "Some spent the hour in leisure's pleasant toil,
> Making their apple-scoops of bone the while."

But the fashion has changed, and it is now rare to meet with one of the old bone scoops, and still more rare to see any person scooping an apple in the good old-fashioned way that took out the sweet pulp.

EDWIN LEES, F.L.S.

Worcester.

DIVERSITY OF SCHOOL PUNISHMENTS.—MR. PICKFORD mentions (6th S. iii. 478) that a schoolboy at Eton in the time of the Plague was whipped for not smoking. Curiously enough, within the last month I heard at Eton that a boy has just been sent away, or rather expelled, from the Charterhouse, his only offence being that he was found smoking.

> "Ille crucem sceleris pretium tulit, hic diadema."

MUS URBANUS.

THE COMET: SHAKSPEARE.—

> "*K. Hen.* By being seldom seen, I could not stir,
> But, like a comet, I was wonder'd at:
> That men would tell their children, 'This is he';
> Others would say—'Where? which is Bolingbroke?'"
>
> 1 *King Henry IV.*, III. ii.

It may be interesting to note that a brilliant comet was seen in 1402, the year in which the action of this play commences.

W. D. PARISH.

Merton.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

ANCIENT KALENDARS.—Can any of your readers explain the meaning of a capital S which is prefixed to seventy-seven minor festivals in the calendar of the Leofric Missal, *c.* A.D. 970? I append a list of the thirty-four days so marked out of a total of one hundred and thirteen festivals in the first six months:—

Jan. 2, Genovefa; 13, Oct. of the Epiphany; 14, Felix; 16, Marcellus; 18, Prisca; 20, Sebastian; 21, Agnes; 22, Vincent; 24, Babillus; 25, Conv. of St. Paul; 28, Oct. of St. Agnes.

February 5, Agatha; 14, Valentine; 22, Cathedra Petri.

March 9, XL Milites.

April 14, Tiburtius; 23, George; 24, Mellitus; 28, Vitalis.

May 6, St. John, ante Port Lat.; 10, Gordian; 12, Nereus; 13, Eccles. B.M.V.; 14, Victor; 19, Potentiana; 25, Urban.

June 2, Marcellinus; 9, Primus; 12, Basilides; 18, Marcus; 19, Gervasius; 23, Etheldreda; 26, John; 28, Fabian.

In the same perpendicular line with the S a capital F, evidently for Festum, is prefixed to thirty-three festivals, almost exclusively connected with our Lord, the B.V.M., and the apostles. Both the F and the S are ornamented with a middle point on either side (·F· ·S·). The only other calendar which I have seen where a similar arrangement exists throughout is in Cott. MS., Jul. A. vi., where almost exactly the same days are selected for both marks as in the Leofric Missal. The same arrangement occurs in Tib. B. v., but has been carried out for January only.

F. E. WARREN.

St. John's College, Oxford.

"A CREATURE OF CHRIST."—This epithet occurs frequently in the sixteenth century register of burials of children at Kidderminster. What is its exact meaning? It appears to be added only in those cases in which no Christian name is given; but I will not be certain of this, not having had time to go carefully through the volume.

J. O. H.-P.

WILLIAM OF WYKEHAM.—Is there any evidence to prove that William of Wykeham's coffin has not been opened, as those of so many bishops in Winchester Cathedral have been at various times? I have a very good reason for asking this.

E. S. DODGSON.

Pitney House, Yeovil.

"INLAND."—I heard this word used to-day in a sense that is new to me, and I shall be glad if any of your readers will tell me whether it is known to

them. An old man, speaking of another, said, "He went with the horses for a number of years, but he never did no hard work at sack-carrying and such, for he always went along with the *inland* team." The word seems to mean "on the land" or "on the farms," in distinction to the road or journeys to market with a waggon.

W. D. Parish.

Selmeston.

Conyers of North Yorkshire.—Can any of your readers refer me to a pedigree of this line of Conyers? They were connected, I apprehend, with the Scroopes of Danby, the Bells of Thirsk, and Bakers of Elemore, such connexion arising from the marriages by wealthy heiresses of the name of Conyers into those families.

Eboracum.

[The following references in Marshall's *Genealogist's Guide, s.v.* "Conyers," may be of use:—Foster's *Visitations of Yorkshire*, 71, 164, 244, 508; Surtees Soc., xxxvi. 340, xli. 48; Whitaker's *Richmondshire*, ii. 42; Graves's *Cleveland*, 49, 330, 439; Ord's *Cleveland*, 555; Burke's *Landed Gentry*, second edit.]

Sir James Luttrell or Loterel, died Feb. 2, 39 Hen. VI. (Rot. Pat. 9 Edw. IV., Part 2), leaving his wife Elizabeth surviving, who made affidavit in 1475 that she was not an alien, but born at Exeter, and was wife to the said James from Dec. 29, 39 Hen. VI., till his death. (*Ib.*, 15 Edw. IV., Part 1.) Of what family was Elizabeth? and how came Sir James to be in possession of Dunster Castle, co. Somerset, which "came to our hands with all lands held by James Loterell, Knight" (*Ib.*, 9 Edw. IV., Part 2)?

Hermentrude.

The "Georgia Gazette."—This paper began in 1763. It is not in the British Museum, nor are the earlier numbers in the library of the Historical Society of Savannah. W. Stephens wrote a journal a little earlier of occurrences in Georgia; it is in three volumes. The third volume is not at the British Museum. Does any one know if these gazettes or this third volume exist in England?

A Cwt.

A Stone Coffin found in the Mersey.—Some years ago I read a very interesting account, taken from an English newspaper, of the finding of a stone coffin in the river Mersey, somewhere, I think, near Runcorn. Its discovery was somewhat singular, but I have forgotten the circumstances. Something was said about presenting it, with its contents, to the British Museum. I have never seen any notice of it since. Perhaps some of the readers of "N. & Q." can furnish further information.

C. W. C.

Columbus, Ohio, U.S.

Numismatic: Medal. — Martin Luther. AR. Obv.: Leg., ES . IST . DER . SCHRIFFT . GEMAS . WAS . LUTHER . HAT . GELEHRT; bust front face; ex., GEB . 1483 . 10 . NOV . GEST . 1546 . 18 . FEBR. Rev. Leg., DRUM . BLEIBT . ES . FELSEN . GLEICH . AUCH . EWIG . UNVERSEHRT; field, a base of rocks, on which is a table and on it an open book, inscribed BIBLIA: over it an eye in a radiated triangle, clouds to left with wind, clouds to right with forked lightning; ex., DAS . ANDERE . IUBELFEST . 1717 . 31 . OCTOB. Edge plain. I shall be glad of any information respecting this medal. It is very rudely struck, and the legend is partly double struck. To what event in Luther's life does it refer? W. Stavenhagen Jones.

79, Carlton Hill, N.W.

An Epitaph.—Who was the author of the following epitaph?—

"Underneath this stone doth lie
As much virtue as could die,
Which in life did vigour give
To as much beauty as could live."

This beautiful epitaph occurs on several old tombs near Edinburgh, but I have a strong conviction that I have read it in some one of the older English poets. Some persons have attributed it to Ben Jonson, but they thought, erroneously, that it formed part of that poet's famous epitaph on the Countess of Pembroke. R. S. S.

The Seymour Crest.—What is the reason for the discrepancy, in the blazoning of the phœnix in the Seymour crest, between the various heralds and other writers?—

Guillim.—Out of a crown a phœnix sacrificing herself, all proper.

Collins.—Out of a ducal coronet or a phœnix in flames proper, with wings expanded or.

Debrett.—Out of a ducal coronet or a phœnix in flames proper.

Mrs. Bury Pallisser.—On p. 382, Out of a ducal coronet or a phœnix or; on p. 330, a phœnix in flames proper.

Burke.—Out of a ducal coronet or a phœnix of the last in flames proper.

Which blazon of the phœnix is correct? Or are they correct in blazoning the phœnix "or" at one date and "proper" at another, and when was the change made? What was the correct blazon of the phœnix in the crest of Sir Edward Seymour, of Berry Pomeroy, Devon, *ob.* 1613?

Chas. D. Pitcher.

Hôtel Vendôme, Boston, U.S.

"Pomatum."—When did this Latinized form of *pomade* or *pommade* come into use in our language? I have not found the word in the dictionaries of Nares, Halliwell, or Wright. Richardson gives *Tatler*, No. 246, for the earliest use of it whilst Johnson quotes only from Wiseman. have recently met with the word in Decker (160 "Zounds, I looke worse now then I did bef

and it makes her face glister most damnably; ther's knavery in dawbing, I hold my life, or else this is only female *Pomatum*." It is also in *The Sun's Darling*, written by Ford and Decker, II. i.: "Creature! of a skin soft as *pomatum*, sleek as jelly, white as blanched almonds."

F. C. Birkbeck Terry.

Cardiff.

Robert Burns.—In his letter to Dr. John Moore (Burns's works, Chambers's four-vol. edition, 1856, vol. i. p. 2) Burns writes:—

"I have not the most distant pretentions to assume that character which the pie-coated guardians of escutcheons call a gentleman. When in Edinburgh last winter I got acquainted in the Heralds' office; and looking through that granary of honours I there found almost every name in the kingdom; but for me

'My ancient but ignoble blood
Has swept through scoundrels ever since the flood.'

Gules, Purpure, Argent, &c., quite disowned me."

My query is concerning the two lines Burns gives as a poetical quotation. Were the lines Burns's own, the inverted commas being used to throw readers off the scent, a trick not unknown in authorship?

George Inglis.

Edinburgh.

Bishop Dodgson, of Elphin and Raphoe, Eighteenth Century.—Can any one give biographical particulars as to him? He was, I believe, the grandfather of the late Archdeacon Dodgson, who translated Tertullian for the Oxford patristic series.

D. N.

Elizabeth, Daughter of John, Marquis of Montacute, and Wife of (1) Thomas, Lord Scrope of Upsall and (2) Sir Henry Wentworth.—Who are the present representatives of the above? If they cannot be ascertained, to what point and how late a date can the pedigree be traced?

J. W. Standerwick.

Marriages and Burials of Servants.—I should be glad to know of any early instances of marriage or burial in which the persons married or buried, being servants, are described in the parochial register as such. J. S. A., writing on another subject, has in "N. & Q." supplied a case in point (6th S. iii. 477), namely, that of one Dionysia, servant of John Fabyan, buried in 1625/6. And I have lately found such a case in the Register of Sutton St. James, in Holderness; it is among the burials, and stands thus: "1724, June y* 3, Margret Hunsman, a servant."

A. J. M.

Winhoff's "Landrecht van Averissel."—Will any correspondent, familiar with the bibliography or literary history of the Low Countries, refer me to any notice of Melchior Winhoff, or his essay on the Landrecht of Oberwesel? The copy which is before me is a small octavo, "Gedrukt tho Deventer, og Simon Greenberch, anno 1559."

A. O. B.

Authors of Quotations Wanted.—

"Quand on aime, rien n'est frivole,
Un rien afflige, un rien console."

J. P. H.

Replies.

HEREWARD LE WAKE.

(6th S. iii. 368.)

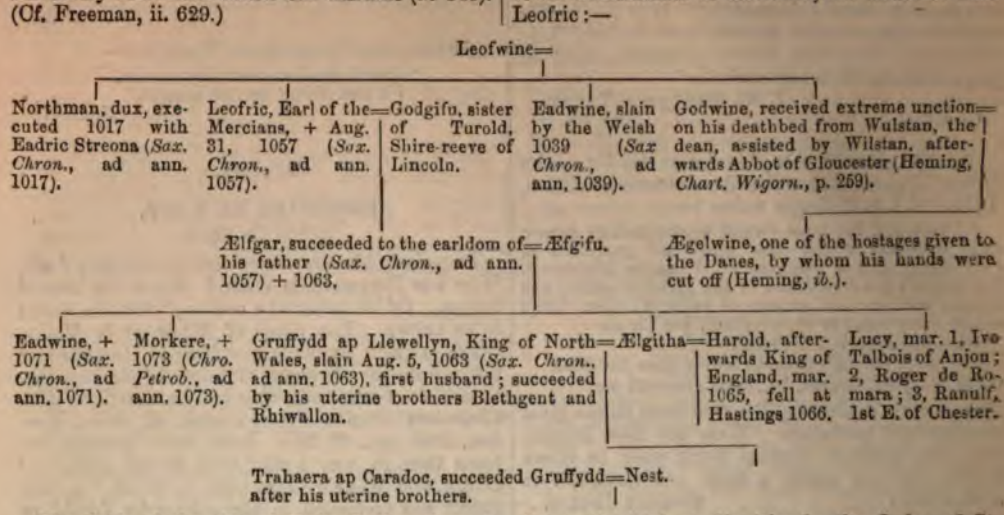
In reply to Mr. Goulton Constable, may I ask, Who was Hereward le Wake? He is the hero of fiction. Of his parentage nothing whatever seems to be known. The name of Wake, or le Wake, which is given by modern writers to Hereward, is taken from the *Chronicle* of John of Peterborough, an author of uncertain date and personality. (Cf. *Chronicon Angliæ Petroburgense*, ed. Giles, London, 1845, pp. 55, 56.) From this *Chronicle* we learn that in A.D. 1069 "died Brand, Abbot of Burgh, and uncle of Hereward le Wake" (p. 55). Brand was succeeded in the abbacy by Turold or Thorold. Mr. Goulton Constable inquires if Thorold, the brother of Godiva, was "the same Thorold who succeeded Brand as Abbot of Peterborough." No. There were two Turolds or Thorolds. Turold the shire-reeve (*vicecomes*), and brother of Lady Godgifu, or Godiva, as modern folks call her, held lands in Lincolnshire, and gave Buchehal to St. Guthlac's Abbey of Crowland for the good of his soul (*Domesday*, f. 346 *b*). Turold the Abbot of Burgh was a monk of Fécamp, who had been made Abbot of Malmesbury by William the Norman; and because he was a very "stern man" he was thence removed by William to Peterborough, when Hereward and his men appeared (*Saxon Chron.*, ad ann. 1070).

The little that is really known of Hereward is this. He held lands in Lincolnshire, a portion of which were held of the Abbey of Crowland, and of which Abbot Ulfcytel resumed possession because Hereward had not kept his agreement (*Domesday*, p. 377). Ulfcytel was appointed abbot in 1062; at some time after this date Hereward fled the country, but for what cause we are not told (cf. *Domesday*, p. 376 *b*). In 1070 and 1071 he appears again as the plunderer of Peterborough and leader of the outlaws at Ely. This is the whole of his undoubted history.

There is nothing beyond the legend to show whether Hereward's father was or was not called Leofric; and there is no evidence whatever to make Hereward a son of the great Earl of the Mercians. The mistake arose solely from a late and blundering roll printed in the *Chroniques Anglo-Normandes*, II. xii. The same roll gives Leofric a third nameless son who was a child—

tertium parvulum, cujus nomen non habetur. Even Sir Henry Ellis entertained this mistake (ii. 146). (Cf. Freeman, ii. 629.)

I believe the following to be a correct pedigree of the descendants of Leofwine, the father of Earl Leofric:—



The fable of the ride of Lady Godiva through Coventry is exploded by one very simple fact: anterior to the Norman invasion the town of Coventry did not exist.

Who was Leofric, Abbot of Peterborough? He attended Harold at the battle of Hastings. We learn from the *Saxon Chronicle* that—

"Leofric, Abbot of Peterborough, was in that same expedition; and there he grew sick and came home, and was dead soon after on the night of All-Hallows Mass. God be merciful to his soul! In his day all was bliss, and all good in Peterborough; and he was dear to all the people, so that the king gave to St. Peter and to him the abbacy at Burton, and that at Coventry, which the Earl Leofric, who was his uncle, had before made, and that at Crowland, and that at Thorney. And he did so much for good to the Minster at Peterborough in gold, and in silver, and in vestments, and in land as never did any before him, nor any after him. Then was the Golden Burgh turned into the Wretched Burgh" (ad ann. 1066).

The pedigree in the *Monasticon* makes Earl Leofric the son of Leofwine, the son of Leofric, the son of Ælfgar, the son of Ælfgar, the son of Leofric. Mr. Freeman suggests another descent (vol. i. p. 456). Looking to the names, it seems not improbable that Abbot Leofric may have been the son of Duke Northman, the elder brother of Earl Leofric. I should be very glad of any evidence on this point. Nothing is more likely than that Leofric, sickened at his father's untimely death—for many of the chroniclers say that Northman was executed without cause—should have sought in religious life that peace which the world cannot give; whilst his own merits, and the fact of his being nephew to the munificent and pious Earl of the Mercians, would deservedly ensure his promotion to the highest dignities in the Order of St. Benedict.

Edmund Waterton.

The Metrical Psalms (6th S. iii. 409).—There is no ascertainable authority, I imagine, for the use even of the old version of the Psalms. The title of the completed version of the Psalms, by Sternhold, Hopkins, and others, for at first only twenty were printed with a dedication to the king, contains that it was "Set forth and allowed to be sung in all churches, of all the people together before and after Morning and Evening Prayer, and also before and after Sermons." Bishop Beveridge observes upon this setting forth and allowing,—

"Which could not be, without the royal authority: none having power over all the churches in the kingdom, but the king himself. And, therefore, altho' his letters-patents, or his sign manual cannot be now produced; yet that they who first printed or set forth this book, had his order or licence under his hand for it, cannot be doubted. For otherwise, they durst never have presumed to have said, that it was set forth and allowed to be sung in all churches. And if they had done it at first, they would soon have been questioned for it, and those words ordered to be left out in all future editions."—*A Defence of the Book of Psalms, by Sternhold, Hopkins, and others*, Lon. 1710, p. 27.

He also lays stress on the "cum privilegio regia regali" at the foot of the title (*Ibid.* p. 28).

Jer. Collier states, more candidly,—

"Yet this allowance seems rather to import connivance than approbation; for those who have searched into this matter with the utmost care and curiosity, could never discover any authority either from the Crown or the Convocation."—*Eccl. Hist.* pt. ii. bk. iv. p. 326, Lon. 1714.

Alterations without authority were made from time to time to amend the antiquated or otherwise

disapproved expressions (Bp. Beveridge, *u.s.*, pp. 52, 81).

The new version of Tate and Brady received the sanction of an Order in Council on December 3, 1696:—

"His majesty taking the same (petition) into his royal consideration is pleased to order in council, that the said version of the Psalms in English metre be, and the same is hereby allowed and permitted to be, used in all such churches, chapels and congregations as shall think fit to receive the same."—*P. B.*, Ox., 1790.

And on May 23, 1698, the Bishop of London, in a letter to the clergy of his diocese, expressed his wish for "the good success of the royal indulgence," and recommended the use of it (*Ibid.*).

The history may be completed by mention of another version of the Psalms, that which appears in the Scotch Prayer Book of A.D. 1637, and which is equally to be taken as allowed in this part of the dominions of the crown. Having been found among the papers of King James, it was printed by command of Charles I. as *The Psalms of King David, translated by King James*, with the royal order as follows:—

"Having caused this Translation of the Psalms (whereof our late dear Father was author) to be perused, and it being found to be exactly and truly done, we do hereby authorise the same to be imprinted according to the patent granted thereupon and do allow them to be sung in all the churches of our dominions, recommending them to all our good subjects for that effect."—Bp. Bev., *u.s.*, p. 113.

With various alterations, this appears to be the version printed as "the version approved by the Church of Scotland," and is now in common use.

It seems, in answer to the query, that there is no positive authority for the old version which can be ascertained. It is presumed, from the title and from the subsequent result, that it was interfered with neither by the Crown nor the Convocation; and the same also is in like manner to be said of the hymns which have been so long bound up with it. There is no allusion to them in the Order in Council of William III. *u.s.* The question of the authority of the old version of the Psalms has now become of fresh interest from its relation to the similar question of the meaning of the term "allowed" in respect of the Authorized Version of the Bible, the Lord Chancellor having expressed his opinion in a letter to Lord Carnarvon.

Ed. Marshall.

In reply to An Old Fogie I would answer, (1) The hymns at the end of the metrical Psalms were annexed to those Psalms from time to time, and published by the same authority as were the [illegible] themselves. Some of these, as "The Songe [illegible] the ten Commandments, and the Lord's [illegible] re added in 1561, when only eighty- [illegible] Psalms had been versified. I should [illegible] Tate and Brady's Psalms were never [illegible] the hymns, but speak "under correction." The "authority" which the various versions in use at one time or other have had is discussed in *Observations upon the Metrical Version of the Psalms*, &c., by the Rev. Henry John Todd, M.A., F.S.A., London, 1822, and in other works there referred to. (2) Hymns, other than those at the end of the metrical Psalms, came into general use in the earlier part of the present century, being spoken of by Todd and others quoted by him as a sort of unauthorized innovation charged against by bishops, and so on. Todd mentions a "*Selection of Psalms and Hymns*, by the learned Dr. Maltby and his associates," first published in 1815 (p. 13); a "*Collection of Hymns*, printed at York, of which there are several editions," and a "*Selection of Psalms and Hymns*, published at Sheffield, by the Rev. T. Catterill" (Pref. xiii, n.). As early, however, as 1790 a Dean of Westminster delivered himself against the use of any hymns but "the Psalms of David," solemnly asking "What subject of religion is there which these cannot supply?" and presuming that the necessity for anything more suitable for Christian use "is only imaginary" (Todd's Preface, p. xii). The general disuse of the metrical Psalms was a necessary result of the general use of modern hymns, and in later times of hymns, ancient as well as modern, expressive of Christian sentiments. (3) Clergymen suppose they have the same authority for introducing any particular hymn book as they have for saying anything in their sermons which they deem "to the use of edifying." The use of metrical Psalms or hymns other than the hymns in the Ordination Service rests on the same "authority" as the use of a black gown in the pulpit, of a collect or invocation before the sermon and a doxology after it; of any sermon at all at evensong, of a surplice, hood, and stole in the celebration of Holy Communion, and many other things either not ordered in the Prayer Book or directly contrary to its directions, yet sanctioned by custom, and by popular and episcopal approbation. (4) A metrical Psalm may very properly be called a hymn. Why not? And there seems to be no reason whatever why the hymns of Hebrew origin in our collections should be separated from the rest. Why should they be? J. T. F.

Bp. Hatfield's Hall, Durham.

Earl of Cleveland: Lords Wentworth of Nettlested, &c. (6th S. ii. 408; iii. 50, 72, 96, 115, 153, 227, 271, 312, 333, 414).—The original will of Thomas, Earl of Cleveland, now in the possession of Mr. T. C. Noble (who has most kindly furnished me with a full abstract of it), completely confirms the opinion I always entertained that the Earl of Cleveland had two sons named *Thomas*. This duplicating of Christian names was not uncommon in the Wentworth family, and I have one instance where three

brothers each bore the name of *John* Wentworth. This will is dated September 21, 1640, after, but very shortly after, the Earl had married his second wife, Lucy Wentworth. Most provokingly he mentioned her only as his wife, though making her his executrix, without giving her Christian name. The earl lived more than twenty-six years after the date of this will, and although he narrates that, in order it "may not miscarry," he had deposited copies in the hands of Sir Oliver Luke, Mr. Selden, and Capt. Rossingham, it does appear to have miscarried, for, if discovered, it was never proved, and a creditor administered the estate the year after the earl's death. It may be hoped that Mr. Noble will himself print the will entire. In the meantime I give the substance of the two passages that touch the question in controversy in "N. & Q.":—

"I give to my eldest sonn, Thomas, Lord Wentworth, all my horses [except coach horses, which were to go to the Countess], also £100 for a ring, and my prayers to God for him that hee may live to marry as kinde a wife as it will apeare to the worlde by the settlement of my fortune I have byn a loving Father to him."

There can, of course, be no doubt as to the identity of this son, who subsequently married Philadelphia Cary, and died two years before his father. The passage in the will is otherwise important, as showing that he did not marry until after Sept. 21, 1640.

The other passage referred to occurs considerably later in the will, and is as follows:—

"For my youngest sonne, Thomas Wentworthe, one annuety during his life of four scoare and seaventeene pounds as a legacy only."

There can be no doubt that this was the "Thomas Wentworth, Esquire, son to the Earl of Cleveland," who was buried at Toddington in October, 1643. The only question remaining is whether he was the earl's son by his first or second wife. The first countess died in January, 1637/8, and this will is dated two years and eight months later. The daughter Catharine, hitherto supposed to be the only child by the second countess, was then living, as the earl bequeathed to her 400*l*. Whether the second Thomas was a twin with her, or whether they were of separate births during the thirty-two months between the death of the first countess and the date of the will, or whether he was a son of the first countess are still questions to be solved. JOSEPH LEMUEL CHESTER.

"BASKET" (6th S. iii. 467).—*Basket* is not a true (Teutonic) English word at all, but borrowed from Celtic. If we include *borrowed* words, there is nothing to show that *basket* is older than *street*, or any other borrowed word. The real date of purely English words, of Teutonic and Aryan origin, is beyond all calculation. It is a commonplace example in philology to say that the English word *work* is, in one respect, older in form than the cognate Greek *ergon*, which early lost its initial digamma; and a long list might be made of English words which are better preserved as to form than their cognates in Greek or Latin, or even Sanskrit. Thus the English *star* shows to advantage beside the Sanskrit *tara*, with lost initial *s*; the Latin *stella* (for *sterula**), which is only a diminutive or secondary form; and the Greek *astron*, with an unoriginal initial vowel. A paper of mine on the word *are* was printed in the *Cambridge Journal of Philology*, showing that our modern English word contains the original vowel *a* of the root *as*, to be, which is lost in the Sanskrit *santi*, lost in the Latin *sunt*, and changed in the Greek *eisi*. It follows that this word *are* is a clear three thousand years old. People are apt to forget that common English words, such as *sun*, *moon*, *star*, and the like, must have been in use for at least fifteen hundred years before ever they had the luck to be written down. English *appears* younger than Greek to the uninitiated because it was not written down at so early a date, precisely as Latin *appears* younger than Greek. But any one who knows a little of Latin and Greek etymology (an accomplishment at least twenty times more common than is a knowledge of *Teutonic* philology) knows that Latin is remarkable for preserving more original forms than Greek, and is decidedly more archaic in its general character. Great confusion exists on these points in the minds of most Englishmen, as their study of philology is generally unsystematic and ill arranged. WALTER W. SKEAT.

Cambridge.

There is some apparent confusion in MR. WALFORD's mode of expressing himself as to this word, as "one of the oldest words in our language," and "in use here among the Britons during the Roman occupation." The occurrences of this Celtic word in Martial and Juvenal are well known, but I think most of the authorities hesitate to consider *basket* as one of the few Celtic words adopted by the English in very early days. However, it is not so much a question of authorities as of occurrence; and where does it occur? Not, so far as I know, in the earlier English writings anywhere; not in the Chronicles, nor in Cædmon, nor Beowulf. The two often-quoted later examples are in Chaucer and the *Promptorium Parvulorum*.

The early writers seem to have been able to do without borrowing the word; thus the Anglo-Saxon Gospels, in the passages where we use *baskets*, have *wylian*, *ceawlas* or *ceoflas*, *foßer*, *monda* (our maund), *cypan* (our cup), and even *sperta* (Latin *sportas*); but like Wiclif, who has *coffyns* (*lepis*, they did not admit *baskets*. It would interesting if we could have some early quotat of the word. O. W. TANCOCK

Norwich.

This can hardly, I think, be claimed as an *English* word, save in the sense that all words are English which have been adopted into our language and retained in common use. It is the Welsh *basged*, originally, it would seem, *basgawd*, whence the Latin *bascauda*. I suppose there is no doubt that it comes to us by direct inheritance from the Cymric Celts who formerly inhabited this country. Other instances of words of Welsh origin in daily use are *flannel*, *funnel*, *gown*, *mop*, *garter* (?), and many more; also the Latin word *petorritum* (Hor. *Sat.*, i. 6, 104) was taken from a Celtic source, appearing in modern Welsh as *pedwar*, four, *i. e.*, a four-wheeled carriage.

C. S. Jerram.

The Celtic origin of *basket*, with the *locus classicus* from Martial, had been noticed in 1857 by the late Mr. James Kennedy, in a paper "On the Ethnology and Civilization of the Ancient Britons," read before the Ethnological Society of London, and reprinted in his *Essays, Ethnological and Linguistic*, edited by C. M. Kennedy, Lond. 1861.

Nomad.

Boon-Days (6th S. iii. 449).—*Boon-days* correspond to the *Frohn-dienst* of the Germans. They are "days on which tenants are bound to work for their lord gratis" (Halliwell); *i.e.*, days on which they were bound to work for his pleasure, to do his will. From O.Fr. *bon*, good pleasure, will, desire, boon.

> "Se tu veus fere mon plaisir,
> Et tout mon *bon* et mon desir."
> Barbazan, *Fab. et Contes*, iii. 8.

> "Onques plus rien ne li en dist,
> Et la Dame tout son *bon* fist."
> *Ibid.*, iii. 295.

She performed all his will, did all that he desired of her.

> "Ainçois vous converra et plevir et jurer,
> Que vous ferés mon *boin*, et sans point de fauser."
> *Rom. de Fierabras*, 2110.

In the English version:—

> "Ac arst þou schalt sykery me and þy treuþe surly plyȝte,
> Þat þou for me schalt don a þyng þat y schall the saye."
> *Sir Ferumbras*, l. 1282.

As occupiers having carts and horses were bound by statute to give so many days' gratis work for repairing the roads, the surveyor of the roads was called *boon-master* in Lincolnshire, and the highway rates *boons*. A *boon-wain*, explained by Halliwell as "a kind of waggon," is simply a waggon employed in duty-work. *To boon* the roads is to repair them by duty-work.

H. Wedgwood.

[illegible]-*days* signify the days on which an occupier [illegible]ether the owner or tenant, is *bound* to [illegible]other. It is sometimes used to in[illegible] of days' work done by the tenant for his lord, and that seems to be the meaning in the passage quoted by D. G. C. E., but it is more commonly employed for public services, as for the repair of the highways. In the churchwardens' accounts of the town of Louth, Lincolnshire, under the year 1589, we find the following entry:—

> "To ye keper of ye clock & chymes for yt service, & for ringeng of ye day bell, & for ringeng of ye curfeu, & for ringeng at ye *boundays* & in peas tyme, & for kepeng cleane of ye leades for iij of ye first quarters xxxjs. vjd."

It is evident in this case that the bell was rung to give notice at what times to begin and to cease from this labour for the public good.

In some parts of Lincolnshire *to boon* means to repair a highway, and a *boon-maister* is a surveyor of highways. A Lincolnshire marsh-man, who had a violent dislike to the clerical order, once said to a friend of mine, "I 'd hev' all cheches pull'd doon to *boon* th' roads wi', an' parsons kill'd to muck th' land."

Stephen Skinner, the author of the *Etymologicon*, inserts the word *boon*, which, he says, was communicated to him by Michael Honywood, Dean of Lincoln. His explanation is "vias hyeme corruptas æstate reparare, resarciare & instaurare."

Edward Peacock.

Bottesford Manor, Brigg.

When I was a boy, my father, in his turn with the other farmers of the place, held the office of Surveyor of the Highways, and I helped to keep the accounts. I have thus a very distinct recollection of what *boon* meant in Lincolnshire. Farmers who preferred it might work out all or part of their rates, by sending a man with a horse and cart to lead gravel or do other work on the roads. This was called *booning*. At the end of the week I used to give credit in a proper account book to the various parties for so many days' *booning*. Hence to mend the roads in many parts of this county is called "*booning* the road." This kind of service was also often rendered to landlords, especially to clerical landlords; and many farmers agree, as part of their rent, to lead so many loads of coal or anything else from the market town, to find horses and waggons to lead their landlords' hay, and to perform other such work. Probably the parties alluded to by D. G. C. E. agreed to render this kind of service, in addition to paying 2*s.* 10*d.* and furnishing four capons annually for rent.

R. R.

Boston, Lincolnshire.

Among the privileges which belonged to the prior and convent of St. Frideswide in the manor of Piddington, it is stated, "Sciendum est, quod in duobus diebus in autumno qui operantur super proprium custum, omnes et singuli," &c. (*temp.* Ed. III., Kennet's *Par. Ant.*, pp. 495–6, Ox., 1695); and so of the manor of Headington, belonging to

Hugh de Plessetis, "Terram domini ibidem herciabunt, et per duos dies in quadragesima arabunt et herciabunt, et uno die postea sarculabunt" (*temp.* Ed. I., *ib.*, p. 320). Sometimes the services were paid for:—

"Tribus autem diebus in autumpno metent blada domini sumptibus ejusdem domini, primo scilicet die cum omnibus famulis suis exceptis uxoribus et pastoribus suis et illa die comedent iidem homines...cum domino ad nonam..."

ED. MARSHALL.

These days, also called due-days, were, as the alternative name more clearly indicates, the days on which copyhold tenants performed the services due to their lord, such as ploughing, reaping, and the like. AVERIGUADOR.

MONTFODE (OR MONFODE) OF THAT ILK (6th S. ii. 182).—Of the antiquity of this old Scottish house there can be no doubt. Whether it is still represented in the male line by any descendant able to instruct legitimate descent from the main stem is quite another question. The materials for a connected history of the Monfodes lie buried where few querists concerning Scottish families seem to think of looking for them, viz., in the Public Archives of Scotland.

As I cannot gather from the form of MR. REID'S note that he has sought information from this unimpeachable source, perhaps a few *disjecta membra* of my own researches into the history of the Monfodes may not be unacceptable to him and to other genealogical readers of "N. & Q."

In Robertson's *Index of Missing Charters*, 1309–1413 (Edinburgh, 1798), there is a charter recorded under Berwick, "Pag. ii. No. 43 [Rob. I.], to John de Montfode, quod quondam fuit Willielmi de Orford, burgen. Berwici." Again, in *Reg. Mag. Sig.* 28, 44, we find a confirmation, 9 Mar. xxxiii. Dav. II., "Confirmatio Carte Walteri de Cragy," ratifying "donacionem illam quam Margareta de Munfode in sua legitima viduitate fecit Waltero de Cragi, filio suo, juniori," of the lands of Heviddys in the Sheriffdom of Lanark.

There was a later "Margareta, domina de Cragy," who had judgment in her favour from James I., A.D. 1429, in full Parliament, but I cannot at present assert that she was a descendant of Margaret de Monfode. There can be no question, however, as to the identity of genealogical interest attaching to the families of Monfode, Cragy, St. Michael, Meldrum, and Maxwell, all of which are at various times found to be connected. I may revert to this point on another occasion. If MR. REID turns to the Retours, he will find there the succession of the Monfodes of that ilk during the sixteenth and seventeenth centuries. It commences Nov. 29, 1547, with the service of "Joannes Montfoyd, heres Jacobi Montfoyd, patris (qui obiit in bello de Fawsyde)," in the ten merk lands of ancient extent of Montfoyd, and concludes May 18, 1647, with that of "Willielmus Montfoid de eodem," heir of Hugh his father in the same lands.

The pedigree proved by the Retours may be thus briefly shown:—1. James Montfoyd of that ilk, dead before Nov. 29, 1547. 2. John, son of James, heir of his father, Nov. 29, 1547. 3. Hugh, heir of John of that ilk, his grandfather, May 31, 1600. 4. The same Hugh, heir of Hugh, his father, Feb. 8, 1621. 5. William, heir of Hugh of that ilk, his father, in the lands of Montfoid, &c., May 18, 1648. It remains for MR. REID to affiliate the Irish Munfoads on the Ayrshire house of Monfode, the ruins of whose castle are still to be seen, almost the sole surviving memorial of an old Scottish name.

C. H. E. CARMICHAEL.

New University Club, S.W.

A LEGEND OF A SAINT (6th S. iii. 409).—ANON. will find a full account of St. Brandan in *Les Voyages Merveilleux de Saint Brandan à la Recherche du Paradis Terrestre*, Légende en vers du XIIe Siècle, publiée d'après le Manuscrit du Musée Britannique par Francisque Michel, Paris. I believe the legend is also to be found in prose in *Les Vies des Saints de Bretagne*, by Père Albert le Grand. As far as I can remember the particular incident in the voyage of St. Brandan to which allusion is made, it is this. The saint and his companions being in mid-ocean, and Easter drawing nigh, were particularly desirous of keeping the feast on dry land, and offered up fervent prayers to God that he would grant them this favour. At the dawn of the holy day they found themselves in the neighbourhood of what they took to be a small island. They landed, and having got all ready proceeded to celebrate mass. At the moment of consecration they were alarmed by a sudden trembling of the supposed island, but, strong in faith, they went on with the holy office, and as soon as it was concluded they re-embarked. They had no sooner got on board their ship than what they had taken for dry land disappeared beneath the waves, and they perceived that it was in reality a huge fish.

EDGAR MACCULLOCH.

Guernsey.

The authority for the history in general is "the learned *brochure* of M. Jubinal, *La Légende Latine de St. Brandaines*," and the English versions of the same which Mr. Wright prepared for the Percy Society, vol. xiv., one in verse, another in prose. M. Jubinal attributes the Latin account to the eleventh century. M.

Part of the legend of St. Brandan is told by Mr. Baring-Gould in his May volume of *Lives of the Saints*, p. 217, where a list of original authoriti may be seen. I would refer your corresponde also to Owen's *Sanctorale Catholicum*, und

May 16. The navigations of St. Brandan are referred to in the Aberdeen Breviary (*Proprium Sanctorum*, May 16). J. T. F.

Bishop Hatfield's Hall, Durham.

It is told of St. Brandan that on his voyage with fourteen brother monks in search of "the land promised to the saints," they landed on what they thought was an island, which sunk when they lighted a fire on it. The legend says that it was a fish called Jasconius. See Kingsley's *Hermits*, p. 263. P. Zillwood Round.

"Braming" (6th S. iii. 449).—I do not wonder that your correspondent asks whether the word *braming* is "a generally known word, or merely invented to rhyme with *flaming*" in the line,

"Winter braming, summer flaming,"

occurring in a hymn sung at the Gregorian Festival in St. Paul's Cathedral on May 19 last.

As Succentor of the Cathedral it is my duty to look through the programmes of societies intending to hold festivals at St. Paul's, and to criticize any details which seem open to criticism. The word *braming* caught my eye at once when I saw the proof sheets of the Gregorian service book. I did not recognize the word, so I looked it out in Halliwell, who gives, "*Brame*, vexation, *Spenser*," and then I turned to Nares, who quotes a passage from Spenser's *Fairy Queen*, iii. 2, 52, in which occur the lines :—

"That, through long languor, and hart-burning brame
She shortly like a pyned ghost became."

Todd considers *brame* to be an adjective in this passage, but Nares thinks that it is a substantive. The explanation of the word as given by Nares is, "*Brame*, *n.s.*, vexation ; probably from the adjective *breme*, bitter, severe, *q.v.*"

On prosecuting the matter a little further, I find that the same authority gives, "*Breme* or *breem*, fierce or sharp, from the Saxon." He adds a further quotation from Spenser :—

"Comes the *breme* winter with chamfer'd brows,
Full of wrinkles and frosty furrows."
Sp., *Shep. Kal.*, "Feb.," 42.

As the word was so unfamiliar to me, and as I ventured to think that other persons in the congregation might possibly be as unfamiliar with it as I was, I presumed to suggest that the word should be changed as, to say the least, unsuited to congregational use. My counsel was not taken, but your correspondent's query shows that it was not altogether without reason. I think that a hymn, intended as it is for popular use, should not require a glossary.

W. Sparrow Simpson.

[Other replies next week.]

"Manchet loaf" (6th S. iii. 430).—Though I never heard the phrase "manchet loaf" there, the term "mansion" (= any small loaf having a circular base, and, no doubt, a variant) was common in South-east Cornwall from 1816 to 1836, and may be so at present. Even now I cannot read or hear the words "In my Father's house are many mansions" without having a mental vision of a house supplied amply with small loaves—my early rendering of the passage.

Wm. Pengelly.

Torquay.

Literature of Colours (6th S. i. 277).—"The Laws of Contrast of Colour, &c. By M. E. Chevreul, Director of the Dye Works of the Gobelins. Translated from the French by John Spanton. Routledge, Warne & Routledge. 1861."

A. K. B. G.

Although not absolutely identical in subject, it may be well for F. to consult a recent volume in the "International Scientific Series," by Prof. Ogden N. Rood, of Columbia College, called *Modern Chromatics*. It is published in England by C. Kegan Paul & Co.

J. Brander Matthews.

Stuyvesant Square, N.Y.

"Field's Chromatography, a Treatise on Colour and Pigments."—(1) The original edition, London, Winsor & Newton. (2) Salter's edition : London, Winsor & Newton, by Thomas W. Salter, F.C.S. Both editions are undated.

"A Practical Treatise on the Manufacture of Colours for Painting, &c. By MM. Riffault, Vergnaud, and Toussaint. Revised and edited by M. F. Malepeyre. Translated from the French by A. A. Fesquet, Chemist and Engineer. Illustrated by 80 Engravings. Sampson Low & Co., 188, Fleet Street, London."

F. S.

Churchdown.

"The Yellow Book" (6th S. iii. 448).—As no one has ventured a suggestion, I will make one. It may be remembered that in 1857 a very trenchant pamphlet appeared, called *The Mutiny of the Bengal Army, an Historical Narrative*. When the first part came out it attracted much notice, and Lord Derby, referring to it in the House of Lords, spoke of it as "a certain *Red* pamphlet." The name of the author was at that time unknown, but a second part came out, bringing the narrative down to the end of the siege of Delhi, and it transpired that the "One who has served under Sir Charles Napier" was Major Malleson ; and the pamphlet was always called "The Red Pamphlet," and he, "the Author of the Red Pamphlet."

Now my idea is that the printed record of the evidence of Lady Douglas and others with regard to the then Princess of Wales had a *yellow* cover. The publication was called simply *The Book*, being the "Proceedings and Correspondence on the Inquiry into the Conduct of the Princess of Wales. Printed for Bell, proprietor of the *Weekly Messenger*, Clare Court, Drury Lane, 1813."

I once saw and read a copy of *The Book*. It had not its original cover, but was bound up at the end of a series of volumes of the *Belle Assemblée*, I think. The size was large octavo, and the type rather small, the contents being tedious to wade through. The reason of this publication in 1813 I gathered to be a necessity for a defence on the part of the prince for positively refusing the princess a larger amount of intercourse with her daughter, who was about to be introduced into society, and a share in arranging such introduction.

The accusations of Sir John and Lady Douglas had been made and investigated by a commission for that purpose in 1806. It was to inquire into a number of acts of gross impropriety alleged against the Princess of Wales during her residence at Blackheath some three or four years previously. Lady Douglas's charges were declared "not proven." I think *The Book* must have been a yellow book. GIBBES RIGAUD.

18, Long Wall, Oxford.

ACCUMULATED BOOK-PLATES (6th S. iii. 289, 473).—With reference to MR. PETIT's reply, 6th S. iii. 473, may I venture to say that he has utterly misunderstood my query, 6th S. iii. 289. In that query I desired to meet the dicta laid down by some of your correspondents to the effect that it was mischievous, if not wicked, to "soak off" a book-plate. What I wished to know was, how the heraldic or other information contained in book-plates of successive owners of a volume, and pasted one over the other, was to be obtained by any process other than that of "soaking off."

A. H.

THE STUART PAPERS (6th S. iii. 505).—The papers mentioned in the French *Popular Encyclopedia* are now preserved in the Royal Library at Windsor Castle. For a full account of the manner in which they came into the possession of Her Majesty, see a paper by the late Mr. B. B. Woodward, in the *Gentleman's Magazine* for 1866, vol. i. p. 159. BEN. NATTALI.

The Library, Windsor Castle.

"CORVUM NE VIXIT," &c. (6th S. iii. 408).—A ludicrous perversion of a well-known proverb, originally occurring in Juvenal's second satire, "Dat veniam *corvis, vexat* censura columbas." But is it possible that such a perversion was really made, and is your correspondent sure that he has transcribed correctly? I remember once seeing a motto, "Audax omnia *perpete*," for *perpeti*, but this is not nearly so bad. C. S. JERRAM.

THE MS. OF GRAY'S "ELEGY": FIRST PUBLICATION (6th S. ii. 222, 356, 438, 474; iii. 35, 76, 277, 449).—The very interesting and complete account of Gray's "Elegy" given by MR. HARTSHORNE may be supplemented by one short note. The "Elegy" first appeared in print in the *Magazine of Magazines* of February, 1751, "Printed for William Owen, at Homer's Head, near Temple Bar," on p. 160, with the following introduction:—

"Gentlemen, said *Hilario*, give me leave to sooth my own melancholy, and amuse you in a most noble manner, with a fine copy of verses, by the very ingenious Mr. *Gray*, of *Peter-house*, Cambridge.—They are—STANZA's [*sic*] *written in* a Country Church-yard."

The "Elegy" seems to have been carelessly printed from a rather careless copy, as several of the lines differ from the generally received text, *e.g.*,—

"No children run to *lisp* their sire's return."
"Their *harrow* oft the stubborn *globe* has broke."
"Their *homely* joys and destiny obscure."
"*Forgive the proud!* the involuntary fault."
"If *memory to these* no trophy raise."
"The pealing anthem *wells* the note of praise."
"Hands that the *reins* of empire might have swayed."
"And *wastes* its sweetness on the *desart* air."
"Some village *Hambden* that with dauntless breast."
"And read their *dest'ny* in a nation's eyes."
"With uncouth rhymes and shapeless *culture* deckt."
"*And* in our ashes *glow* their wonted fires."
"Brushing with hasty step the *dews* away."
"One morn I missed him on the *custom'd* hill."
"Another come *not* yet beside the rill."
"Slow through the church-way-path we saw him *come*."
"He gain'd from heav'n ('twas all he *ask'd*) a friend."

I have also the first (quarto) edition issued by Dodsley in the same month of the same year, but as that is more generally known than the *Magazine of Magazines*, no comparison is necessary. I have also a Latin and, I believe, an Italian version of very early date. Will some reader of "N. & Q." give the bibliography of the "Elegy"?

ESTE.

Birmingham.

My authority for the statement (*ante*, p. 104) was an entry in the volume of Catullus, Tibullus, and Propertius, there mentioned as presented by Mr. G. Macmillan. The entry is as follows:—

"From the Library of Gray the Poet, with a Memorandum as to price, and an extract from de Bure, also quotations from the Greek Poets in his usual neat handwriting. This volume was formerly in possession of Mr. Penn, of Stoke Pogis, who purchased all Gray's MSS."

FRANCIS ST. JOHN THACKERAY.

Eton College.

THE DUKE OF MARLBOROUGH, 1758 (6th S. iii. 350, 453).—Your correspondent will also find reports of this curious trial in *The Sessions Papers* for 1758, pp. 203-16, and in *Legal Recreations*, by a Barrister-at-Law, vol. i. pp. 373-84.

G. F. R. B.

It may, perhaps, be worth mentioning, wi reference to this subject, that Charles, secot Duke of Marlborough, who received the anor mous threatening letters, died of dysentery Münster, in Westphalia, Oct. 28, 1758, a vc.

few months after the trial of William Barnard. He was at the time on a campaign, and in command of the English contingent, under Prince Ferdinand of Brunswick. Several who have written upon this *cause célèbre*, as, *e.g.*, the late Mr. Serjeant Burke, seem either not to have been aware of or to have forgotten this fact, and, by leading their readers to imagine that the death of the duke took place in England, have sensationally increased the interest of the mystery.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"PORTIONS OF SHIRES WHICH ARE IN OTHER SHIRES" (6th S. i. 177, 306; ii. 98, 297, 477; iii. 293, 455).—I noticed at the time it appeared the blunder I made in speaking of Amberley in *Worcestershire;* but I can assure VIGORN that I did not confuse the picturesque village of Ombersley with Amberley in *Warwickshire*, as I ought to have put it. By the way, is it possible that the derivation of Amber from Ambrosius is not a rule with no exceptions, and that the Sussex Amberley may take its name from the river Arun?

EDWARD H. MARSHALL, M.A.

DR. BELL AND MR. LANCASTER (6th S. iii. 306, 417, 458).—Is there not some foundation in fact for calling Dr. Bell "the founder of the Lancasterian system"? for his plan, put forth in a pamphlet in 1797, was worked out by Lancaster, who at first acknowledged his obligation to Bell. But when the Nonconformists seized upon Lancaster as their apostle, he found it convenient to forget his indebtedness. His conduct in so doing is condemned in so little ecclesiastically prejudiced a work as Chambers's *Encyclopædia, s.v.*, "Bell."

E. H. M.

"FORTHLOT" OR "FORLOT" (6th S. iii. 289, 458).—DR. CHARNOCK refers me to Cowel's *Interpreter* for information as to the meaning of this word, but I have not the opportunity of consulting the book; would he oblige me with the extract?

G. A. C.

CLERGYMEN HUNTING IN SCARLET (6th S. iii. 348, 414, 472).—I have a vivid recollection of having frequently seen, upwards of fifty years ago, the rector of a parish adjacent to the city of Worcester riding off to the hunt in a scarlet coat.

LYDIA PENGELLY.

Torquay.

HORSESHOES AT OAKHAM CASTLE (6th S. iii. 349, 496).—The following account, taken from Wright's *History of Rutland* (1684), will, I think, explain the gift of the gilt horseshoe:—

"The Lord of the Castle and Mannour of Okeham for the time being, claims by prescription a Franchise or Royalty very rare, and of singular note; viz., That the first time that any Peer of this Kingdom shall happen to pass through the Precincts of this Lordship, he shall forfeit as a Homage, a Shoe from the Horse, whereon he rideth, unless he redeem it with mony. The true Original of which custome, I have not been able on my utmost endeavour to discover. But that such is, and time out of mind hath been the Usage, appears by several Monumental Horseshoes (some gilded and of curious Workmanship) nail'd upon the Castle Hall Door. Some of which Horseshoes are stampt with the names of those Lords who gave 'em with the times when given."

Wright then goes on to enumerate some fifteen names, the earliest of which is that of "Henry Lord Mordant, 1602," and concludes by saying that there were many others, "some of later date, and some more antient, whose inscriptions are now hardly legible."

G. F. R. B.

"THRONG" (6th S. ii. 386; iii. 33, 235, 375, 437, 497) signifies busy in the dialect of North Lincolnshire. I hear it used daily, and am not ashamed to say that I often employ it myself. A man said to me yesterday, "We can't lead them stoäns just yet; we're ower *throng* gettin' wicks away this sweety fine weather." It may be necessary to observe here that *lead* means to cart, and that *wicks* signifies couch-grass.

In 1876 Mr. George Jackson, bookseller, Brigg, published certain verses by a shepherd at Raventhorpe, under the title of *A Country Ramble in the Neighbourhood of Brigg*. In this effusion the following lines occur:—

"The people all seemed very throng, and had such smiling faces,
And well they might, for I heard them say, 'To-morrow is Redbourne Races.'"

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"MAUND": "MAND" (6th S. ii. 388; iii. 14, 278, 335, 437).—This word occurs under the latter spelling in my *Glossary of the Dialect of Manley and Corringham*. Several examples are given. It is marked obsolete. I doubt, however, whether this is correct. I never, so far as I remember, heard the word used, but a friend has informed me that two or three old people whom she has known were wont to employ it to signify a long and narrow basket.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

It seems to have escaped your correspondents that there is a word in the French language, *manne*, applied to a particular sort of basket. Littré defines it as: "Panier d'osier plus long que large, où l'on met le linge, la vaisselle." In old French the word is found as *mande*. Littré gives the etymology as follows:—"Wallon *mante;* picard et Hainaut *mande;* bas-lat. *manda;* du germanique: anc. haut-allem. *manne;* anglo-sax. *mand;* angl. *maund*."

E. McC—.

Guernsey.

JACQUES CASANOVA DE SEINGALT (6th S. iii. 401, 452).—The French monthly review *Le Livre*

has recently had various articles upon the authenticity of Casanova's memoirs, and especially upon the support they receive from recent researches in the Venetian archives. The Brussels edition of the memoirs is in six volumes. I am told by a dealer here in old books that there is an English translation of the first two volumes printed in six small volumes. Is this so? I doubt, for, in spite of the picturesqueness of Casanova's adventures, his memoirs belong to a class of book which every gentleman's library should be without.

J. Brander Matthews.

Stuyvesant Square, N.Y.

The Garnet-headed Yaffingale (6th S. ii. 309, 473, 523; iii. 195) is certainly not the *Melanerpes erythrocephalus* of Swainson in the passage quoted by Mr. Platt. That very common American bird is not a "green woodpecker," and indeed has no green in its plumage, as may be seen in almost any museum or in the coloured figures given of it by American ornithologists. Our "garnet-headed" bird, the *Picus viridis* of Linnæus, was placed by Swainson in his genus Chrysoptilus (*op. cit.*, pp. 134, 305).

Alfred Newton.

Authors of Quotations Wanted (6th S. iii. 409, 498).—

"The foolish man does not know his own foolish business." The late Lord Westbury may have said this, but Horace Walpole, in his correspondence, tells the story of a herald on a visitation tour who called on a nobleman, and when he had stated the object of his visit he was peremptorily told,—"Begone, you foolish fellow; you don't understand your own foolish business." A. S.

(6th S. iii. 509.)

"Earth has no hate," &c.

Probably an incorrect version of,

"Heaven has no rage like love to hatred turned,
Nor Hell a fury like a woman scorned."

Congreve, *Mourning Bride*, III. end.

G. F. S. E.

"At length came the day," &c.

These lines were written by General Charretie on a match won by "Squire" Osbaldeston, in 1831; *vide Sportascrapiana*, by C. A. Wheeler, p. 17, where they are quoted from the *Standard* of August 3, 1866.

T. C.

Miscellaneous.

NOTES ON BOOKS, &c.

History of Ancient Egypt. By Prof. Rawlinson. 2 vols. (Longmans & Co.)

Ancient Egypt has been, in all ages of literary inquiry, the object of eager research. Her connexion with the early history of the Jews, her influence on the arts, religion, and government of other nations, the splendid antiquity of her civilization, and the completeness of her decay invested the mysteries of her elder power and wisdom with something of religious awe. But before the present century curiosity was only aroused to subside into baffled disappointment by the reports of those literary pilgrims who visited her shores. Her people, who appeared from the colossal magnificence of their monuments to have belonged rather to the race of giants than the ordinary sons of men, spoke in a language which seemed irrecoverably lost, and, though the ancient Egyptian loved to draw on the walls of his sepulchre "each change of many-coloured life," the inscriptions at once provoked and defied the hopes of the learned. The pyramids, which were known in the darkest ages as among the wonders of the world, still stood in incommunicative majesty to sentinel the entrance of the unknown land. The present age has witnessed an extraordinary change. Geographical exploration has opened out to us the whole valley

"Far off from dusky Meroe,
From falling Nilus to the sea
That beats on the Egyptian shore,"

and hieroglyphic interpretation has unlocked the secret treasures of its arts, customs, and history. Prof. Rawlinson's work presents the English reader with the latest results of European learning on the subject of ancient Egypt, and offers him a summary of an enormous number of works, many of them inaccessible to the ordinary student, from the magnificent *Description de l'Egypte* of the French explorers to the laborious monographs of German professors. The work which the professor has undertaken was greatly needed in England, and it has been accomplished in a manner worthy the reputation of the historian of the Oriental monarchies. His history of ancient Egypt has been composed in the spirit, and with the acquirements, diligence, and learning, of an accomplished scholar. In the first volume is contained a series of chapters on the religion, literature, arts, sciences, manners, and customs of the ancient Egyptian; the second volume includes a clear and interesting summary of historical events from the foundation of the Egyptian monarchy to the loss of independence. Of the two portions the first will probably be found to possess the more general interest. From it the reader may learn the chief points in the domestic life of the ancient Egyptians: how they worshipped their gods and buried their dead; how they carved in stone and painted in colours; how they built and piled up their colossal architecture in the enthusiasm of religious adoration or the exuberance of royal pomp; how they wrote poems, romances, and scientific treatises; how they warred against other nations, laid siege to and stormed cities; how they ploughed, sowed, watered, reaped, and gathered fruit; how they hunted and fished, snared and shot birds. *Hæc est farrago libelli.* The second volume is scarcely less interesting, though the subject with which it deals is more abstruse. Its first chapter will go far to secure the confidence of those students who have been perplexed and irritated by divergent theories of Egyptian chronology in the guidance of Prof. Rawlinson. He rejects all systematic attempts to harmonize the difficulties of dates, but carefully indicates the periods where the problem is capable of, or has received, solution. The two volumes are adorned with nine plates and upwards of 250 woodcuts. We hope the work will obtain that extensive circulation to which it appears entitled by the reputation of the author, the attractiveness of the subject, the merits of the composition, and the care of the publishers.

Chapters in the History of Old St. Paul's. By W. Sparrow Simpson, D.D., F.S.A. (Elliot Stock.)

After his excellent volume, lately issued by the Camden Society, which it was our privilege to notice some months ago, Dr. Simpson has taken rest in a popular gossiping book on the same subject. Those who, having enjoyed the last, look for more of the same sort here will be disappointed, and perhaps rather inclined to undervalue the new one. Its aim and purpose are totally different, and

addressed to readers whom the other would not interest, or who would not take the trouble to read it. Dr. Simpson's "chapters" are fourteen in number, and deal with the church and its history from the legendary days of King Lucius down to the restoration of the daily Eucharist in 1877. Some chapters are architectural and antiquarian, some historical, and some, as for example that on Wyclif in St. Paul's, almost sensational. All are pleasant to read, and the book will just suit those who want to get, without trouble, some knowledge of the history of London's cathedral and of the scenes which it has witnessed. It should be popular and require reprinting, in anticipation of which we venture to call the author's attention to a few slips which we have observed in it. None is of much importance, but they are worth correcting if an opportunity occurs. Mr. Ralston has finally settled the question of the Chertsey basin, mentioned on p. 15, and shown it to be Greek and of no great antiquity (see *Archæologia*, vol. xliv. p. 63). The only puzzle about it now is how it came to be dug up at Chertsey. The statement on p. 26 about cathedrals of the old and the new foundation is likely to mislead the unwary into thinking Benedictines to be the same as Regular Canons, which Dr. Simpson certainly cannot have intended. And we cannot quite understand how Palm Sunday could manage to get into the month of May, as seems to be implied on p. 167. The difficulty about the date of Bradford's sermon and his ordination disappears when we remember that the year began in March and not in January, and therefore Feb. 22, 1550, came after, and not before, June 24 in the same year. The book is well printed, and is got up in a manner which deserves praise.

Ludwig Pfyffer und seine Zeit: ein Stück französischer und schweizerischer Geschichte. Von A. Ph. v. Segesser. Band I. (Bern, Wyss.)

Herr von Segesser is well known in Switzerland both as a statesman and as an historian. In the latter quality he has contributed much towards clearing up obscure episodes in the history of the Confederation, and has specially devoted himself to tracing the growth and progress of his native city Luzern, his constitutional history of which is one of the most valuable Swiss works in that very important branch of the subject. He now comes before us with the first volume of a life of Ludwig Pfyffer, which forms a whole in itself. Ludwig Pfyffer of Luzern was one of the most prominent actors in the Catholic or Counter Reformation in Switzerland. For many years he directed the policy of the Catholic cantons, and was popularly known as the "Schweizer König." He took a leading part in bringing about, in 1586, the Golden or Borromean League between the seven Catholic Cantons, which was the model followed by the Sonderbund of 1845. Pfyffer, however, was not a statesman only, he was also a soldier. His military career filled up the earlier portion of his life, and is the subject of the volume now before us. He was colonel of the Swiss mercenaries in the service of the French king, and with his men was engaged in all the chief battles in France 1562-70—Dreux, St. Denis, Jarnac, and Moncontour. He specially distinguished himself in the retreat from Meaux, 1567, when his regiment guarded Charles IX. during his journey to Paris. On the disbanding of his force in 1570 he returned to Luzern and entered on the second or political part of his career as "Schultheiss" of the town. No life of this striking personage had been written before Herr v. Segesser took it in hand. He has spared no industry in hunting up the minutest details as to his hero's family and early life, and the book is written in a sober and clear style, which bears witness to the long practice of the author. The European importance of the struggle is well brought out and kept in sight throughout the book. Pfyffer's reports to the Luzern Government are rather dryly written accounts of all the events in which his regiment had a share, his own actions being scarcely ever mentioned. They are of the highest historical value, and enable us to look at the early struggles of the Huguenots in France from a comparatively neutral point of view. Their chief interest, however, lies in the way in which the military movements are traced out, and it is interesting to see the reflex action of events in France on politics in Switzerland. The book is furnished with an itinerary, a full table of contents, and map, and should certainly be read by any one interested in the history of the period. We shall await the second volume with impatience.

Some Account of the Oldest Plans of Bristol, and an Inquiry into the Date of the First Authentic One. By William George. 3 Maps. (Bristol, George & Son.)

This is a reprint of a paper in the *Transactions* of the Bristol and Gloucestershire Archæological Society, with the maps added. Mr. George, who has taken up an interesting subject, shows that the isometric view of Brightstowe in the well-known work *Civitates Orbis Terrarum*, by Braun and Hohenberg (lib. iii. pl. 2), was founded on the sketch made by William Smith, the herald, when he was there July 30 and 31, 1568 (see Sloane MS. 2596, recently edited by Messrs. Wheatley and Ashbee). We may add that it is evident Speed's plan was also derived from the same source, directly or indirectly. All these early plans fail in detail, and it is only necessary to draw attention, in the case of the plan of Bristol, to the castle and the various churches; the former is as unlike as it could well be. There, however, exists of this until recently interesting city a survey, made to a much larger scale by a local man named Millerd, which is of greater value. This we should like to see reproduced. Many attempts have been made to reconstruct a plan of Bristol in the Middle Ages with the aid of W. Wyrcestre's note-book and other documents. The last and most complete of these may be found in the current number of *Bristol, Past and Present*, by J. F. Nicholls, F.S.A., and John Taylor. Mr. George quotes Camden's opinion of old maps, that they "are of infinite use in topographical studies," and so they undoubtedly are, except when they resemble the birds-eye view in Ric. Rycart's MS., which we cannot agree in attributing to W. Wyrcestre.

Registrum Malmesburiense. Edited by the late J. S. Brewer, M.A., and Charles Trice Martin, B.A., for the Master of the Rolls. Vol. II. (Longmans & Co.)

Mr. Brewer's brilliant sketch of the rise of the mendicant friars in his preface to the *Monumenta Franciscana* led the public to expect that the introduction to this register would contain an equally vivid and accurate picture of a great house of the "lordly Benedictines." It was therefore a great disappointment to students of monastic history when the first volume appeared without a word of preface, in consequence of Mr. Brewer's death. His successor, however, has justified his appointment by his careful and conscientious study of the register, and the critical skill with which he has turned his knowledge of its contents to account. Malmesbury Abbey stood on the crest of a hill, which is encircled on all sides but one by the Avon and Newnton Water, anciently called the Ingelbourne. The town grew up round the abbey, and was held under the Crown by the abbot in fee farm at the rent of 20*l.* p. a. by the grant of King John. Domesday mentions only eight burgesses, but the town flourished under the monks, and in the reign of Edward I. it was a walled town, with five gates and four bridges and two guildhalls. The register was compiled at the end of the thirteenth century, and was carefully

preserved when the rest of the MSS. in the monks' library were dispersed, because it was found useful to the Court of Exchequer in determining the lands and services due to the king when the abbey fell into his hands at the dissolution of monasteries. The abbey estates were of great extent, and, with the exception of a house and church in London, a manor in Warwickshire, and some fisheries on the Severn, lay in the immediate vicinity. They comprised in the reign of Edward the Confessor 300 hides of land, amounting to above 70,000 statute acres, all of which were confirmed to the abbey after the Conquest by William I. at the request of Queen Matilda. The same king gave them in 1081 the privilege of holding a fair for four days next to St. Aldhelm's day (May 25). But their great benefactor was King John, who granted them the town in fee farm and sold them Ingelbourne Castle. This fortress was rebuilt by Roger, Bishop of Salisbury, and, standing within the precincts of the abbey, was found "an unspeakable injury" to the monks during the civil wars, when the garrison plundered the abbey and burned the town. The abbot was expressly authorized by the Pope to excommunicate the marauders, but by King John's grant the monks were empowered to secure themselves against future intruders by dismantling the castle, and the site is now occupied by the "Bell" inn.

The rent roll is one of the most interesting features of the register. In the town the rent of a tenement rarely exceeded 1*s.*, and the total is only 3*l.* 6*s.* 11*d.* The rents of the manors without the town amounted in 1287 to 97*l.* 7*s.* 9½*d.* in money, besides 116 quarters of wheat and 814 fowls for church scot, 375 fowls at Christmas, and 8,670 eggs at Easter; but the abbey revenues had risen at the time of the dissolution to 803*l.* 17*s.* 7½*d.* The rents did not form a common fund, but the lands were distributed in certain proportions amongst the various officers of the convent. The abbot, the pittancer, the chamberlain, the sacristan, and the cook all had separate estates assigned to them for their maintenance, whilst the clothing of the monks and the expenses of the kitchen were similarly provided for. This custom is not wholly extinct at Malmesbury, for to this day a few acres of the common are set apart under the name of the "Alderman's Kitchen," and the proceeds are applied for the purpose of enabling the chief officer of the corporation to show hospitality during his year of office.

The cartulary begins with a charter of 685, which is misdated 635, and includes Papal grants of spiritual privileges and exemptions from episcopal jurisdiction. The purchase deeds abound with illustrations of local history and mediæval manners. The vender was often content to accept spiritual benefits in part payment. In one case a man demises a hide of land in return for monks' commons for himself and his servant, six cartloads of firewood a year, and burial at his death; for which he covenants to serve the monks without pay during his life and to leave them at his death all the goods he dies possessed of.

The MS. from which this volume is printed is in the Public Record Office, and belonged to the Queen's Remembrancer in the Court of Exchequer, but Mr. Martin has collated it with two other copies in the British Museum, which are of somewhat later date and include a few additions.

Frederic Ouvry, V.-P. F.S.A.—The announcement of the death of Mr. Ouvry, on June 26, must have been a source of deep regret to the large body of literary and antiquarian friends to whom his genial temperament, warm-hearted sympathies, and unbounded liberality had endeared him. His strong common sense and business habits won for him the respect of all who were associated with him in the management of any of those various literary associations with which he was connected, from the Antiquaries, which he joined in 1848, and of which he had been president and vice-president, to the recently established Folk-lore Society. It should be added that there were few charities of which Frederic Ouvry was not a liberal supporter. W. J. T.

The library of the late eminent French *savant*, Michel Chasles, is to be on sale by auction from June 27 to July 18, at 28, Rue des Bons Enfants, Paris. We have received a catalogue, carefully compiled under the supervision of M. A. Claudin, Laureate of the Institute, who publishes it at 3, Rue Guénégaud, Paris. The library, as M. Claudin justly remarks, is one of a class now unknown: it was the accumulation of more than half a century devoted to science. We may note that it contains some very great rarities, especially in mathematics—embracing several works cited by Prof. De Morgan through a solitary copy in the British Museum, and others which he was unable to cite at all.

Mr. Thoms might have added another centenarian to the three he noticed in last week's "N. & Q.," and that one alive and flourishing. The *Morning Post*, which came into existence on Nov. 2, 1772, took a new lease of life on Monday last at its original price of a penny, the proprietors expressing their conviction that, while returning to that price, they can yet continue to provide their readers with a paper "in every way as excellent as that which for upwards of a century has maintained its position."

Notices to Correspondents.

As we are constantly receiving communications on the subject, we may state that there now lies at the Office a complete set of *Notes and Queries* (half-bound morocco), from the commencement, together with the General Indexes, for which the Publisher of "N. & Q." is ready to receive applications.

H. G. H.—We can find no suggestion of the kind made by George Borrow in the published accounts of the distinguished person referred to. Vapereau states that he was born in Brussels in 1789, of a family originally English, and was naturalized in France. We know of no contemporary of the same name and rank who can possibly be the subject of Borrow's romantic description.

An Unsuccessful Searcher (6th S. iii. 220).—T. C. writes that you will probably find the articles you refer to in the *Gentleman's Magazine* for October, 1878, and February, 1879, viz., "Betting on Races," and "A Gambling Superstition," by Richard A. Proctor.

W. H. S.—A proof shall be sent. The other list we shall be glad to have on your return.

R. C. Hope.—The practice cited has often been referred to in "N. & Q."

E. B.—Most certainly.

G. R.—Yes; it would be well to have a reply.

W. C. Boulter.—We shall be glad to see the letter.

J. G. C.—Yes.

NOTICE.

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LONDON, SATURDAY, JULY 9, 1881.

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Notes.

THE REVISED VERSION OF THE NEW TESTAMENT.

V. ROMANS—2 CORINTHIANS.

It was to be expected that there would be alterations in many passages of the later books from the imperfect rendering of the tenses in the A.V. (see Dr. Pusey "On Baptism" in *Tracts for the Times*, 1834–5, p. 157, Lond. 1842). The advantage appears in various passages of a doctrinal character, as Rom. vi. 4, and 1 Cor. vi. 11; but it is a point which has not always been observed, as the revisers state in the Preface. One or two such instances may be pointed out. At Rom. v. 1, where δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχωμεν, is translated, "being therefore justified by faith, let us have peace," the tense of the participle is not so clear as it might have been by such a translation as "in that we were justified," or "as we were justified," or even "having been justified." An ambiguity in the A.V., to which reference was made by the high authority just stated, is thus preserved. A similar remark applies to Titus iii. 7.

At Romans ii. 1–10, the distinction between ποιέω, πράσσω, and ἐργάζομαι is marked by the words to "do," "practice," and "work." In iii. 25 the proper meaning of πάρεσις, "passing over," is given in the text, as it is in the margin of the A.V. The translation of δοκιμή at v. 4, is "probation" instead of "experience." The word "probation" does not anywhere occur in the A.V., but it is in the Rhemish version at this passage, as it is also for δοκιμίον at James i. 3, 1 Peter i. 7. The rendering of περὶ ἁμαρτίας at viii. 3, is "as an offering for sin," and so also "sacrifices for sin," Heb. x. 6, 8. At ver. 16, it is "the Spirit himself beareth witness with our spirits," not "itself," as in the A.V. In the marginal note at ix. 5, there is a notice of the translation of the passage by "some modern interpreters." In respect of one of these interpreters Dr. Vaughan has observed, "To place a full stop at σάρκα, and regard the following clause as a sudden ascription of glory to God for the gift of Christ, is to introduce a harsh and abrupt transition for which there is no cause and no parallel" (Ep. to Rom. *ad loc.*). The American committee suggests another interpretation, increasing the number to five, inclusive of the text. The use of all this is questionable. A strict uniformity of translation is carefully preserved in the several cognate words at xii. 3, so that the idea of the leading word φρονέω is kept.

At xv. 6 there is the expression, "the God and father of our Lord Jesus Christ," with no marginal alternative. This is one of the passages in which the American committee desires an alteration, so that the form of translation which is elsewhere noticed in the margin may in each case be adopted for the text. These several passages are included under the rule which is known as Granville Sharp's, but which was as clearly stated as it was by him many years before. Bishop Beveridge, in his exposition of Titus ii. 13, which is one of these passages, observed, in condemning a method of interpretation which would separate the connexion of the words, "The Greek idiom would not admit of such a practice, constantly requiring that where only one article is used in common to two predicates they should both be referred to the same subject" (*Sermons*, vol. viii. p. 79, Lond. 1710). The passages to which this remark refers may be seen enumerated at No. xiii. in pp. 1 and 2 of the American suggestions. It will not, therefore, be necessary to recur to them at each instance in which a similar mode of expression is made use of. For ver. 16, see II., 6th S. iii. 444.

At 1 Cor. ii. 14, 15, ἀνακρίνω occurs and is translated in the text by "to judge." This word is used in a forensic sense five times, and the substantive ἀνακρίσις once in St. Luke's gospel and in the Acts, and in these passages it is rendered by "to examine" or "examination," as it is also at 1 Cor. ix. 3. It is "to ask a question" at x. 25, 27, and "to reprove" at xiv. 24. The same word also occurs in the passage iv. 4–6, and is

rendered in the text by "to judge"; but so also is κρίνω in ver. 6, at which place the idea of "judgment" first comes in. At ver. 3 in this passage ἡμέρας is also "judgment." The three words ἀνακρίνω, κρίνω, and ἡμέρα lose, accordingly, their respective meanings. In the Wycliffe-Purvey version this is carefully reserved to ἡμέρα by the translation "man's day." It would perhaps be capable of being preserved without obscurity by "man's assize." At iii. 16, 17, the proper sense of φθείρω is kept in both instances of its occurrence, whereas in the A.V. it is lost in the different renderings "defile" and "destroy." At iv. 4 the misunderstanding of the word "by" in its former sense is prevented by the translation "I know nothing against myself." The word "by" was due to Tyndale. At ver. 15 παιδαγωγός is rendered "tutor," which insufficiently represents the Greek from its present use. The Wycliffe-Purvey translation is "undermaster." A single term is wanting in English; our "attendance officer" is perhaps too base. At vi. 20 the clause "and in your spirit, which are God's," is omitted. At vii. 21–3 "bondservant" is in the text for δοῦλος without a marginal note, but commonly there is "servant" in the text with "bondservant" in the margin. Something was wanting to mark the true sense of the word, as in the modern family there is so much difference between the servant and the slave. By the "servant" of the A.V. the attitude of the early church towards slavery was obscured, while at the same time passages were alleged to be directly applicable to servants which could only by parity of reasoning be so applied. In ix. 27 there is for ὑπωπιάζω "I buffet my body," with which the translation "trouble," at St. Luke xviii. 5, may be compared. At xi. 28 there is "or" instead of "and," the corresponding reading being adopted. The familiar word "charity" is lost at chap. xiii. and is replaced by "love." A term so connected with religious thought and theological usage will be greatly missed. The old translators rejected the word "love," which they saw in Tyndale's and the Genevan version, and adopted the term "charity," which had been in the Wycliffe-Purvey translation at first, and was commended to them by its use in the Bishops' Bible. In xv. 1, 2, it is not easy to comprehend to what εἰ κατέχετε is intended to refer. At ver. 20 "them that are asleep" is more exact than "them that slept" in the A.V. At ver. 26 "abolished" death is substituted for "destroyed," as it is at 2 Timothy i. 10, where it also appears in the A.V.; but καταργέω is translated "to bring to nought" in a similar passage, Heb. ii. 14. At ver. 41 ἀστὴρ γὰρ ἀστέρος διαφέρει is translated, as in the A.V., "for one star differeth from another star." In the Rheims version it is, more literally and concisely, but not less forcibly, "for star differeth from star."

In the passage 2 Cor. i. 3–7, παράκλησις is rendered throughout with advantage by the same word "comfort." At ii. 14 θριαμβεύω is translated "to lead in triumph," which preserves the idea of the Christian being led captive by Christ. At ver. 17 καπηλεύοντες is rendered in the text "corrupting." An expressive translation is contained in the versions of Tyndale and Cranmer, "We are not as the most part [many, Tynd.] which chop and change with the word of God." This is the same sense of the verb with that in the line of Ennius, "Non cauponantes bellum sed belligerantes." The alternative translation offered by the revisers, "to make merchandise of," is the rendering of ἐμπορεύομαι at 2 Peter ii. 3, which again is varied by "to trade" at James iv. 13. In the similar passage, 2 Cor. iv. 2, δολοῦντες τὸν λόγον is "handling the word deceitfully." In iii. 3 the substitution of "in tables *that are* hearts of flesh" for "in fleshy tables of the heart" removes a phrase which has held its place since the Wycliffe-Purvey version. At ver. 18 there is "reflecting," not "beholding," for the single occurrence of κατοπτριζόμενοι. In the same verse the translation is "the Lord the Spirit" as in the margin of the A.V. At v. 15 "therefore all died" is read for "then were all dead," which avoids the assigning of the two senses, of spiritual and temporal death, to the word ἀπέθανεν in the same passage. At v. 19 the comma between "Christ" and "reconciling" is removed. At vi. 4–8 the prepositions ἐν and διά are severally rendered with their proper significations. At vii. 2 "open your hearts to us" is a paraphrastic translation of χωρήσατε ἡμᾶς. At x. 6 "being in readiness" is better than the attempt to be literal shown by the "having in readiness" of the A.V. At xii. 7 there is "thorn" in the text, with "stake" in the margin. At vv. 9, 10, the uniform translation of δυναμίς in the passage seems at first provided by the translation "my power is made perfect in weakness"; but δυναμίς is translated "the strength of Christ," and δυνατός "strong" in v. 10. A familiar passage is thus changed with no sufficient compensation.

Ed. Marshall, F.S.A.

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(*Continued from* p. 2.)

Early English Publications.—Many of these have come before us in the preceding sections. The Caxtons have been already described. There still, however, remain some of considerable interest. Of Wynkyn de Worde, of Lorraine, the successor of Caxton in Westminster, I have been able to discover but two impressions. One has been noticed (6th S. iii. 461); the other is a curious little volume, *Opusculū Roberti Whittintoni Florēntissima Oxoniensi Achademia Laureati*

wholly in black letter, printed at the sign of the Sun in Fleet Street, 1519. The book consists of addresses in Latin verse in different metres (mostly elegiac) to Henry VIII., Wolsey, Charles Brandon, Duke of Suffolk, Sir T. More, and John Skelton, who about twenty-three years previously had also been created "Poet Laureate in the Unyversite of Oxenforde." Of Skelton himself there is Marshe's small edition, "*Pithy, Pleasaunt, and Profitable Workes of Maister Skelton.* Imprinted at London in Flete Streate, 1568."

But before proceeding to other early English poetry, we will here notice a few volumes in prose, selected out of a large number of sixteenth century publications. Lelandi *Opuscula.* Four quartos are bound up in this volume. (1) "*Genethliacon Eäduerdi*, apud Reynerum Vuolfium, in cœmiterio Paulino, ad æneum serpentem, 1543." This Reginalde or Reynold Wolf was a learned German in favour with Henry VIII., Cromwell, and Cranmer, a good antiquary, and the first who had a patent for being the king's printer. (2) The *Cygnea Cantio*, in hendecasyllables with a commentary, *sine anno.* (3) *Encomium Pacis* in hexameters (said to be the first paged book since Caxton's *Introductorium Linguæ Latinæ*), printed by R. Wolf, 1546. (4) *Assertio Arturii*, dedicated to Henry VIII., "Londini, apud Ioannem Herford, 1544," in forty leaves. We notice further, in gothic type: "*Letters and Tracts by Frith*, a Boke made by Johan Fryth, prysonner in the Tower, &c. Scoloker and Seres, 1544," 8vo. Bound with this are several curious tracts, *e.g.*, "A Confession of the most auncient and true Christe Catholike Olde Belefe," &c., April, 1556, 16mo., "Imprinted in Sothewarke by Christopher Truthal." The name of the printer, under which many books were issued in Mary's reign, is supposed to be a feigned one. Among editions of the pre-Elizabethan poets the following, in gothic type, are entitled to notice. Two copies of William Langland, (1) "*The Vision of Pierce Plowman*, nowe the seconde time imprinted by Robert Crowley," &c., 1550, 4to.; (2) "*The Vision of Pierce Plowman*, newlye imprinted after the authours olde copy, with a brefe summary of the principall matters set before every part called Passus, whereunto is also annexed the Crede of Pierce Plowman, never imprinted with the booke before. London, by Owen Rogers, dwellyng neare unto great saint Bartelmewes Gate, at the sygne of the Spred Egle," 4to. The "Crede," however, as Prof. Skeat has pointed out, is *not* by Langland, but by the author of *The Plowman's Tale*, a satirical poem often wrongly ascribed to Chaucer. In the above edition after the "Crede," which occupies fifteen leaves, is an "Interpretation of certayn hard wordes."

Chaucer. — A folio, with illustrations inserted, with the following title, inscribed in an architective compartment, having a medallion with two heads: "*The Workes of Geffray Chaucer*, newly printed with dyvers workes which were never in print before." The colophon is, "Imprynted at London by Robart Toye, dwellyng in Paules Churcheyarde at sygne of the Bell," *sine anno.* Gower, *Confessio Amantis*, 1554, folio, has a likeness of Gower on a plate by Vertue.

The unique copy of Udall's *Ralph Roister Doister*, discovered in 1818 and presented in that year to the library, has been mentioned (6th S. iii. 103). The title-page is gone. It was probably printed in 1565 or 1566, in which latter year T. Hackett is recorded in the Register of the Stationers' Company to have had a licence for printing *Rauf Ruyster Duster*, but that it was *written* at least as early as 1553 is proved by a quotation from it occurring in Sir T. Wilson's *Rule of Reason* (third ed., 1553).

The first part of that singular work, *A Mirour for Magistrates* was published in 1559. The edition in this library was printed by Felix Kyngston, 1610. It is a collection of stories by several poets on the misfortunes of the great men in English history, after the model of Boccaccio's *De Casibus Virorum Illustrium.* Planned as early as 1557, by Thomas Sackville, the first Lord Buckhurst and Earl of Dorset, it is best known for the contributions made to it by him, especially the very remarkable and noble "Induction," which in the history of our English poetry is generally regarded as the link between Chaucer and Spenser.

George Gascoigne has the threefold interest attaching to him, that his *Steel Glas* is the earliest instance of *satire*, and among the earliest specimens of *blank verse*, in our language, while in *Certayne Notes of Instruction* there is the first English *criticism* properly so called. We have the earliest issue after the author's death: "The Whole Woorkes, Newlye compyled into one Volume. Imprinted by Abell Jeffes, dwelling in the Fore Streete without Creeple-Gate, neere unto Grub Street," London, 1587, with a portrait of Gascoigne. This is a handsome small quarto, mostly in gothic type, though parts are not so, *e.g.*, the *Supposes*, a translation from the *Suppositi* of Ariosto, acted at Gray's Inn in 1566. We may mention in passing a copy of the *Satires* of Bp. Hall (*Virgidemiarum*), which is interesting as having belonged to Gibbon. It has his name written in it in a boyish hand, "Edward Gibbon, Gentleman Commoner of Magdalen College, Oxford, May 10th, 1753," and a book-plate with his coat of arms.

FRANCIS ST. JOHN THACKERAY.

Eton College.

(*To be continued.*)

Paul Hentzner's *Itinerarium Germaniæ, Galliæ, Angliæ, Italiæ*, Noribergæ, 1629 (*ante*, p. 2). A

copy of this edition is in the library of Lincoln's Inn. See "N. & Q.," 3rd S. iv. 428.

E. W. B.

May we hope that these valuable and interesting papers will be reprinted? I shall be glad to subscribe for a few copies. Este.

Birmingham.

When was "Appointed to be read in churches" first used?—Various comments having appeared in the *Times* and in other papers as to when the statement "appointed to be read in churches" first appeared in the version now in use, commonly called the Authorized Version, it may interest some of your readers if I supply the following information from my own copies of that version. One writer has stated, I believe, that these words did not appear in the first edition, but were added afterwards, and another writer asserts that they first appeared in 1613, both of which statements are incorrect.

The first edition of the Authorized Version is dated 1611. There were two issues in that year, both dated 1611. There are two titles, one, a copper-plate engraving by C. Boel, the other a woodcut border having the print in the centre. Both these titles, and the New Testament title of the second issue, have the words "Appointed to be read in churches." They are omitted from the title before the New Testament in the first issue. Six large folio editions in black letter were printed for use in churches, including the two issues in 1611, and those of 1613, 1617, 1634, and 1640. The words occur on all the title-pages and the New Testament title-pages, except on one New Testament title, as above. The first folio without these words is the small folio, 1616, printed in Roman type. I find these words generally placed on both title-pages. These editions adopt the statement on both titles:—Folios 1629, 1638, both Cambridge; 1629, London; 1682, 1706, 1709, two editions, 1723, 1738, 1793, Edinburgh; and other editions I have examined. Some large folios printed in Oxford, as 1680 and 1685, have ornamental copper-plate titles. From these the words are omitted, probably because they did not accord with the design. The editions of 1632 and 1639 (folio) have the words only on the title.

As to the quarto editions. The first 1612, like the first in 1611, has the words on the title, but not on the New Testament title. The 1613 Roman type follows 1612, so does that of 1622. These omit the words from both titles:—1612–13, 1614, 1619–1627 in Roman, 1613, 1613–14, 1614–15. I find later editions vary.

As to the octavo editions. The first two in 1612, these, and twenty-seven other editions before 1630, have not the words on either title. "Appointed to be read in churches" occurs in the octavos in 1630. I looked to a few more and found the statement also on both titles of 1631, 1634, 1636, 1640, 1671, 1682, 1699. No doubt the quarto and octavo editions were printed for private use, and it was not considered important that the words should always appear. I think this is sufficient evidence on the subject; it would be needless to examine a large number more of editions which I have in my collection of the Authorized Version.

Francis Fry.

Tower House, Cotham.

Dryden?—Among the commendatory poems prefixed to Creech's translation of Lucretius, there is one which I have little doubt is by Dryden, though—and this is my reason for calling attention to it—it has not hitherto been included among his poems. I enclose a copy of the poem in question, and I think many students of English literature would be glad to become acquainted with it. I may point out a few reasons which lead me to the opinion that Dryden was the author of the verses:—

1. The general style is that of Dryden, and in this connexion I would call attention to the triplet, lines three to five.

2. Dr. Johnson says (*Life of Dryden*):—

"He [Dryden] is accused of envy and insidiousness; and is particularly charged with inciting Creech to translate Horace, that he might lose the reputation which Lucretius had given him."

See the lines,

"Horace we have in Paraphrastick dress," &c.

3. "I am read in cares,
And bend beneath the weight of Fifty years."

Dryden had just passed his fiftieth birthday at the date of the poem (Jan. 25, 1682).

4. "Nor take, that Sort of Settlement, a wife."

A sneer at marriage, common with Dryden.

5. It might be thought Dryden would hardly say:—

"The Heavenly Virgil here has suffered wrong,
Taught by unskilful hands the English Tongue,"

but I believe Dryden did not commence his translation of Virgil till twelve years after the date of the verses in question.

To Mr. Creech upon his Translation of Lucretius into English.

How happy had our English tongue been made,
Were but our wit industrious as our Trade.
Wou'd we from hence to distant Countries go,
What Greece or Rome e're yields in England sow,
And teach th' Unlearned what the Learned know.
In this the French excell, but we take care
Not what they write, but only what they wear;
Vain tho' they be, in them less care we find
To dress the Body than adorn the Mind.
There, to know all, you only French shall need;
And the worlds Learning in one Language read.
Why should our Isle be by her sons deny'd;
What, if obtain'd, would prove her greatest Pride?
Shou'd some object our Language will not bear,
Let 'em but read thy Book, 'tis Answer'd there.

Thou above all seem'st for this Task design'd;
Charming thy Pen, and matchless is thy mind;
With all Youth's Fire, and Ages Judgment blest,
Learning itself is seated in thy breast:
Thou hast Lucretius Englisht—
Nor has it suffer'd by the Change of Tongue,
We read, and find Lucretius all along.
Thee sure the God of Poets did inspire,
And warm'd thy Breast with his peculiar Fire;
Pickt, from her several Sons, thy happier hand
To bless with Forreign Wit thy Native Land.
Thy Pen might make Theocritus appear
In English Dress and wound the list'ning Ear.
The Heavenly Virgil Here has suffer'd wrong,
Taught by unskilful hands the English Tongue:
He begs thy Aid, for him the Land beside,
Can all these ask, and can they be deny'd?
Horace we have in Paraphrastick dress,
(They who enlarge his Poems, make 'em less)
Tho baulkt before wou'd see us soon agen,
And Courts th' assistance of thy Juster Pen:
On these, and such as these, if such there are,
Imploy those hours Convenience lets thee spare.
For this in Wadham's peaceful Walls reside,
Books be thy Pleasure, to do well thy Pride.
Believe me, Youth, for I am read in Cares,
And bend beneath the weight of Fifty years;
Dear bought Experience told me what was true,
And Friendship bids me tell those Truths to you.
Quit not for publick Cares thy College Life,
Nor take, that sort of Settlement, a wife.
Trust not the glittering Court, or noisy Town
Hang not on this Fools Laugh, nor that Knaves frown;
But, as thou art, Lord of thy self appear,
Thy hours thy own, not clogg'd with hopes or fear,
Thus we may every year expect to see,
Things we shall wonder at, and worthy Thee.
London, Jan. 25, 1682.

A. J.

Dante, "Inferno," v. 137.—The meaning of the line,

"Galeotto fu 'l libro e chi lo scrisse,"

is so clear that it seems strange that any of the commentators should have failed to see it. Poggiali (ed. Livorno, 1806) has the following note:—

"Ci avvertono i più antichi interpreti di Dante, Galeotto essere stato il nome del supposto o vero impuro mezzano dei disonesti amori tra Lancilotto e Ginevra,"—

which is all true enough; but he goes on to say:—

"Dal Boccaccio, da Benvenuto da Imola, dal Landino e da altri siamo altresì assicurati il detto Galeotto esser anche stato l' autore del detto Romanzo; e vi è ancora chi crede che Galeotto fosse il vecchio titolo del detto libro."

Now Boccaccio is about the last person whom one would suspect of having made such a mistake as is here imputed to him; and the plain truth is that he has said nothing of the kind. His words are simply:—

"E così vuol questa donna dire che quello libro il quale leggevano Polo ed ella quello ufficio adoperasse tra lor due, che adopera Galeotto tra Lancilotto e la reina Genevra; e quel medesimo dice essere stato colui che scrisse: perciocchè se scritto non l' avesse, non ne potrebbe esser seguito quello ne seguì."

Benvenuto da Imola is equally explicit: "Galeotto fu il mezzano di Lancilotto con Ginevra; *il libro e chi lo scrisse furono i nostri mezzani.*"

Poggiali is equally unfortunate in his reference to Landino, who shows plainly that he knew as well as Boccaccio and B. da Imola the meaning of the expression. He says:—"Questo libro e chi lo scrisse fu *Galeotto:* cio è fu *mezzano* a noi, come Galeotto a Lancilotto e a Ginevra," &c. So also Peter Allighieri:—"Deinde dicit de dicto Galeotto qui sicut fuit medius inter Lancilottum et Genevram, *sic iste liber, vel qui eum scripsit,* fecit officium inter Paulum et Francescam." Neither Jacopo della Lana nor the author of *L' Ottimo* has a word on the subject; probably they both thought the meaning too obvious to need any comment. This strange blunder of Poggiali is the more remarkable from the concluding words of his own note, in which he tells us (on the authority of B. da Imola) that "Galeotto" was already in Dante's time used proverbially as synonymous with *mezzano* or *sensale.* For the supposition that the book itself ("la tavola rotonda") was ever so called, as Lombardi seems to think, I can find no authority; while we know that the *Decamerone,* if not named "Il Principe Galeotto" by Boccaccio himself, certainly acquired this title at a very early date.

F. Norgate.

Luther and Henry VIII.—The following is the title of a small quarto pamphlet I have now before me, *Whether the King of England be a Liar or Luther* ("Ob der Künig usz Engelland ein lügner sey oder der Luther"), by Thomas Murner. It was printed at Strassburg in Alsace, A.D. 1522, by Johannes Grüninger, who, at the end of the work, thus curiously apologizes for having printed the *brochure:*—

"Zu lob vnd ere got dem almechtigen zu nutz und fürstand christlichem glauben und den heiligen Sacramentē auch zu entschuldigung küniglicher maiestet von Engeland und zu gut aller oberkeit hab ich *Johannes Grieninger burger zu Strasburg* dis buch getruckt in guter hoffnung nieman mir solchs verargen werd wie wol mich etlich angeret ich sol es ein andn trucken lassen etc. Mag doch ein ieder frumer wol bedencken das ich mit meiner handtierung dis und ander trück mein narung suchen musz. Vnd ist dis buchlin vollendet vff sant Martins abent in dem jar nach d. geburt christi vnsers lieben herren. Tausent fünffhundt zwei und zwentzig etc."

On the title-page is printed Henry VIII.'s coat of arms.

This, however, is only one out of many and interesting pamphlets which appeared on this subject at the time of the Reformation. The quarrel between Luther and Henry VIII. arose through the former publishing his *De Captivitate Babylonica.* Henry then published the following, which was against Luther, *Assertio Septem Sacramentorum adversus Martin. Lutherum,* London, 1521, 4to. The latter Luther tried to answer in Latin as well as in German. The German title of his answer runs thus:—

"*Antwortt deutsch Mart. Luther's* auff könig Hein-

richs von Engelland buch. Lügen thun myr nicht, Warheyt schew ich nicht." Small 4to., Wittenberg, 1522.

Luther says in this *brochure*, "Many people believe that King Henry did not write this book [viz., *Assertio*] himself," and on this account his answer is very sharp against Henry.

Now appears Murner's pamphlet, which I have already mentioned. Murner was a great Anti-reformationist, consequently an opponent of Luther, and on Henry's side in Luther's attack on him. The pamphlet is a sort of conversation between Murner, Henry, and Luther. The subject of their conversation, however, is taken chiefly from their writings. Murner, at all events, decidedly affirms that Luther is a liar, as he mentions in the title of his *brochure*, and further states, towards the end, that Luther has in this question, on the whole, lied fifty times, the fiftieth lie being, "Luther having denied that he had lied," "which," he says, "was worse than all his other lies together."

This note may prove of interest to some of the readers of "N. & Q." C. T.

The City of London Regiment.—Might I ask you to kindly insert the enclosed letter, which has lately appeared in the *City Press*, in the hope that it may draw the attention of the Lord Mayor and Corporation of London to the unjust treatment their own old corps is about to receive by being supplanted by the 7th Royal Fusiliers in the above title, a corps raised one hundred years later than "The Buffs" for the purpose of taking charge of the Tower of London, at the time a royal fortress, and of overawing the citizens of London during Monmouth's rebellion. The citizens were at great variance with the Court at that time as to boundaries, &c. The 7th Fusiliers, moreover, have never been in any way connected with the City of London:—

"*To the Editor of the City Press.*

"Sir,—I venture to appeal to you for help in securing justice for the most ancient corps in her Majesty's service, viz., the 3rd, 'The Buffs' Regiment. The authorities, in spite of the most urgent representions of the officers of the regiment, have decided against the ancient buff facings being retained, and are now about to designate the 7th Royal Fusiliers 'The City of London Regiment.' If any regiment has a claim to that title it is certainly the Buffs, and not the Royal Fusiliers. The claims of the Buffs, put shortly, are as follows: In March, 1572, a company of 300 soldiers was raised from the City of London Companies by the veteran Captain Thomas Morgan, and on May 1st of that year, before proceeding to Flushing, was mustered and exercised in the presence of her Majesty Queen Elizabeth in Greenwich Park. In 1585 the historical records of the regiment inform us—'The Livery Companies of the City of London provided "a limited number of men" for service in the States, "and the men furnished by the City being incorporated into the corps which is now the 3rd Regiment of Foot, or Buffs, it was afterwards the practice for this regiment to recruit within the precincts of the City, and to enjoy the exclusive privilege of marching through the City of London with colours flying and drums beating."' This privilege has always been exercised without question, and the following letter from the Lord Mayor, dated from the Mansion House, October 12th, 1846, proves that the City of London was at that date proud of the connexion between itself and the regiment:—

"'Sir,—I have had the honour of receiving your letter, and feel pleasure in recognizing the claim you have so properly made of the ancient privilege of your regiment, as having sprung from the City of London, to march through it with fixed bayonets and colours flying, and I have given directions that your entrance at Temple Bar shall be unopposed and your progress through the City facilitated. It is also gratifying for me to learn from you the feelings of pride and delight with which your regiment approach this ancient city, the place of their early formation.—I have the honour to be, sir, your obedient servant, Jno. Johnson, Mayor. —Lieut.-Colonel Sir J. Dennis, K.C.B.'

"In 1708 the regiment acquired its distinctive title from the colour of its clothing, the men's coats being lined and faced with buff, their waistcoats, breeches, and stockings being also buff, thus representing the original leather coats and breeches of the Trained Bands (*temp.* Queen Elizabeth). Hence the regiment was emphatically styled 'The Buffs,' a name by which it has ever since been recognized. In 1782 King George III. commanded that 'The Buffs' should assume the title of 'East Kent Regiment,' but for what reason does not appear. In the words of the compiler of the historical records of the regiment, 'If the practice of inscribing on regimental colours the battles won and the towns captured had existed from the period of its formation, the colours of "The Buffs" would exhibit a catalogue of honourable distinctions sufficient to cover a page of history. Its records will, however, bear testimony of its gallantry to future generations, and serve as a monument of its glory to incite "The Buffs" of every age to vie in feats of valour with the heroes of Reminant, Turnhout, Nieuport, Ostend, Blenheim, Ramilies, Oudenarde, and Malplaquet, and with the brave men who fought in Portugal, Spain, and France, under the Duke of Wellington, the warriors whose gallantry achieved the honour of bearing the inscriptions which now decorate the regimental colours.' To these may now be added the Crimean, China, and Zulu wars. Surely one may plead that such splendid services as the above list displays should procure the greatest consideration to this most ancient corps, both in the matter of its distinctive dress and its territorial title.—I have the honour to be, sir, one who is proud of having for some years served in the most ancient corps in the service, D. G. C. E.

"P.S.—As it is approaching very near to the time of the deed being done, I will ask you to give an early insertion to the above."

An old Officer of "The Buffs."

The Harrisons of Norfolk (*continued from* 6th S. iii. 506).—Henry Harrison, Esq., of Worstead, alluded to in "N. & Q.," 6th S. i. 279, col. 1, l. 17, espoused Sarah, daughter of Joseph Mower, under whose will he inherited an estate at and near Palling, which, with other property Harrison devised to his wife for life, and wards to his children, some if not whom were under age at the making of hi Feb. 1, 1789, proved by his widow and e trix, at Norwich, Nov. 18 same year. His br Gregory Harrison, of Yarmouth, was als

pointed an executor thereof as well as guardian of the children, most if not all of whom were born at Palling prior to 1781; of these Jane, born 1771, died Oct. 29, 1779, and was buried there; and Henry was born Jan. 30, 1780. Their grandmother Jane, relict of Gregory Harrison, of Palling, who died in 1757, aged about 52 years, survived him to Christmas Day, 1779, and was buried on the south side of the churchyard there, where memorials to the family should be found. The Gregory alluded to at 5th S. xi. 114, born at Hemsby in 1733, is more likely to be the one buried there in 1762, and who has probably been confounded with the Gregory Harrison of Palling herein mentioned. I may here observe that some of the Wells family (5th S. xi. 230) were farmers at Horsey, and Harriette, wife of the late William Harrison Wells, of Norwich, mentioned in foot-note † same page, was born Feb. 5, 1811, and baptized at Palling.

Elizabeth, second wife of Thomas Haryson (5th S. x. 175, par. 6), was a daughter of Thomas Atkyns, of South Walsham, Gent., and of Elizabeth his wife, married as Dent at Burlingham St. Andrew, January, 1554, and was probably born prior to Dec. 30, 1558, when her father died. There were also married there, May 2, 1686, Robert Hargrave and Ann Gouldsworth. He died Sept. 11, 1727, and was buried there. Thomas, *filius adultus* of William Adkins, of Great Yarmouth, and of Margaret his wife, was baptized at Horning in September, 1686. Tytus Langham, of Yarmouth, widower, and Elizabeth Harrison, of Caister, spinster, and secondly Mary Say, spinster, whose father was a shipowner; Robert Harrison, widower, and Amphillis Langham, widow; and John Payne and Rebecca Harrison (single persons, and of Repps), were all married at Yarmouth, April 28, 1624, Jan. 16, 1631, June 21, 1668, and Oct. 9, 1671, respectively. Mary, daughter of John and Mary Harrison, was baptized at Thrigby, June 27, 1695.

Of the Harrisons of Acle, about forty of whom are registered, George and Sarah had a son Francis, born there March 26, 1708, and a daughter Sarah and a son Constantine, both born at Oby or Thurne (the former March 1, 1709, and the latter Oct. 11, 1711), where Mary, daughter of Gregory and Mary, was buried May 11, 1730, and also Henry, son of Daniel and Ann Harrison, of [illegible]wston, who died Aug. 1, 1871, aged 70. [illegible]iam Harrison, of Bradestone, was buried in 1742, and Daniel Harrison (the blind son [illegible]es and Sarah Harrison of Lingwood) of the [illegible]place, widower, and Letitia Doe, a single [illegible], are thought to have married near there [illegible] and to have died about 1840.

WILLIAM HARRISON RUDD.

(To be continued.)

A FASTING WOMAN OF THE THIRTEENTH CENTURY.—The following extract from the *Opus Minus*, a little-known work of Roger Bacon, may be of some interest at the present time. Bacon, in the course of an explanation of the causes why men no longer reach the ages of the patriarchs, quotes a few instances of extraordinary longevity in his own day. Among them he mentions the case of a fasting woman of Norwich. The passage runs as follows:—

"Et etiam aliqui diu vixerunt sine nutrimento ut nostris temporibus fuit una mulier in Anglia in diocesi Norwicensi, quæ non comedit per xx annos, et fuit pinguis et in bono statu, nullam superfluitatem emittens de cerpore, sicut probavit episcopus per fidelem examinationem."

Bacon goes on to prove that the occurrence, so far from being a miracle, was an *opus naturæ*, and ascribes it somewhat obscurely to astrological influences (cf. Fr. Rogeri Bacon *Opera quædam hactenus inedita*, ed. J. S. Brewer, M.A., p. 373).

S. L. LEE.

Balliol College, Oxford.

PACIFIC ISLANDS FOLK-LORE.—When in the Tonga-tabu group I was amused by a curious custom the natives there have, of saying, when one sneezed, "Ofa," which means love. I asked the reason for this, and was told that when a man sneezed he was thinking of his wife, and that when a woman did so she was thinking of her husband; so that they consider it only a polite little attention to say "Ofa" to one at those times. Here in Samoa I find a very different phrase in vogue on similar occasions, and, on account of its likeness in meaning to one still used in England, of much greater interest. Here when one sneezes they say, "Söefua," whose meaning is, as near as possible, "God bless you." It is strange that in two countries so far apart as England and Samoa there should be a custom so very much alike.

ALFRED ST. JOHNSTON.

Apia, Samoa.

AN OLD MARBLE SLAB.—In St. Margaret's churchyard, Westminster, there is a remarkable slab of white marble, which I remember for more than seventy years. After that lapse of time it shows, I believe, hardly any signs of decay, and is not perceptibly worn. These characteristics and the simple inscription—three slender letters of early Roman character—cannot fail to give an impression of very great age, if not antiquity. The slab, about fifty inches long and twenty-one inches wide, lies nearly at the intersection of two lines prolonged through the axis of St. Margaret's Church and the axis of the cross arms of the Abbey. The letters are T II, the two I's being so close together as to give the impression of the number two being meant. I have a small chip of the marble, which fully testifies to its great durability.

Soon this and all the other stones of the area will be in oblivion, before which the curious relic should be duly examined by competent judges.

AN OLD INHABITANT.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"NIPOTISMO DI ROMA," 1667. — In his full and ordinarily accurate account of the Elzevirs (*Les Elzevier: Histoire et Annales Typographiques*, Bruxelles, 1880), M. Alphonse Willems describes a curious Italian work of Gregorio Leti, *Il Nipotismo di Roma*, &c., 1667, 2 parts, in 12mo. The work—No. 1384 in M. Willems's Catalogue—he assigns to Daniel Elzevier. Of the contents he gives the following description: "1e part, 12 ff. limin., 208 pp.; 2e part, 248 pp., 12 ff. de tables." I possess a volume the title of which corresponds with that described by M. Willems. My copy has, however, for the first part, 12 preliminary leaves (24 pages), including in this the title and false title, 12 leaves of tables, and 380 pages; and for the second part, 4 preliminary leaves, 20 leaves of tables, and 456 pages. I am aware that facsimiles and imitations of Elzevir editions were printed in the Hague and elsewhere, and shall be glad if any reader of "N. & Q." can tell me if this is one of such.

J. KNIGHT.

WALKER'S "ARISTOLOGY; OR, THE ART OF DINING."—Is *aristology* a proper title? Is not ἄριστον the Roman *prandium* and the French *déjeûner*, and not the dinner? If any Greek scholar was at the banquet given by some members of the Mutual Life Assurance Society last week, at the Crystal Palace, to illustrate the doctrines of Walker, let him answer this question if he can.

A DISCIPLE OF WALKER IN THE ART OF DINING.

"LE JUIF POLONAIS," ERCKMANN-CHATRIAN, ACTE I., SCÈNE VII.—"Ce sera moi, Daniel Walter, *qui t'attacherai la jarretière.*" Do the words in italics refer to some Alsatian marriage custom?

R. CLARE.

HISTORY OF LINCOLNSHIRE.—I picked up, the other day, at an old bookstall a 12mo. volume, lettered outside "Lincolnshire," and "published for the proprietors by Sherwood, Gilbert, and Piper, Paternoster Row, 1828." On the title-page is "Vol. I. containing the City of Lincoln and Division of Lindsey." Can any of your Lincolnshire readers tell me whether the second volume was ever published? From the lettering on the binding, which is contemporary and choice of its kind, I should fancy not. The advertisement or preface, however, implies that the work was intended to be completed.

E. WALFORD, M.A.

Hampstead, N.W.

ROBERTS'S "HOLY LAND."—Will some one tell me what three plates are omitted in the 1847 edition of this work; whether all three volumes of the "Egypt and Nubia" portion were dedicated to Louis Philippe; and what is the present selling value of the 1846–49 edition?

C.

"TO SEE WITH HALF AN EYE."—Jeremy Taylor has, "But half an eye may see the different accounts" (vol. ix. p. 386, Edin. ed.). Will any correspondent point out earlier uses of the expression "To see with half an eye"?

ED. MARSHALL.

KING OF EDWARDSTONE, CO. SUFFOLK. — Can any of your readers give me information concerning this family? The records of that parish contain, from 1658 to 1747, forty-five entries of baptisms, marriages, and deaths of the name King. I desire, if possible, to obtain a clue to the English ancestry of Mr. John King, who came to America about 1715. He was born in England in 1681, and, by family tradition, was the son of John and Mary King, of Edwardstone, Suffolk.

A letter from his mother, dated "Ednarston [? Edwardstone], April 20, 1718" (still in possession of the family in America), mentions her other sons William, Thomas, and Jonathan, and her daughter Mary, as being in England at that time. The family in America have a tradition that the arms of their English ancestors were,—A lion rampant on the shield, with a phœnix for a crest. This description corresponds quite closely with the arms of the Rev. John King, of Ipswich, who died in 1822, aged eighty-three. They were,—Sable, a lion rampant or, crowned arg., between three cross crosslets or. Crest, out of a ducal coronet or, a demi-ostrich arg., beak or. Replies may be sent direct to

RUFUS KING.

Yonkers, Westchester Co., New York.

THE GYPSY CAREWS AND THE KURUS OF THE MAHÁBHÁRATA.—Can it be ascertained in what year the Gypsy Carews arrived in England, and by what name they were then designated? The Mahábhárata, or great war, properly Mahárabat, is an Arabic and not a Sanskrit word, being the noun of place of the Arabic triliteral root *harabá*, he fought, took place about A.D. 1450–75, between the Kurus and their Pándu kindred. The Kurus are supposed to have been the descendan of Welch or Devonshire ancestors, who settled India about the time of the Crusades, and, bei driven out of that country by the conquests Timurling, in the fifteenth century return speaking the Hindustani language, to Euro

where they were called Gypsies or Zingaris, from Egypt, and Zanj, in Abyssinia, countries in which they had found refuge on their way home.

R. R. W. Ellis.

Dawlish, South Devon.

An Old Game: "The devil on two sticks."—Was this a well-known game seventy or eighty years ago? It consisted of a pair of thin sticks, with a string of about a yard in length tied at the end of each, so as to unite them, an hourglass-shaped piece of box wood (the devil), with a hole on one side, as in a humming-top, and a grooved brass collet in the middle. The devil was balanced on the string and kept in motion by moving the sticks rapidly up and down, and when kept up any time it made, of course, a humming. The game went in pairs, and each player tried to balance his devil the longest. The only ones I ever saw were at my grandmother's. They had belonged to my father, and were, I believe, turned out amongst other rubbish some thirty years since, and so lost sight of.

E. H.

Books belonging to John Wesley.—Can you inform me of the whereabouts of a book by Thomas Brett on the Eucharistic Office, originally in the possession of the founder of Methodism, and offered for sale (as mentioned in your pages) by Messrs. Sotheby & Wilkinson on June 5 and 6, 1857? A near relative of mine purchased a few years ago, from a Bristol bookseller, an embroidered pocket-book, presented by John Wesley in company with a Bible to a young lady friend on her marriage. Can any of your correspondents who are interested in Wesleyan collecting tell me anything of this copy of the Holy Book?

T. Cann Hughes.

Chester.

"Ho thy way."—In the holiday number of the *Illustrated London News*, Mr. William Black introduces a song, the concluding verse of which is:—

> "*Ho thy way*, my bonny bairn,
> *Ho thy way* upon my airm;
> *Ho thy way*, thou still may learn
> To say dada sae bonny."

Mr. Black suggests in a foot-note that it may mean "hold thy wail." Can any reader of "N. & Q." settle the point for us?

John Ballinger.

Free Library, Doncaster.

Van Cook: Van Metens.—I have had no answer as to Van Cook, an artist about 1780. Does any one know of Van Metens in the seventeenth century?

A Cwt.

Honorificabilitudinity.—This verbal leviathan appears in *Philologos* Bailey's dictionary, 8th edition, 1728. I should be glad to know if any instance of its use is known, or whether it is one of those words never seen except in dictionaries, and which are thorns in the side of Dr. Murray.

James Hooper.

Replies.

A HIEROGLYPHIC BIBLE.

(6th S. iii. 228, 294, 492.)

I wish it were possible to congratulate R. R. upon either adding to the general stock of knowledge by his note upon this subject, or on showing courtesy to a correspondent from whom he differs in opinion. I cannot do so in either case; on the contrary, in order to clear myself from his implied charge of having "squared facts to theories," it will, I fear, be necessary to convict him of something like an impertinence. In order to do so as leniently as is consistent with justice, let me recall the first query. Mr. Bingham asked for information concerning the authorship, &c., of a certain dilapidated "Hieroglyphic Bible" printed by Bassam, of St. John Street, Smithfield, the woodcuts of which, he said, "are really not badly executed." He prefaced his query by saying that, so long ago as "N. & Q." 2nd S. ii. 89, a question had been put concerning "this singular little book," which he did not remember had ever been answered. As I believed that the subject came within the scope of my own knowledge, I ventured to take it up, giving references to Hugo's *Bewick Collector* and to Jackson and Chatto's *History of Wood Engraving*, for the purpose of enabling any one curious in the matter to solve the problem in his own way. R. R.'s "way" is one which I should not think many readers will be inclined to follow; for, apparently without taking pains to be accurate, he rushes hastily into the field, hits off the wrong scent, with the accuracy of a detective policeman, and founds on his own error an accusation of *suppressio veri* against an unoffending co-worker, whose simple object was to "requite a part of the courtesies" received at the hands of others by presenting such facts as a moderately comprehensive course of reading has enabled him to acquire. I may remark that I had for data a "Hieroglyphic Bible," with cuts "not badly executed," printed by Bassam; and, working backwards, I traced the succession of Bassam to T. Hodgson, with whom Thomas (*not* John) Bewick undoubtedly worked during his short sojourn in London; and assuming, from the authorities above given, that the authorship belonged to Thomas Bewick, I suggested that the artist might possibly have been influenced by a curious form of Italian caprice, and named Palatino as a likely original. Thereupon R. R. runs his head against the first stumbling-block, with the result of turning himself completely upside down, and asks everybody to see the same stars as

those which dazzled his eyes after such a literary *tour de force*. To clear his vision I would request R. R.'s attention to the following quotation from Hugo's *Bewick Collector*, Supplement, 1868, p. 11:—

"(4045) 18. 'A Curious Hieroglyphic Bible'...1783, 18mo. pp. vi, 128. With a large number of cuts, some of which are most admirable, and the work, *no doubt*, of Thomas Bewick during his short residence in London. The frontispiece and most of the animals—as the 'Flock' at p. 8, 'Sheep' and 'Oxen,' 'Camels' and 'Asses' at p. 13, 'Ass' at p. 30, 'Apes' and 'Peacocks' at p. 35—are excellent specimens of the Artist's skill; and Sampson and the 'Thousand Men' at p. 30, 'Woman' and 'House' at p. 31, 'Children' at p. 32, 'Horsemen' at p. 60, 'Men' at p. 62, and 'Doomsday' at p. 125, are hardly less beautiful."

"There is every reason to believe that Bewick, when in London, was chiefly employed by T. Hodgson. It is, at any rate, *certain* that several cuts engraved by Bewick appeared in a little work entitled 'A Curious Hieroglyphic Bible,' printed by and for T. Hodgson, in George's Court, St. John's Lane, Clerkenwell. Chatto, in Jackson's *History of Wood Engraving*, pp. 565, 566." (In the second edition, Bohn, 1866, the passage is on p. 478.)

So that Hugo distinctly expresses his admiration for the cuts which Chatto says "it is *certain*" were engraved by Thomas Bewick; and the latter elsewhere connects Palatino with Bewick thus:—

"A curious book, of which an edition in quarto was printed at Rome in 1561, seems deserving of notice here, not on account of any merit in the woodcuts which it contains, but on account of the singularity of four of them which are given as a specimen of a 'Sonetto figurato,' in the manner of the cuts in a little work, entitled 'A Curious Hieroglyphic Bible,' first printed in London, in duodecimo, about 1782. The Italian work in question was written by Messer Giovam Battista Palatino," &c.

It is very likely that Bewick may have seen this book in the library of the Rev. John Brand, the Newcastle historian, to which the artist refers in his autobiography, mentioning his having had access to its contents and deriving information therefrom. I submit that there is not a single point which R. R. can score, not even in his selection from the cuts of Palatino, which he says are "rather rebuses than hieroglyphics," adding, by way of illustration, "thus, P (picture of eggs)= pegs, &c."! The first line of the cut presented by Chatto & Jackson as a fac-simile from Palatino has D (picture of eggs, Ital. *ove* [sing. m. *ovo* or *uovo*, pl. f. *uova*]) = Dove, followed by a man sounding his own trumpet, for *son*, then GL' (picture of eyes, Ital. *occhi*)=gli occhi (this, as Chatto says, "is an instance of hieroglyphic writing, the figure and the idea to be represented agree"), and so on. If, therefore, it be an impertinence to charge a writer with literary fraud, basing the charge upon such blunders as those upon which R. R. has stumbled, I hope it will be considered that I have not gone beyond the fair lines of retaliation in calling my opponent's interference by its proper name. Of this I now leave the readers of "N. & Q." to judge, for I shall not recur to the subject. ALFRED WALLIS.

Derby.

I was in London a few days ago, and happening to call in at Walford Brothers', in the Strand, I saw a copy of this "clever" and "singular" book. I was not looking for it, but merely talking to my old friends about things in general, when all at once I became aware of its presence "right under my nose." I endeavoured to keep calm, and I believe did not tremble much, as with an air of unconcern I inquired the price. I examined the precious volume. It appeared to be quite perfect and clean, neatly bound in half-calf, and the price three half-crowns. R. R.

Boston, Lincolnshire.

A book with this title is among the publications of Milner & Sowerby, which are still apparently on sale, price one shilling. ED. MARSHALL.

[This discussion is now closed.]

DUNCIAD III. 151 (6th S. iii. 508).—William Popple was the author of several pieces in verse, some of which were printed in R. Savage's *Collection of Miscellaneous Poems*, 8vo., 1726; and of two plays, *The Lady's Revenge*, 1734, and *The Double Deceit*, 1736. He also wrote in some of the periodical papers, particularly in *The Prompter*, in which he was associated with Aaron Hill. Warburton, in his notes to the *Dunciad*, says, in relation to this line (which in the earliest editions was

"H—— and T——, glories of their race"),

that in former editions it stood,

"Haywood, Centlivre, glories of their race,"

but was subsequently changed into,

"Lo P—p—le's brow tremendous to the town";

and adds, "P—le was the author of some vile plays and pamphlets. He published abuses on our author in a paper called the *Prompter*."

Mr. Popple held an appointment in the Cofferers' office; in 1737 he was made Solicitor and Clerk of Reports to the Commissioners for Trade and Plantations; and in 1745 Governor of the Bermudas, an appointment he held many years (Baker's *Biographia Dramatica*). He published a translation of Horace's *Art of Poetry* in 1753, and died in 1764. EDWARD SOLLY.

Sutton, Surrey.

Roscoe, in his edition of *Pope's Works*, gives the name of P—p—le in full. If W. C. B. will look at vol. iv. p. 229 of this edition, he will find the following note to this line: "Popple was the author of some vile plays and pamphlets. He published abuses on our author in a paper called the *Prompter*."

It is worthy of notice that in the secon edition of the *Dunciad*—the edition of 172

which has the amusing frontispiece of the ass laden with works of Welstead, Ward, Dennis, Tibbald, &c.—these lines do not occur. In reference to the editor's note, I may add that this line is given as the 151st of the third book of the *Dunciad* in the editions both of Warburton and Roscoe. G. F. R. B.

The line appears as I quote it in Pope's *Works*, 1753, vol. v. p. 136; and also in an edition, Glasgow, Foulis, 1768, vol. iv. p. 117; but a note shows that "in the former edition" there was no reference to P—p—le. At what date was the new line introduced? The Globe edition, by Mr. Ward, 1870, prints the line in the same way, and in a note supplies the name Popple, "author of some vile plays and pamphlets. He published abuses on our author in a paper called the *Prompter*." I shall be glad to have any references to this Mr. Popple. W. C. B.

The quotation appears in the *Works of Alexander Pope, &c.*, by Joseph Warton, D.D., and others, in 9 vols., Lond., MDCCCXXII., vol. v. p. 192, l. 141. A short notice of Popple appears in a note on p. 193. George White.

"The Science of Language" (6th S. i. 273, 405; iii. 492).—I cannot undertake to set H. F. W. right on the various points he raises. I can only repeat that a form *marp* from *map* is contrary to the experience of the best writers on the subject. He should consult the books and see if it be not so; see Peile's *Introduction to Latin and Greek Etymology*, Curtius's *Greek Etymology*, English translation, and the works of Fick and Vanicek. The "nasalization" of a root by the insertion of *m* or *n* before the last letter of the same is common in Aryan, but this proves nothing as to the insertion of *r*. In so simple a case as πετ-ομαι, πτερον, the wrong inference is drawn; both are from the Aryan root *pat*, very common in many languages. Then, again, we are told that liquids are often inserted, as in *slum-b-er*, *thun-d-er*, *ten-d-er*; but *b* and *d* are *not* liquids, and the phenomenon is quite different, and not to the point. For Μαρψίας the reference given is "Ar. Ach. 702," *i.e.* the *Acharnians* of Aristophanes; βρακεῖν is in Hesychius. The etymology of *promulgare* from *provulgare* is no longer admitted; it is better to give it up than to contradict known phonetic laws. I cannot notice all the points raised; I will only notice one more. The reply to "What has become of the German *sinden?*" is simple enough. It is merely from the root *as*, to be, and is represented in English by the word *are*, which is, one would have thought, sufficiently common. Other derivatives from the same root in English are *essence*, *am*, *art*, *is* and *sooth*. Here are six examples at once of an English root which has "gone and left not a wrack behind." Celer.

Germany or Deutschland, why so called (6th S. ii. 409; iii. 132, 188).—Mr. Picton maintains that the word *Deutsch* is simply "earth-born," and that the word *Cymry* is connected with *Cimbri*, the name of a race once dwelling in Jutland, the import of the name being "the *first* place of existence or country." On both these points your correspondent differs from the best modern authorities, as will be seen from the following extracts.

I. *Deutsch*="popularis."

1. "*Deutsch*, lit. belonging to the people; M.H.G. *diut-isk*....The base *diut* is cognate with Goth. *thiuda*, A.-S. *þeód*, a people, nation."—Skeat's *Etym. Dict.*, *s.v.* "Dutch."

2. "The designation *Deutsch* is not of very long standing, nor has the word always been a real proper name for a distinct people or tribe. In Bishop Ulfilas's Gothic version of the Bible we find the adverb *thiudisko* (ἐθνικῶς), Gal. ii. 14, which is clearly a derivative from *thiuda* (ἔθνος), meaning primarily 'after the manner of the people.' German writers of the earlier centuries were therefore as fully justified in calling their own language *diutisc*, or in a Latinized form *theudiscus*, *theotiscus*, that is, their 'popular' or vernacular language, as were those mediæval Latin writers of all nations who distinguished their national languages by the name of *lingua vulgaris* from Latin, the only literary language fully acknowledged in their time. It was not until the tenth century that another Latinized form, frequently used in later times, viz., *teutonicus*, began to be used instead of the older *theotiscus*."—Prof. E. Sievers in *Encyc. Brit.*, ninth edit., *s.v.* "Germany," pt. iii., Language.

3. "The High German possesses the same word (*thiuda*) as *diot*, people, *diutisc*, 'popularis'; hence *Deutsch*, German, and *deuten*, to explain, lit. to Germanize."—Max Müller, *Lect. Science of Language*, ii. 230, sixth edit., 1871.

4. "Die ursprüngliche Bedeutung des Wortes (*Deutsch*) ist der Abstammung gemäss: dem 'Volk' eigen, Volksmässig, *national*, und wenn das goth. Adv. *þiudiskô* = heidnisch vorkommt, so steht altd. *diutisc*, altsächs. *thiudisc* von dem was unserm Vaterland angehört, also 'Deutschem' überhaupt, bei Notker im besondern *diutiscâ* von unsrer Sprache als der *Volkssprache* gegenüber der in der Kirche (und bei den Gelehrten) gebrauchten lateinischen."—Weigand, *Deutsches Wtb.*, 1877, *s.v.* "Deutsch."

II. *Cymry*="conterranei."

1. "In compositione 1, infectæ sive assimilatæ post nasalem mediæ exemplum cambricum notissimum est nomen Cambrorum ipsum quod in codice Leg. scribitur *kemro*, *kemry* (Camber, Cambri), plur. *cymry*, *kymry* in Lib. Land., p. 113. Hodiernæ formæ: *Cymro*, plur. *Cymry*, unde *Cymreig* (cambricus), *Cymraeg* (lingua cambrica), *Cymru* (Cambria). Est compositum e præp. *can*, juncta *cyn-* (con-), et subst. *bro* (terra=*brog*), significatque in sensum adjectivi versum 'conterraneum,' eandem terram habitantem, indigenam. Vetustissima forma (quam audissent Romani, nisi hoc nomen ortum esset post invasionem Saxonum) foret *Combroges*, cui oppositum est significatione vetustum nomen gallicum *Allobroges*, i.e. alienæ terræ incolæ."—Zeuss, *Grammatica Celtica*, p. 207 (ed. Ebel, 1871).

In a foot-note (p. 207) Owen's etymology is thus disposed of:—

"E voce *cyn* (primas, præeminens; = *kynt*, in superlat.

kyntaf) si compositum esset nomen *Cymro*, ut putat Owenus, inveniretur destitutio mediæ, non infectio nasalis."

2. "No Cymry before the English conquest. Their very name a proof of their expulsion from divers parts of Britain—*conterranei*—people who come to the same land, and there form a new people. *Cymry* a post-Roman word. The word *Combroges* indicates the rally of the Britons west of the Severn against the conquering English, as a general camp of refuge from all quarters."—See Lord Strangford's *Philological Papers*, pp. 164 and 187.

In Mr. Picton's reply (*ante*, p. 189) there are cited some curious etymologies which should not pass without protest. Welsh *tud*, a nation, is certainly not to be equated with the Homeric τηθὺς (see Curtius, Nos. 247 and 307), nor should *Titan* be referred to the same root (see Fick, ii. 105). The Titans in their first estate were heavenly beings—Οὐρανίωνες (*Il.*, v. 898). Nor is *Tuisco* from the same root *tu*, nor does the name mean "earth-born." Grimm and Zeuss and Max Müller agree in connecting the *Tuisco* of Tacitus with the A.-S. *Tiw*, a form of the Sanskrit *Dyaus*, the sky (see Max Müller, *Sc. of Lang.*, ii. 500).

It may be as well to point out that O.N. *Verskr* does not mean "inhabitants," nor *Thýðverskr* "the people of the land," nor *Rómverskr* "the inhabitants of Rome." *Thýðverskr* is an adj. sing., a corrupt form of O.N. *Thýeskr*=O.H.G. *Diutisk*, *Deutsch*. *Rómverskr*, adj., means "Roman," "inhabitants of Rome" being in Icelandic *Rómverjar*. In Matt. iv. 16 *theoda folc* cannot possibly mean "people of the country," as Mr. Picton imagines, *theoda* being a gen. pl. The phrase can only be translated "people of the *nations*," *i.e.*, the Gentiles (see Earle's *Accidence*). A. L. Mayhew.

Oxford.

"Braming" (6th S. iii. 449; iv. 15).—This word was apparently formed to rhyme with *flaming* from the old word *breme*, "chill, sharp, bitter," as it is explained in the gloss to Spenser's *Shepherd's Calendar*, "Februarie," 43, and "December," 148, in both passages being an epithet of winter. It is also applied to November in the *Fairy Queen*, vii. 7, 40:—

"And yet the season was full sharp and *breem*."

In *Fairy Queen*, bk. iii. 2, 52, there is the form *brame*, said by the annotators to be altered for the sake of the rhyme from *breem* or *breme*, and this was probably the source of *braming* in the hymn quoted. *Brame* and *braming* are not in the dictionaries, but *breme* is in Halliwell and Stratmann, with numerous references to early English writings, and is also in Richardson, whose latest reference (also quoted by Nares previously) is to Drayton's *Polyolbion*, s. 10, p. 159, ed. 1622, "the *breem* freezing air." H. Coleridge, *Thirteenth Century Glossary*, has "*breme*=glorious, renowned," and also=eager, lustful; Stratmann, "*breme*, A.-S. *brême*=loud, sharp, keen, fierce"; Tyrwhitt, *Glossary* to Chaucer, "*breme*=furious"; Nares, under *brim*, same as *breme*=severe, horrid, fierce; and under *brimme*=public, universally known. If we go back to A.-S. there appear to be two verbs, *breman*, to celebrate, make famous; and *bremman*, to rage, roar, *fremere*; and while the A.-S. adjective *brem*, *breme*, *brym*, means renowned, famous, in the passages quoted by Bosworth and Grein, and elsewhere, *e.g.*, *Beowulf*, 18, the Middle English passages quoted by Stratmann are explained by him as above, "loud, sharp," and those by Halliwell as=fierce, furious, vigorous. The key to these divers meanings is to be found in the origin of the word as given by Leo, quoted in E. Mueller's *Etymologisches Wörterbuch*, Coethen, 1865, under *breme*, "aus be und hrême, wz. skr. çrâm vocare," whence, too, our *scream*, from A.-S. *hryman*. See Wedgwood also under *to brim* for the primary meaning of this word as a cry of an animal. The first notion is of a cry or noise; hence noised abroad, famous; and as those who became famous in early days are the warlike, the word carries with it the notion of a man being vigorous, active, even fierce or furious. The war-cry is loud; the war-stroke is sharp, keen. Hence in both senses it is a fitting epithet for winter, "Blow, blow, thou winter wind"; loud it is and cold withal. Thus "*braming* winter" is a well-descended though a modern-minted variation of a very old word.

Jamieson, in his *Scottish Dictionary*, traces *brim*, *bryme*, *breme*, to the Icelandic *brim*, the surf, "Æstus maris vehementibus procellis littus verberans," hence fierce, violent; stern, rugged, as applied to the countenance; denoting a great degree of heat or cold, thus a *brim* frost is still a common term for a severe frost in the north of Scotland. W. E. Buckley.

Braming would seem to be a participle manufactured on a false analogy, and intended to mean "blustering." *Brame* occurs in Spenser's *Faerie Queene*, iii. 2, 52, 4,

"That, through long languour and hart-burning *brame*."

where it rhymes to "cruell flame." It has been taken by some to be a substantive, though more probably Spenser merely used the adjective *breme*, "bitter or furious," changing the spelling for the rhyme's sake. Cf. note in Collier's edition, 1873. Halliwell, *sub voce*, gives "vexation, Spenser," evidently referring to this passage. *Breme* is common in old English; cf. *bremes cyninges*, of the "glorious" king, *A.-S. Chronicle*, sub anno 973; also *Ormulum*, i. p. 249, l. 7197, of Herod, see *breme* in glossary; also Chaucer, *Knight's Tale*, 841, meaning "furious." Instances are numerous in the glossaries. I think the passage in Spenser must be the origin of the word in the hymn.

O. W. Tancock.

Norwich.

"A few broth" (6th S. iii. 286, 454, 497, 511).—In speaking of the derivation of *broth*, I only alluded to the G. *gebräude* by way of illustration; I did not mean that that G. word is the *exact* equivalent of our *broth*, but only that it is formed from the same Teutonic verb. But we also find G. *gebräu*, meaning (1) brewing; (2) what is brewed, which comes somewhat nearer in sense; also *brühe*, sauce, broth, derived from M.H.G. *brüen*, the weak verb attendant upon O.H.G. *prûwen*. The *exact* G. equivalent of E. *broth* is obsolete, viz., O.H.G. *prot*, which is formed from the O.H.G. *prûwen* (strong verb), just as *broth* is from A.-S. *breówan*. I do not for a moment admit that the A.-S. *breówan* had originally the whole force of the modern English *brew*; it merely meant to concoct or boil, just as when, at the present day, we talk of *brewing* a cup of tea. There is a curious analogy to *broth*, as regards the form of the word, in the Latin *defrutum*, must boiled down, derived from the same root as E. *brew* and Lat. *feruere*. The word *broth* is also found in Icelandic, but the strong verb from which it is derived is lost, all but the pp. *brugginn*, which suffices to show that it once existed.

Walter W. Skeat.

Cambridge.

Will A. J. M. inform an astonished daughter of the County Palatine in what sense she is to understand his allusion to "that modern creature, Lancashire?" Is it of a later geological formation than Yorkshire and Cumberland, or has it been in political and geographical existence for a shorter time? Master John Speed does not appear to understand the novelty of this "modern creature," for he informs me that the celebrated Arthur wrought divers exploits in this province, and that it was the last subdued under the rule of the West-Saxons. Hermentrude.

"May I help you to a few broth?" is a common enough saying in Scotland, and the soup-ladle is called the "divider." There is a story told about her most gracious Majesty going into a poor woman's cottage, and seeing a pot on the fire she inquired what was in it. "Oo, it's jist kail," says she. "There's neeps intilt, an' carrots intilt, an' kail intilt, an' barley intilt," &c. Said the Queen, not recognizing the word *intilt*, "But what's 'intilt'?" "There's neeps intilt, an' carrots intilt, an' kail intilt, an' barley intilt," &c. "But what's '*intilt*'?" said Her Majesty. "Amny I tellin' ye? There's neeps intilt, an' carrots intilt, an' kail intilt," and so on, not understanding that her visitor wished to know the meaning of the word itself. *Se non è vero è ben trovato.*

The word "snawbree" is always used to describe the melted snow water coming down a river, which is supposed to have much less oxygen in it than rain or spring water, and till the snawbree is gone the fish will not run up. J. R. H.

Nicholas Saunderson, M.A., LL.D. (6th S. i. 176, 240).—The tabular pedigree which I append shows the present representatives of the famous blind Professor of Mathematics, of whom further particulars would be thankfully received.

Marshall Allen, Esq., of Market Harborough, co. Leicester. = Abigail, d. and h. of Nicholas Saunderson, Esq., M.A., LL.D., F.R.S.

Charles Allen, Esq., of Market Harborough = Anne, mar. her first cousin. John Allen, ob. inf.

1. Chas. Allen, Esq., of Earl Shilton, co. Leicester, and Long Buckby, co. Northants. = Edith Eliz. Hanwell, eldest d. and coh. of Geo. Freeman, of Long Buckby, Esq., J.P.

2. Capt. Geo. Allen, R.N.
3. Marshall Allen, R.N.
4. James Allen.
5. Capt. Saunderson A.

1. Anne Cath., wife of John Davenport, of Market Harb., surgeon.

2. Harriett.
3. Jane.
4. Martha.

5. Marianne, wife of Capt. Brydges.
6. Lucy, wife of ... Ayton.

1. Louisa Clara.
2. Marianne Freeman.
3. Harriett Jane.
4. Caroline Julia Eliza.
5. Lucy Maria.
6. Eleanor Catherine.
7. Matilda Martha.

1. Geo. Chas. Allen, Esq., LL.D., of Em. Coll., Camb., barr.-at-law, mar. Georgina Flora, dau. of .....

2. John Hanwell Allen, of Kilsby, co. Northants, Esq., mar. Dinah, d. of John Payne, of Widmerpool, Gent.

3. Saunderson Allen, of London, Esq., mar. Rhoda, d. of ..... Gibbs.

4. Robert Marshall Allen, of Welborn Hall, Grantham, Esq., M.D., Surgeon-Major 3rd Reg. Dragoon Guards, mar. first ....., dau. of ..... Gibbs, secondly Caroline, d. of ..... Taylor, of London, Esq., M.D.; served in the field during the Kaffir War, 1846–7 (medal).

5. Frederick Freeman Allen, Esq., M.D., C.B., Surgeon-General, Bengal Army.

William Allen.

Kilsby, Rugby.

Hair dressed on Lead (6th S. iii. 426).—My friend J. T. F. may, perhaps, like to be reminded that the great and good John Graham of Claverhouse, Viscount Dundee, who was killed at the battle of Killiecrankie, is said to have worn his long hair "in leads when in undress." I take the statement from Robert Chambers's *History of the Rebellions in Scotland under the Viscount*

Dundee and the Earl of Mar. 12mo., Edinburgh, 1829, p. 22. In a note at the end of the volume the author says :—

"I derive the circumstance about his ringlets from a recent topographical publication connected with the north of Scotland, of which I have forgot the title, but where I remember it was mentioned as a fact taken from tradition at only two removes of evidence."

This is certainly a loose way of citing an authority. I think, however, the tradition may well be true, for there is evidence, though I am not at the present moment in a position to quote it, that persons who in former days wore their own long hair—not wigs—were in the habit of using lead for the purpose mentioned by J. T. F.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

More than half a century ago, when curls were in fashion, the same plan as described by your correspondent was in general use by young ladies in the north of England. So general was the custom and so great the demand for "leads," that the plumbers found it worth their while to make long strips of lead for sale expressly for that purpose. H. E. WILKINSON.

Anerley, S.E.

I remember in my youth old ladies using strips of the thin lead foil coated with paper, wherewith the cases in which tea is imported are lined, for the purpose of fixing the curls of their false fronts, and keeping them smooth when not in actual use.

E. McC—.

Mr. Swynfen Jervis, of Meaford, co. Stafford, had two sons and three daughters. The younger son, John, became Earl St. Vincent, and the youngest daughter, Mary, his darling child, married W. H. Ricketts, Esq. In her childhood some leaden bands were missed from one of the casements; it was suspected that she, who had always been very fond of drawing, had taken them, and she was accused of falsehood when she positively denied it.

A servant of a friend who was visiting at the house had stolen them to curl his hair, which, being at length discovered, Mr. Swynfen Jervis was miserable at having suspected her, took her on his knee, and asked her pardon. THUS.

"STRETCH-LEG" FOR DEATH (6th S. iii. 408).—This is certainly a very quaint term, and well worth preserving. Its meaning, as applied to a corpse, is too obvious to need explanation. I know of no other English instances, but would compare Homer's ταληλεγέος θανάτοιο (*Od.* xi. 398), and the "in portam rigidos calces extendit" of Persius, *Sat.* iii. 105, as classical illustrations of the same idea. C. S. JERRAM.

THE BOOKWORM (6th S. iii. 425).—Various animals popularly known as *bookworms* are found in paper, leather, and parchment. The larva of *Aglossa pinguinalis* (so called from its feeding on butter and lard) will establish itself upon the binding of a book, and spinning a robe will do it no little injury;* so does also a minute beetle of the family of Scolytidæ (*Hypothenemus eruditus*, Westw.), which Mr. Westwood found burrowing in considerable numbers in the same situation.†

A mite (*Cheyletus eruditus*) eats the paste that fastens the paper over the edges of the binding, and so loosens it.‡ The caterpillar of another moth, the species of which is not ascertained, takes its station in damp old books, between the leaves, and there commits great ravages. The little wood-boring beetle (*Anobium pertinax* and *striatum*) also attacks books, and will even bore through several volumes. M. Peignot mentions an instance where, in a library but little frequented, *twenty-seven* folio volumes were perforated in a straight line by the same insect, in such a manner that, on passing a string through the perfectly round hole made by it, these twenty-seven volumes could be raised at once.§ WILLIAM PLATT.

115, Piccadilly.

Also called silver worm and fish moth—last name given because it has a head like a fish, and destroys certain fabrics like a moth. It is an apterous insect, of the genus Lepisma, and is in certain districts most destructive to books and papers of all kinds; it will destroy all the paper on the walls, and eat in holes muslin curtains and cotton dresses. This little pest is especially voracious in parts of South Africa. It has an objection to cayenne pepper, but is not injured by insecticide powders. LLEWELLYN E. TRAHERNE.

Junior United Service Club.

THE RULE OF THE ROAD (6th S. iii. 468).—The difference between the rule of the road in England and the custom in America and on the continent of Europe is not difficult to account for. It arises from the different mode of driving the wains and heavy traffic. Abroad, the usual method is to drive with reins, in which case it is as easy to pass on one side as the other, and the ordinary preference of the right hand naturally impels to the right. In England the waggoner or carman usually walks beside his team :—

"He, formed to bear
The pelting brunt of the tempestuous night,
With half-shut eyes and puckered cheeks and teeth
Presented bare against the storm, plods on,
One hand secures his hat, save when with both
He brandishes his pliant length of whip,
Resounding oft and never heard in vain."

The waggoner naturally walks on the left side of

* *Reaum*, iii. 270.
† *Trans.* Ent. Soc., Lond., i. 34.
‡ Schrank, *Enum. Ins. Austr.*, 513, 1058.
§ Horne's *Introd. to Bibliography*, i. 311.

his team, that he may be at liberty to use his right hand. Hence the terms "near side" and "off side" of a horse. Now to a man in this position, meeting another vehicle and passing on the right or off side would be dangerous, as he would be liable to be ground between the two wheels. Hence for safety's sake each driver in meeting naturally draws his horse to the near side. In driving with reins this is immaterial. There are few customs which cannot find a reason for their existence if we will only endeavour to seek it. J. A. Picton.

Sandyknowe, Wavertree.

It may be worth noting *à propos* of this, that the rule is not universal on the continent of Europe. I often observed in walking through the various provinces of Austria, notice boards put up at the boundary of a district stating what rule was to be followed in that district. I unluckily have no note, but fancy the directions ran, "In Salzburg [*e.g.*] wird links ausgewixhen und rechts übergefahren." J. Power Hicks.

"Throng" (6th S. ii. 386; iii. 33, 235, 375, 437, 497; iv. 17).—Now I see how it is St. Swithin and I did not understand each other. It appears I gave instances of the use of *throng* as a verb, an adjective, and as a substantive, but I omitted to give an instance of its use "as a substantive signifying business of a pressing nature." Only think of my stupidity!

I fail to see the force of St. Swithin's reasoning. He thinks *throng*—or, as he prefers to put it, *t, h, r, o, n, g*, to make it easier for my comprehension—cannot be used here "as a substantive signifying business of a pressing nature"; first, because it *is* so used at Whitby; secondly, because Mr. Peacock has not given it in that sense in his Glossary of Lincolnshire words; thirdly, because he knows Kesteven himself, and does not remember to have heard it there.

To which I reply,—First, I do not think they have a patent or royal charter for the exclusive use of the word at Whitby; secondly, that although Mr. Peacock's book is one of the very best of its kind, yet, as was to be expected, he has failed to note some words; thirdly, it is very probable that many words are used in Kesteven which St. Swithin is not acquainted with. Why should he know all the words in a district any more than Mr. Peacock, who was collecting them for nearly twenty years, and yet has not noted them all?

Unlettered men, whose vocabulary is limited, know nothing of fine distinctions, and very little of ordinary ones, between verbs, substantives, &c. [illegible] mistake is, that a person accustomed chiefly [illegible] with those who speak correctly hears a [illegible], or a word used in a novel sense, and [illegible] conclusions from it. R. R.

This word is used as an adjective in western Pennsylvania to convey the idea that a person has been uncomfortably pressed by work.

Bar-Point.

Philadelphia.

"Only"="had it not been" (6th S. iii. 326).—*Only* in this sense is used constantly, if not invariably, in Ireland. I have heard it so used also in many parts of England besides Lancashire.

Hibernicus.

The use of the word *only* in the sense of *except* has prevailed in this country for some years. This corruption comes to us from New England, as does *most* instead of *almost*. Bar-Point.

Philadelphia.

Scriptural Dramas produced on the American Stage (6th S. iii. 408).—*The Deluge*, produced at Niblo's Garden Theatre by the Kiralfy brothers, was a tawdry spectacular play of the usual ballet-and-procession type. I think it was a cheap translation of the French play which Thackeray handles rather roughly somewhere in the *Paris Sketchbook*. The *Samson* acted by Mr. Charles Pope was a blank-verse tragedy, written by Mr. W. D. Howells, formerly editor of the *Atlantic Monthly*, and based on the Italian play of the same title acted by Signor Salvini.

J. Brander Matthews.

Stuyvesant Square, N.Y.

Robert Huntingdon, D.D., Bishop of Raphoe (6th S. iii. 409).—He was of Merton College. The place of his birth can be learnt from the matriculation book of the college. I spell the name as Wood does, *Ath. et Fast. Ox.*

Ed. Marshall.

"Holpen" (6th S. iii. 409).—Cuthbert Bede may like to see the following remarks, which exactly fit in with those that he himself makes in his query, upon the retention of old words by the country folk:—

"It is, we know, among the common people that the language of every nation is best preserved. The learned, that understand other tongues, and such as converse with foreigners, are apt to take in the words of other languages, and mix them with their own, and so, by degrees, lay aside some of their own, for such as they have borrowed from other countries. But it is not so with the plain country people. They know no other but their own mother tongue; and using that only upon all occasions, they still keep up the words and phrases that are proper to it, as they received them from their forefathers; and shall tell you the meaning of them, better than they that are more learned."—Bishop Beveridge, *A Defence of the Book of Psalms by Thomas Sternhold, John Hopkins, and Others*, pp. 49, 50, Lond., 1710.

Ed. Marshall.

I have heard an Africander of Dutch extraction use *holpen* for "helped." In the negro-English attributed to "Uncle Remus" in some folk-tales

lately published by George Routledge & Sons, and called by his name, we have *hope* as an imperfect, *e.g.* (p. 95), "Brer B'ar he hope Miss Meadows bring de wood, Brer Fox he men' de fier," &c. St. Swithin.

"Conservative" (6th S. iii. 426).—Occasionally used in its literal sense by the elder writers, this word had become obsolete, when it was revived and first applied to a political party by John Wilson Croker, who, in an article on internal policy, published in the *Quarterly Review*, vol. xlii. No. 83, p. 276, for January, 1830, declared :—

"We despise and abominate the details of partisan warfare; but we now are, as we always have been, decidedly and conscientiously attached to what is called the Tory, and which might with more propriety be called the Conservative, party."

William Platt.

115, Piccadilly.

Chinese Libraries (6th S. iii. 467).—Mr. Holt's note induces me to think that it is worthy of mention that Mr. Spurr, of West Coker, Somerset, possesses a most valuable manuscript in Singhalese characters, closely inscribed on both sides of 129 stout palm-leaf pages, each measuring 14 in. by 2 in. He received it from the Rev. Mr. Edmundson, M.A., who died in 1841, and who had been a personal friend of John Wesley, who died in 1791. Some of Mr. Edmundson's sermons were translated into Tamil and circulated in India.

Mr. Spurr is anxious that some scholar who can read Singhalese should examine his precious MS. It is possible that though the characters are Singhalese the language itself is Pali or Elu. The existence of precious possessions which are in private hands should be made known to the learned world if any subject is to be studied exhaustively and systematically. Perhaps this remark applies with especial force in the case of autograph letters and other documents written by men eminent in any way. E. S. Dodgson.

Pitney House, Yeovil.

Bouchier of Barnsley (6th S. iii. 489).—Is it not a mistake to spell the name of the Earls of Essex as Bouchier? The (almost universal) mediæval spelling is Bourghchier. If we omit the *gh*, surely we should at least retain the *r*.

Hermentrude.

Pickering's Diamond Horace (6th S. iii. 248).—In Bernard Quaritch's *General Catalogue* (1874) a large-paper copy of this edition, bound in morocco, is offered for 36*s*. G. F. R. B.

Hughenden=Hitchendon, co. Bucks (6th S. iii. 430).—Seventy or eighty years ago the house was occupied by the Dowager Countess Conyngham, who was succeeded, about 1810, by Mr. J. Norris (a connexion of the lately deceased earl). Mrs. Norris was a Douglas, who did not like the sound of the usual name Hitchenden, and encouraged the use of the alternative and equally ancient name Hughenden. A few years ago I saw an old waggon in Wycomb Street bearing the name Hitchenden, but since the enclosure of that part of Wycomb Heath the tradition of Hitchenden scarcely exists, save in the minds of old residents.

M. R. R.

This name, in Keith Johnston, is printed Hitchenden or Hughendon. In Lipscomb's *Hist. of Buckinghamshire* it is variously written "Hughenden, Hugenden, Hitchenden, or Huchedene." Hughenden looks as if derived from an early possessor (Hugh); and Hitchenden from another possessor (Hitch). I am inclined to think, however, that the place had its name from a brook in the parish (perhaps formerly called the *Hitch*), which now falls, or formerly fell, into the Wye, and *den*, a low-lying place. Hitcham, or Hucham is the appellation of another place in the same county. In 1289 the name is found written Hucham; and in 1391 the name of its manor is written Hycham. We have Hitcham in Suffolk; Hitchin in Herts; Itchinfield and Itchenon in Sussex; Itchington, co. Gloucester; two Itchingtons in Warwickshire; and Itchin-Abbots and Itchin-Stoke, co. Hants; and there are two rivers Itchen in Warwickshire. R. S. Charnock.

"Members of Parliament," Part II. (6th S. iv. 6).—Tewars is unfortunate in having an imperfect and incorrectly "gathered" copy of this return. On examination of mine I find that the pagination (1-691) and the signatures (A—4T) are consecutive. The return was ordered to be printed March 1, 1878. In the *Forty-first Report of the Deputy-Keeper of the Public Records*, dated July 13, 1880, will be found a reference to this publication, in which that gentleman states, "These returns are not yet complete, and will occupy considerable time, as an index to them is also being compiled" (p. vii).

J. Ingle Dredge.

Tewars has evidently obtained an imperfect copy of this interesting return. My copy contains all the missing pages in regular order.

W. D. Pink.

Leigh, Lancashire.

Ancient Kalendars (6th S. iv. 7).—The capital S prefixed to seventy-seven minor festivals in the Leofric Missal no doubt is intended to indicate that they were Festa Simplicia; the cap[illegible] F would mark the days that were emphatic festival days, the Festa Duplicia. The minute c[illegible]sification of festivals under various heads, s[illegible] as semi duplex, principale duplex, majus du[illegible] &c., is not found in the earlier calendars.

twelfth century MS. of the York Missal only recognizes two classes of festivals, Duplicia and Simplicia; the minute subdivision which afterwards is found in calendars had not at that date come into use. JOHNSON BAILY.

Pallion Vicarage.

No doubt S attached to names of minor saints means Simplex Festum. J. C. J.

TOWNSEND FAMILY (6th S. iii. 507).—My old friend the Rev. Charles Townsend, Rector of Kingston, near Shoreham, one of the last of "the Holland House set," and once the friend of Sir Walter Scott, Stewart Rose, and Samuel Rogers, told me that he was "the son of a merchant in London, and that his family had long been connected by ties of property with Calne, in Wilts." He was always very reticent about himself and his kith and kin, but so much I was able to extract from him, and I placed it on record in the edition of *Men of the Time* which I brought out in 1862. Through no fault of mine, his name was omitted from subsequent editions. Mr. Townsend was the author of *Winchester, and other Poems*, which was privately printed, and has often fetched a guinea at sales. He died in 1870, beloved and regretted by all who knew him. I hope these memoranda in "N. & Q." will serve to keep his name alive, and also dovetail in with the information gained by MR. R. S. BODDINGTON from other sources. E. WALFORD, M.A.

Hampstead, N.W.

JAMES HOOLEY, OF WOODTHORPE (6th S. iii. 469).—It may possibly be worth while to remind MR. EARWAKER that the arms recorded for Hooley of Woodthorpe, in the last edition of Burke's *General Armory* (1878), bear a close resemblance to those of Hoole of Edgefield, Yorkshire, and a more distant resemblance to those of Hoole of Sheffield. NOMAD.

"DURANCE VILE" (5th S. vi. 87; x. 288, 317).—An earlier instance of this phrase than has yet been given occurs in Somerville's *Fables*:—

> "In durance vile detained and lost,
> And all his mighty projects crossed."
>
> *The Fortune Hunter*, canto iii.

G. F. S. E.

SLOPING CHURCH FLOORS (6th S. iii. 228, 392, 417, 477).—Many years ago I noticed the same arrangement in the curious old church of Llanbadarn Fawr (once a cathedral), near Aberystwyth; but I believe it was altered in a subsequent re-ation. T. W. WEBB.

floor of the central nave of Chartres Cathe- ows the shape of the hill so exactly as to even a level transverse line, but to throw to one west corner. All other parts, e nave aisles, are paved level, and these are a low step above the nave at its eastern-most bay, the steps increasing as the nave drops, till, at the west end, there are three high steps to one aisle and four to the other. There are crypts excavated under all the aisles, but the nave is solid ground. E. L. G.

The interesting old church of Standon, Herts, has a sloping chancel floor. The effect is most pleasing. The chancel is approached by a flight of eight steps, then the floor rises somewhat rapidly (roughly speaking, half an inch to the foot), and lastly the altar is reached by a flight of five steps. The church is built on the slope of a hill, which accounts for the peculiarity.

HELLIER GOSSELIN.

Blakesware, Ware, Herts.

The pretty church of Saundersfoot, near Tenby, slopes considerably; it is built on the side of a hill. T. C. G.

DEATHS ON OR ASSOCIATED WITH THE STAGE (5th S. xi. 121, 181, 241, 292; xii. 197, 478).—Charles Parker Hillier, known on the stage as Charles Harcourt, fell down the scene dock at the Haymarket Theatre during a rehearsal on Oct. 18, 1880, and died from the effects at the Charing Cross Hospital on the 27th of the same month.

EVERARD HOME COLEMAN.

71, Brecknock Road.

BISHOP BEILBY PORTEUS (5th S. xii. 164, 209, 255, 296, 373, 515).—An edition of this writer's *Summary of the Principal Evidences for the Truth and Divine Origin of the Christian Revelation*, not mentioned by any of your correspondents, was published by Oliver & Boyd, Edinburgh, in 1859.

P. J. MULLIN.

Bonnington Road, Leith.

WHEN WERE TROUSERS FIRST WORN IN ENGLAND? (5th S. xii. 365, 405, 434, 446, 514; 6th S. i. 26, 45, 446, 505, 525; ii. 19, 58, 94).—The following extract, if not previously inserted, may be interesting to readers of "N. & Q." Lord Teignmouth, in his *Reminiscences of Many Years*, vol. i. p. 66, speaking of the late Prof. Smyth, of Cambridge, under the heading "1813–16," says:

> "Even when in the busy metropolis, at the height of the season, when a welcome guest at Holland or at Lansdowne House, a Whig of the Old School, the Professor retained his academical costume of short breeches, cotton stockings and shoes. Had he been a member of St. John's instead of Peter House, he would doubtless have consented to that stubborn resistance to the innovation of trousers, which drew forth the announcement, that St. John's was going to ruin, inasmuch as the Masters and Seniors had *contracted the loose habits of undergraduates*."

HUGH PIGOT.

Stretham Rectory, Ely.

"MUM" (6th S. iii. 347, 496).—A reference to the *Act. Parl. Scot.* gives the result that there

were Acts passed relating to this mystic beverage from 1663, c. 13, "To encourage home manufactures, foreign mum not to be imported," down to 1696, c. 2, "Additional excise laid on mum."

NOMAD.

FUNERAL ARMOUR IN CHURCHES (5th S. ix. 429; x. 11, 73, 129, 152, 199, 276, 317; xi. 73, 178, 252, 375, 457; xii. 155; 6th S. i. 446; ii. 218, 477).—In the little church of Weston Underwood (Cowper's Weston), near Olney, in Buckinghamshire, I saw the other day a helmet and its crest, a white parrot, suspended on the wall of the south aisle. By its side hangs what I am told is very rare, namely, an ancient *tabard*, with the pattern still clearly defined.

E. WALFORD, M.A.

Hampstead, N.W.

"HARD," A PIER OR LANDING-PLACE (6th S. iii. 188, 434).—The middle of a road is in this neighbourhood called "the hard" to distinguish it from the sides, which are not stoned. Some twenty or twenty-five years ago there was a trial at Lincoln assizes concerning certain encroachments which had been made on a highway in the parish of Laughton, near Gainsborough. I was present, and well remember that one chief matter in dispute was whether land had been taken in within fifteen feet of the middle of "the hard." The word was used many times during the trial. As it was a case of much local interest, I have no doubt that a pretty full report of it may be found in the *Stamford Mercury* of the time. "The hard" is sometimes, I am informed, used to distinguish a raised footpath from the rest of the highway. This, however, is, I think, uncommon. We usually say "the trod" or "the foot-trod."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

IMITATIVE VERSE (6th S. ii. 227, 518; iii. 476). — Another well-known example is to be found in Vergil's description of Camilla in *Æneid*, vii. 808:—

"Illa vel intactæ segetis per summa volaret
Gramina; nec teneras cursu læsisset aristas:
Vel mare per medium, fluctu suspensa tumenti,
Ferret iter; celeres nec tingeret æquore plantas."

The rapid flow of these lines is imitated by (I think) Pope:—

"Not so when swift Camilla scours the plain,
Flies o'er th' unbending corn, and skims along the main."

E. WALFORD, M.A.

Hampstead, N.W.

"CHEESE IT" (6th S. iii. 188, 373, 418, 475).—In this connexion the following extract, from the description of a bicycle run in a recent number of the (Boston, U.S.) *Bicycling World*, may prove interesting as a coincidence:—

"Hark! The merry ra-ta-ta of a fish horn is heard, and up rise in splendid form a strange and *nondescript* band. An ape wobbles ahead with his tail comfortably coiled around the backbone; and his retinue of masked riders, impersonating everything that is wild, grotesque, and strange under the azure heavens, follow in mysterious silence. Nobody knows who they are until a small boy on the fence cries shrilly—'Harvard, do you go before you get there?' There is a perceptible commotion in the ranks until the captain's stern voice says:—'Cheese it!—ah, cheese it!' and then they pass by in ignominious silence."

ALPHONSE ESTOCLET.

St. Mary's College, Peckham.

Miscellaneous.

NOTES ON BOOKS, &c.

Remains of Gentilisme and Judaisme. By John Aubrey, 1686-7. Edited by James Britten. (Folk-lore Society.)

Folk-lore Record. Vol. III. Part II. (Same Society.)

AUBREY was a credulous person. He seems to have received with confidence almost everything, however wonderful, which any one told him with a grave face. This is an unhappy form of character for any one to possess who is desirous of instructing his fellow creatures by original thought, but it was in many ways useful to him as a collector of folk-lore. Had Aubrey been in any sense a critic it is to be feared that he would have rejected much that we now value highly. A little power of comparison and analysis would, however, have been useful to him in one direction. Aubrey thought, as most persons of his generation did, that nearly all our popular mythology was derived from Roman or Biblical sources. This we now know to be an error, and to some of us it must seem a very strange one. It was not, however, unnatural for those whose literary culture was confined almost solely to the classical tongues to assume that all popular knowledge and superstition had come from those languages which had been the source of almost all the knowledge which they themselves esteemed. John Aubrey could not be aware of the high value which would be set on every relic of popular religion and science by those who came after him, and he is not to be blamed for having left unrecorded so much of that which we are quite certain he knew, nor for having communicated what he did preserve in a most uninviting form. On the other hand, it is strange that he should have thought such "old wives' fables" in any way worthy of serious thought. His contemporaries we know counted it mere folly, but we owe to this unwisdom of his one of the most important collections we possess. If, indeed, he had done nothing more than preserve for future use the wild Yorkshire soul dirge beginning,

"This ean night, this ean night,
Every night and awle,"

we should have been much in his debt. It has been often printed, notably by Sir Walter Scott in his *Minstrelsy of the Scottish Border*, and by Mr. Atkinson in his *Glossary of the Cleveland Dialect;* it has, perhaps, however, not as yet received all the attention it deserves. The "Brig o' Dread...no brader than a thread," over which souls have to pass, seems to point to the Ar tradition of the bridge of Al Sirât, which is laid ove midst of hell, and is finer than a hair and sharper the edge of a sword, across which all have to p they enter paradise or hell. It is important t whether the idea of this bridge is the common p of the Aryan and Semitic peoples, or whether

introduced into our mythology in the Middle Ages by contact with the East. We believe the former hypothesis to be the true one. It was until recently the common opinion that almost all our folk-lore which could be paralleled by the traditions of Oriental lands had been imported by the Crusaders. In numberless cases this has been shown to be a false assumption, and we have little doubt that it will be proved to be so in this case. It is as impossible to point out all the important facts garnered in this strange miscellany as it would be to direct attention to all the good things in one of Dr. Smith's dictionaries. We may mention, however, that groaning trees, wax images for magic, men who were invulnerable, and boy bishops are all illustrated. The editing has been done with the most scrupulous care, and there are many apt notes. The part before us of the *Folk-lore Record* contains papers by Dr. George Stephens, Miss Evelyn Carrington, Mr. H. C. Coote, and other well-known students of the popular mythology. The two English folk-tales are of much interest, and the account of a rural wedding in Lorraine has amused us very much.

Historical Memoirs of the House and Clan of Mackintosh, and of the Clan Chattan. By Alexander Mackintosh Shaw. (London, printed for the Author.)

This handsome and interesting volume is at once a labour of love and a monument of long-standing controversy. That it is quite possible to sympathize with the feelings which prompted the writing of this history while yet not being converted to its author's genealogical views is shown, very properly, we think, by the presence of Cluny Macpherson's name in the list of subscribers. We are very glad to welcome this addition to our store of modern literature illustrating clan and family history. Such books can only be suitably written by those whose heart is in the work. How strong the power of association is in the Highland mind we can gather from the whole course of Highland history—on the battle-field, in the foray, in exile, and, if need be, on the scaffold. Some of the most directly controversial portions of Mr. Mackintosh Shaw's present work have, to a certain extent, already been made known to our readers through the part taken by him in the pages of "N. & Q." in the discussion of the great battle of the clans in 1396. On the question of the clans between whom the battle was fought, Mr. Shaw seems practically to have received the adhesion of Mr. W. F. Skene, the learned historian of *Celtic Scotland*. On other points, however, and notably on the main point at issue—as to the chiefship of the clan Chattan—Mr. Shaw is still at variance with Mr. Skene. We are inclined to think that even on this burning question a *modus vivendi* might be found between the author of *Celtic Scotland* and the historian of the *Clan Chattan*, for Mr. Shaw does not appear to be prepared to dispute the unbroken male descent of Cluny from the old clan Chattan, while nobody disputes the fact that it was through his marriage with the only child of the last chief of the original stock that the ancestor of Mackintosh obtained his subsequent leadership of what we would call the modern clan. In point of fact, the contest is, though with special circumstances, the perpetually recurring one between heir male and heir of line, and it will probably long continue a subject for dispute between the supporters of each view. Mr. Mackintosh Shaw, whether he converts his readers or not, deserves the praise which all students of history and genealogy should ungrudgingly bestow on those who devote themselves to the often thankless task of preserving the records of the past *in memoriam majorum*. So one can fail to be stirred by much that is written in the *Memoirs of the Clan Chattan* of the doughty deeds of those who through evil report and good report stood shoulder to shoulder. And there must be many of Mr. Shaw's readers in distant lands who will join us in thanking him for his graphic pictures of the men of old, and of the pleasant land where Spey rolls rapidly through pine-clad glades, and Loch-an-Eilan sleeps under the shadow of Cairngorm.

Philosophical Classics.—Berkeley. By A. C. Fraser, LL.D.—*Butler.* By Rev. W. Lucas Collins, M.A. (Blackwood & Sons.)

The series of "Philosophical Classics for English Readers" seems likely to prove both valuable to the student of philosophy and interesting to the general reader. Prof. Fraser's sketch of Berkeley and the Rev. W. Lucas Collins's account of Butler present in a clear and readable shape the views entertained by those writers upon the great questions which they discussed. Butler, as an ethical writer, was mainly engaged in combating the selfish theory of human nature which regarded mankind as only influenced either by pleasure or pain. His chief title to fame rests on his 'Analogy,' which was a defence of the orthodox church of England system against the attacks of the Deists, and especially of Toland and of Tindal. Written for a special and temporary purpose, it possesses little value now, when religion is attacked from a widely different point of view. The claims of Berkeley to a place in the series are undeniable. His metaphysical writings are an epoch in the history of speculative science, which has, since that time, been chiefly employed in the attempt to solve the difficulties or obscurities of his system. His life, to which Prof. Fraser has added some new details, is one of considerable interest. The brilliant but eccentric student of Trinity College, Dublin, the friend of Steele and of Swift, the fortunate inheritor of the half of Miss Vanhomrigh's (Swift's Vanessa) fortune, he became successively Dean of Dromore and of Derry and Bishop of Cloyne, and died in 1753. He is buried in Christ Church Cathedral at Oxford. It is impossible to attempt an abstract of an abstract, and we strongly recommend those who wish to know something of the writings of two of the greatest of English thinkers in the eighteenth century to possess themselves of these two volumes.

Essays and Phantasies. By James Thomson. (Reeves & Turner.)

The essayist who speaks of *Lycidas* as "that eloquent jumble of heady grief" must, we suppose, be credited with vigorous, if misguided, powers of language. We do not propose to contest the presence of this gift in Mr. Thomson. He strains a good deal after effect, it is true, but oftener he says his thought in effective words, and his style is rich with remembrance of much discursive reading. As regards his themes, we have already sufficiently expressed our opinion. Those of them which Mr. W. M. Rossetti would class as the "Heterodox or Religiously Mutinous" (it is so much pleasanter to speak of "death" as "demise"!) are as little to our taste as ever, and, so far as we have perused them, tedious to boot. But Mr. Thomson is readable concerning Indolence, Beadles, Poets, and so forth, and his notes on John Forster and George Meredith make us curious to see that essay on William Blake to which reference is made in one of the "Opinions of the Press" printed at the end of the volume. Some of the brief aphorisms scattered through these pages are worthy of preservation. We quote one of these, less for its novelty than its odd resemblance to a passage in quite another key. Speaking of certain poets, Mr. Thomson says, "Will you have your life living or dead? Nature asks us all, and these reply 'Dead!'" So, in the famous "Conversion

of Colonel Quagg," the blacksmith addresses his intended victim with regard to the terrible strap. "Will you take it fighting or will you take it lying down?" says he. And brother Sockdolloger replies, as we all know, that he prefers to take it "fighting." For the amateurs of parallel passages it may be added that the priority in this case belongs to Mr. Sala.

Miscellanea Genealogica et Heraldica. Edited by J. Jackson Howard, LL.D. New Series. Vol. III. (Hamilton, Adams & Co.)

Our correspondent Dr. Howard may be congratulated on the handsome volume now before us, which embraces a large collection of varied materials of interest and utility to the genealogist. The pedigrees, particularly those in the earlier part, such as Strangways, Long, &c., are very full and elaborately worked out. Mr. Henry Wagner, F.S.A., and Dr. Lee, of All Saints', Lambeth, both contribute some interesting Huguenot pedigrees. Dr. Lee, indeed, brings the names of Manning and Newman into curious juxtaposition in the course of his researches. Mr. F. A. Blaydes gives useful extracts from the parish registers of Toddington, some of which have led to no inconsiderable amount of discussion in our own columns. The Rev. B. H. Blacker contributes similar matter from Cheltenham, and other correspondents from various other parishes. Armorial book-plates continue to form one of the standing features of *Miscellanea*. The index to the volume deserves special mention as being remarkably full. At p. 142, in the analysis of the Masterton pedigree, we note one or two inaccuracies of the press, *e.g.*, "[writer in] Sterling" for *Stirling*, and "Aucklandskyes" for *Auchlanskies*. In the *Retours* this latter name is written in two forms, "Auchinlanskeys" and "Auchlanskies." We trust that the interests of genealogy will long continue to be served by Dr. Howard, whose *Miscellanea* should be in the hands of all divers into the ocean of pedigree.

Our Country: Descriptive, Historical, Pictorial. Illustrated. (Cassell & Co.)

This portion of *Our Country* contains illustrations and descriptions of some of the most picturesque districts, and the most interesting historical and architectural relics that are to be found in Great Britain. On the one hand, the Wye, the Merionethshire coast, the New Forest, Killarney, the Boyne, the coast of North Devon, and the neighbourhood of Loch Maree afford all varieties of scenery, whether river, lake, sea, woodland, or mountain. On the other hand, Norwich, Southwell, and Newark, Aberdeen, Oxford, St. Albans, Castle Howard, and Audley End supply examples of every date and style of ecclesiastical, street, domestic, or collegiate architecture. The illustrations are for the most part excellent specimens of the engraver's art, while the descriptive letter-press contains abundance of information respecting all points of interest. The book, when complete, will be invaluable to the holiday maker as a dictionary of all the choicest spots in "our country."

"Millerd's Map of Bristol."—Your suggestion, *ante*, p. 19, as to a reproduction of Millerd's map, you will observe by enclosure, has been in a measure anticipated. The date of the map sent herewith is 1671, and in 1673 Millerd published an enlarged edition of this identical map, with a border of etchings of public and other noted buildings then extant in Bristol. These etchings are being published in *Bristol Past and Present* as the references arise, and the map of 1671 will be given in our first volume, "The Civil History," which, together with the second volume, "The Ecclesiastical History of Bristol," will be issued to subscribers in December next. May I add that the constructed plan of Bristol after Wm. Wyrcestre, recently published in our work and referred to by you in your critique, was the work of your able correspondent Mr. A. S. Ellis, to whom we of the old city feel ourselves greatly indebted.

J. F. Nicholls, F.S.A.

[The enclosure referred to above is only a small reproduction, engraved and published by Millerd himself, of the larger and still rarer "Delineation" which we expressed a desire to see issued in the shape of a photo-lithograph.]

Notices to Correspondents.

As we are constantly receiving communications on the subject, we may state that there now lies at the Office a complete set of *Notes and Queries* (half-bound calf), from the commencement, together with the General Indexes, for which the Publisher of "N. & Q." is ready to receive applications.

A. J. W.—The great authority on the Ragman Roll is the Scottish herald, Nisbet, who devotes a separate portion of his *System of Heraldry* to the elucidation of the names on the Roll. The entire series of documents known under this title has been printed by the Bannatyne Club, and in the introduction will be found the conjectures of the adepts, "none of them conclusive," says Dr. John Hill Burton (*Hist. Scot.* ii. 276), "on the etymology of the peculiar term Ragman." Practically, the interest of the Roll is genealogical, as containing the names of the Scottish barons who swore fealty to Edward I., A.D. 1296.

John Pickford.—Our own impressions of the two words tally very well with yours. But there is, perhaps of necessity, an implication of crudeness in a *viva voce*, as distinguished from paper work, which may be intended in the distinction you mention; whether justly or not is a different question.

E. S. Dodgson.—Your question is one of polemics. If you want to read some of the latest discussions, in which members of various Christian bodies took part, you might study the Anglo-Continental Society's *Reports* of the Bonn Conferences, the president of which certainly took substantially your view.

W. Dobson (Preston).—Mr. Serjeant Stephen, in his *Commentaries*, says that "the cities of this kingdom are certain towns of principal note and importance, all of which either are, or have been, sees of bishops; yet there seems to be no necessary connexion between a city and a see."

C. T. ("Teetotal").—The word has been thoroughly discussed in our columns. See "N. & Q.," 5th S. iv. 429; v. 18, 137, 398, 457; vi. 98, 158, 258, 413, 523.

Sydney Buxton ("Hear! hear!").—See "N. & Q.," 4th S. ix. 229, where will be found papers on the subject by Mr. George A. Sala and the late Lord Lyttelton; also p. 285 of the same volume of "N. & Q."

C. A. Ward ("The letter W").—Evidently a printer's error.

W. B. Dunbar.—The story is told of a sentinel who was on guard at Windsor Castle.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20 Wellington Street, Strand, London, W.C.

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No. 315, for JULY, is published THIS DAY (SATURDAY).

Contents.

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II. CÆSAR'S CAMPAIGNS in BRITAIN.
III. SWEDEN UNDER GUSTAVUS III.
IV. The SOCIETY of ANTIQUARIES.
V. JAPAN REVOLUTIONIZED.
VI. The REVISED VERSION of the NEW TESTAMENT.
VII. GENERAL SHADWELL'S LIFE of LORD CLYDE.
VIII. PHILIPPSEN'S HENRY IV. and PHILIP III.
IX. The STORAGE of ELECTRICITY.
X. LANDLORDS and TENANTS.

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THE QUARTERLY REVIE
No. 303, is published THIS DAY.

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III. EARTHQUAKES, their CAUSE and ORIGIN.
IV. THOMAS AQUINAS and the VATICAN.
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WILLIAM J. VIAN, *Secretary.*

LONDON, SATURDAY, JULY 16, 1881.

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ETON COLLEGE LIBRARY.

(*Continued from p. 23.*)

For the following account of the most important of our impressions of Shakespeare I am indebted to the kindness of my friend and colleague Mr. Shuckburgh.

The Shakespearian collection contained in the Storer books is of considerable interest and value. There are copies, in admirable preservation, of the first two folios, the first having been interleaved with many excellent engravings. The third folio is the second issue of 1664 (described in the *Cambridge Shakespeare*, vol. i. p. xxvii), containing "seven plays never before printed in Folio, viz.: Pericles, Prince of Tyre: The London Prodigall: The History of Thomas Lord Cromwell: Sir John Oldcastle Lord Cobham: The Puritan Widow: A Yorkshire Tragedy: The Tragedy of Locrine," and is described as "London, printed for P. C., 1664." There are also five quarto volumes containing copies of varying excellence. Of these it is perhaps worth while to append a detailed description.

Vol. I.—1. "The Troublesome Raigne of King John." The title-page of the first part is lost, but the second part has the following:—"The | Second Part of the | Troublesome Raigne of | King John | Containing | The entrance of Lewis the French | King's sonne: with the poysoning of | King John by | a Monk. | written by W. Shakespeare. | London. | Printed by Aug: Matthewes for Thomas Dewe, and are to be sold at his Shop in St Dunstones | Churchyard in Fleet Street | 1622." It is therefore the third edition of the play, from which Shakespeare took his plot and many of his characters (*Cambridge Shakespeare*, vol. iv. p. i).

2. "Henry the Fourth," 1639. This is the eighth quarto (*Cambridge Shakespeare*, vol. iv. p. x). It is said to be "newly corrected" by William Shakespeare.

3. "The most Excellent and Lamentable Tragedy of Romeo and Juliet." This is "Printed by R. Young for John Smethwicke," and is dated 1637. It is therefore the fifth quarto (*Cambridge Shakespeare*, vol. vii. p. x).

4. "The | Whole Contention | betweene the two Famous | Houses of Lancaster and Yorke. | With the Tragicall Ends of the Good Duke | Humfrey, Richard Duke of Yorke, | and King Henrie the | Sixt. | Divided into two parts: and newly corrected and | enlarged. | Written by William Shake- | speare, Gent. | Printed at London for T. P." There is no date, but Capell has dated it 1619 by comparing the signature of the pages with that of an edition of *Pericles* (*Cambridge Shakespeare*, vol. v. p. ix). It is cited as Quarto 3.

Vol. II.—1. "A Midsommer Nights dreame." It is "printed by James Roberts, 1600." This is a reprint of a quarto printed in the same year by Thomas Fisher. It is cited as Quarto 2 (*Cambridge Shakespeare*, vol. ii. pp. viii–ix).

2. "Loves Labour Lost." Printed by W. S. for John Smethwicke, 1631. This is the second quarto, and is reprinted from Folio 1 (*Cambridge Shakespeare*, vol. ii. p. viii).

3. "The | Excellent | History of the Mer- | chant of Venice | with the Extreme Cruelty of Shylocke | the Jew towards the saide Merchant, in cut | ting a just Pound of his Flesh. And the obtaining | of Portia by the choyse of | three Caskets. Written by W. Shakespeare. | Printed by F. Roberts, 1600." This is the first quarto (*Cambridge Shakespeare*, vol. ii. p. ix). The heading of the first page has "The Comical History of the Merchant of Venice."

4. The same, with the alteration of *chests* for *caskets*. "Printed by M. P. for Laurence Hayes, and are sold at his shop on Fleet Bridge, 1637." This is Quarto 3.

Vol. III.—1. The same as the last. "London. Printed for William Leake, and are to be solde at his shop at the signe of the Crown in Fleet Street, between the two Temple Gates. 1652." This is the fourth quarto (*Cambridge Shakespeare*, vol. ii. p. xi).

2. "The | Tragedie | of | King Richard | The Third | Contayning his treacherous Plots, a\

gainst his Brother *Clarence:* the pitifull | murder of his innocent Nephewes: his | tyranous usurpation: with the | whole course of his detested life, | and most deserued Death | As it hath beene acted by the Kings | Majesties servants | Written by William Shake-speare | London | Printed by John Norton, 1634." I have given the full title-page of this the eighth quarto, as the Cambridge editors (vol. v. p. xv) have apparently not seen it.

3. "Mr. William Shake-speare his true Chronicle History of the life and death of King Lear and his three Daughters." This, of which the full title-page is given in the *Cambridge Shakespeare* (vol. viii. p. xii), is the first quarto, and is stated to be "Printed for Nathaniel Butter. 1608."

4. The same. "London, Printed by Jane Bell and are to be sold at the East-End of Christ Church, 1655." The Cambridge editors (vol. viii. p. xvi) describe this as "printed very carelessly from Q. 1." It may be noticed as being by a woman printer.

Vol. IV.—1. The first quarto of "A Wittie and Pleasant Comedie called The Taming of the Shrew. London, Printed by W. S. for John Smethwicke, and are to be sold at his shop in Saint Dunstones Churchyard under the Diall. 1631" (*Cambridge Shakespeare*, vol. iii. p. i).

2. "The Life and Death of King Richard the Second. London, Printed by John Norton, 1634." This is the fifth quarto (*Cambridge Shakespeare*, vol. iv. p. ix).

3. The sixth quarto of *Hamlet*, printed by R. Young for John Smethwicke, 1637 (*Cambridge Shakespeare*, vol. viii. p. x). His shop is described here as in St. *Dunstan's* Churchyard, not *Dunstones* as elsewhere.

4. "The | Chronicle History | of Henry the fift, with his | battell fought at Agin Court in | France. Together with an | cient Pistol. Printed for T. P. 1608." This is the third quarto, which the Cambridge editors (vol. iv. p. xiii) describe as presenting a text so imperfect and so varying from the folio as not to be worth collating; the theory of Mr. Collier being that it was made up of notes taken during the performance.

5. "The | famous Historie of | Troylus and Creseid. | Excellently expressing the beginning | of their Loves, with the conceited wooing | of Pandarus Prince of Licia. | Written by William Shakespeare. | London | Imprinted by G. Eld for R. Bonian and H. Walley, and | are to be sold at the spred Eagle in Paules | Churchyard, ouer against the | Great North Doore. | 1609." This is the second quarto, and is a reprint of Quarto 1, by the same printers; but it has prefixed an epistle from "A neuer writer, to a euer reader. Newes," which the earlier edition lacked (*Cambridge Shakespeare*, vol. vi. p. i).

6. The third quarto of *Othello*, stated on the title-page to be the fourth edition. "London, Printed for William Leak at the Crown in Fleet Street, between the Two Temple Gates. 1655" (*Cambridge Shakespeare*, vol. viii. p. xvii).

Vol. V.—This volume contains three of the "doubtful plays."

1. "The | London | Prodigall. | as it was plaide by the Kings Maie | sties Servants. | By William Shakespeare, | London. | Printed by T. C. for Nathaniel Butter, and | are to be sold neere S. Austins Gate, | at the signe of the pyde Bull. | 1605."

2. "The late and much admired Play called Pericles, Prince of Tyre. Printed for T. P. 1619." This is cited as Quarto 4 (*Cambridge Shakespeare*, vol. ix. p. viii). There is also a separate quarto impression of this play, *sine anno*.

3. The same. Printed at London by Thomas Cotes, 1635. This is cited as Quarto 6 (*Cambridge Shakespeare*, vol. ix. p. ix).

4. "The first part | of the true and hono | rable history of the Life of | Sir John Old-castle, the good | Lord Cobham. | As it hath beene lately acted by the Right | honorable the Earle of Notingham | Lord High Admirall of England, | his Servants. | Written by William Shakespeare. | London, Printed for T. P. | 1600." This play is said by Malone to have been in reality written by M. Drayton, R. Wilson, and R. Harthaway. Shakespeare's reputation in 1600 was, we may gather, great enough to make it worth while to put his name on the title-page. The Prologue is worth copying, because it shows that, in popular opinion at any rate, Shakespeare was supposed to have been satirizing Sir John Oldcastle by his representation of Sir John Falstaff. The poet, indeed, took the trouble plainly to deny this in the epilogue to the second part of *Henry IV.*, "For Oldcastle died a martyr, and this is not the man." And Dr. A. Schmidt's theory seems a sound one, that the name originally used was Sir John Oldcastle, afterwards purposely changed to avoid this mistake. The punning speech of Prince Henry would then be left inadvertently, 1 *Henry IV.*, I. ii. 40, "my old lad of the castle." However, disclaimers seldom succeed in completely correcting a popular mistake, and the authors of our play are anxious to point out that their hero is none of Falstaff. They therefore prefix

"The Prologue.

The doubtful title (Gentlemen) prefixt
Upon the argument we haue in hand,
May breed suspence, and wrongfully disturbe
The peacefull quiet of your settled thoughts:
To stop which scruple, let this breefe suffice.
It is no pampered glutton we present,
Nor aged Councellour to youthfull sinne;
But one whose vertue shone aboue the rest,
A valiant Martyr, and a vertuous Peere,
In whose true faith and loyalty exprest
Unto his Soueraine and his Countries weale:
We striue to pay that tribute of our loue
Your fauours merit: Let faire Truth be grac'd
Since forged inuention former time defac'd."

There is a large collection of old plays, from 1566 downwards, including impressions of Ben Jonson's *Every Man out of his Humour* and *Every Man in his Humour*, dated 1600 and 1601 respectively, and the first edition of *The Fox*, 1607. The only edition of an English poem of special bibliographical importance that calls for description is the first edition of *Paradise Lost*, seventh title-page (1669). It runs thus,—"Paradise Lost, a Poem, in Ten Books. The Author, John Milton. London. Printed by S. Simmons, and are to be sold by T. Helder at the Angel in Little Brittain. 1669." In this year the first impression, consisting of 1300 copies, appears to have been exhausted, Milton's receipt for the second payment of five pounds bearing date April 26, 1669. This volume contains the address of the printer, the argument, the verse, and errata. The different copies with what is distinguished as the seventh title are not all uniform. This one has the top line in the last page of book iii. numbered wrongly 740, and has the correct word *in* in the penultimate line, for *with* which some copies have. It is not a very imposing volume, not nearly so handsome as Pickering's fac-simile (1873), but where shall we look for many of equal interest?

FRANCIS ST. JOHN THACKERAY.

Eton College.

(*To be continued.*)

THE REVISED VERSION OF THE NEW TESTAMENT.

VI. GALATIANS—HEBREWS.

At Galatians ii. 11 κατεγνωσμένος ἦν is by a periphrasis "because he stood condemned." At iii. 13 the aorist preserved in "redeemed," instead of "hath redeemed," indicates the redemption effected once for all. In iv. 17, 18, it is "zealously seek"; and at v. 17 it is "that ye may not do the things that ye would." It is "cannot" in the A.V. At vi. 2, 5, βάρη and φορτίον are unnecessarily translated by the same word, "burden." At ver. 11 πηλίκοις γράμμασιν, rendered "with how large letters," is indicative of St. Paul's own handwriting; and at ver. 10 οἰκείους τῆς πίστεως is translated "the household of faith," no notice being taken of the article, a remark which is also applicable to the words "before faith came," as in the text at iii. 23.

At Ephesians ii. 2, 7, αἰῶνα and αἰῶσιν being differently translated, the contrast between the present and future is weakened. At iii. 15 πᾶσα πατριά becomes "every family" in the text, with "every fatherhood" in the margin, answering to "each fatherhood" of the Wycliffe-Purvey version. At v. 16, as at Col. iv. 5, ἐξαγοραζόμενοι τὸν καιρόν is "redeeming the time" in the text, which is both suggestive of an impossibility and prejudicial to the sense of καιρόν; in the margin it is more literally "buying up the opportunity." At ver. 30 "of his flesh and of his bones" is omitted; and at vi. 12 "world-rulers" is a new rendering for κοσμοκράτορας. Tyndale has "wordly rulers." Zurich, Froschover, 1550, to which I refer, as in Offor's reprint, London, 1836, and Bagster's *Hexapla*, there is the reading "worldy."

In the Epistle to the Philippians several familiar passages are changed. In ii. 6 the words οὐχ ἁρπαγμὸν ἡγήσατο are translated "he counted it not a prize," instead of "he thought it not robbery"; the alteration is in agreement with Theodoret. At iii. 20 "our citizenship" is the translation of πολίτευμα, instead of "our conversation"; and "the body of our humiliation" deservedly replaces "our vile body," as "the body of his glory" does "his glorious body," in ver. 21. Again, at iv. 6, "in nothing be anxious" takes the place of "be careful for nothing," as "forbearance" does of "moderation" in the translation of ἐπιεικές in ver. 5. For the article at ii. 9, see III., 6th S. iii. 482.

At Colossians i. 15 πρωτότοκος πάσης κτίσεως is translated "the firstborn of all creation"; at ii. 23 the sense of the revised translation, "but are not of any value against the indulgence of the flesh," is plainer than that of the A.V. In iii. 1, as throughout the passage 1–4, the past tense is preserved in reference to the events of the Christian life ensuing upon the resurrection of the Lord. At iv. 9 Onesimus is "the faithful and beloved brother," which is more correct than "a brother."

At 1 Thessalonians i. 10 τὸν ῥυόμενον is rightly translated "which delivereth us," intimating the continual deliverance, not "delivered us." At iv. 6 ἐν τῷ πράγματι is "in the matter"; at ver. 8 the reading διδόντα, "giveth," represents the continual gift of the Holy Spirit, replacing "hath given"; at ver. 15 "precede" is adopted instead of "prevent," but "prevent" has a *locus standi* from its use in the Prayer Book in the same sense. In v. 22 it is "every form of evil" in the text instead of "all appearance," which is removed to the margin. At 2 Thessalonians ii. 7, 8, it is "lawlessness" and "lawless" as the translation of ἀνομία and ἄνομος; and at ver. 11 τῷ ψεύδει is "a lie," which is less exact than "the lie," as representing the lie of the apostasy, or "falsehood" as expressing lying in the abstract.

In the revision of the two epistles to Timothy the attention which has been paid to the presence of the article is very noticeable. We find "the good warfare," 1 Timothy i. 18; "the eternal life" and "the good confession," vi. 12; "the good fight" and "the course," 2 Timothy iv. 7, with "the crown of righteousness," ver. 8, and "the glory," ver. 18. At 1 Timothy ii. 15 there is "the childbearing" in the text, with "her childbearing" in the margin; and the position of the article

with the subject is indicated in the altered rendering "supposing that godliness is a way of gain." πορισμός, vi. 5. At 1 Tim. iii. 16 the reading ὅς is accepted, and it is "He who was manifested," with a notice of other readings in the margin. At v. 12 there is "condemnation" for "damnation"; and at vi. 9 the subjective force of αἵτινες, as expressive of character, is shown in the translation "such as," not merely "which," as in the A.V. At 2 Timothy ii. 25 and iii. 7 εἰς ἐπίγνωσιν ἀληθείας is "to the knowledge of the truth," with no recognition of the special sense of ἐπίγνωσις (see II., 6th S. iii. 443). At iii. 16 there is "every scripture inspired of God *is* also profitable" in the text; in iv. 14 a difficulty which has been felt is obviated by the reading ἀποδώσει, "will render."

In Titus i. 5 "as I gave thee charge" removes the ambiguity of the A.V. "as I had appointed thee." At iii. 10 αἱρετικόν is "heretical," not "an heretic." In Philemon vv. 19, 21, the epistolary aorist is represented in "I write" for the A.V. "I wrote."

It may be noticed once for all that in the Epistle to the Hebrews the A.V. has very frequently a past tense where there is the present tense in the original, as in the passage ix. 6–9. This deserves attention, as it affects the question of the time when the epistle was written. The correction is made in the revised translation; but it will not be required to notice it in every instance. At i. 1 the rendering of πολυμερῶς is "by divers portions," instead of "at sundry times"; at ver. 3 ἀπαύγασμα is translated "effulgence," and ὑπόστασις "substance" in "the very image of his substance." A marginal note might have mentioned the alternative translation "person" for ὑπόστασις, considering the early date of this interpretation of the word. At ver. 13 it is emphatically "the footstool of thy feet," as it is in the Rhemish version. In ii. 1 the translation of παραρρυῶμεν is corrected to "we drift away from *them*," from "we let them slip"; and at ver. 16 ἐπιλαμβάνομαι is to "take hold" in "not of angels doth he take hold," according to the use of the term in the historical books, as at St. Matthew xiv. 31, and in 1 Timothy vi. 12, 19. At iv. 8 the name of "Joshua" is inserted in the text for Ἰησοῦς, and σαββατισμός at ver. 9 is "sabbath rest." At vi. 11 πληροφορία τῆς ἐλπίδος is rendered "fulness of hope," as there is also "fulness of faith" at x. 22. But it is "full assurance of understanding" at Colossians ii. 2, and "much assurance" at 1 Thess. i. 5. There seems no sufficient reason for varying in these instances the translation of the same word.

In vii. 3 ἀγενεαλόγητος is rendered "without genealogy," instead of "without descent"; this is also the Rhemish translation, as it previously was of the Wycliffe-Purvey; at ver. 28 υἱός is translated "a Son," being without the article, but it is "*his* Son" in i. 2. At ix. 9 ὁ λατρεύων is "the worshipper." In the difficult passage ix. 15–20 διαθήκη is first translated "covenant," but this is changed to "testament" at ver. 16. The proper sense of χωρίς appears in the rendering "apart from sin," instead of "without sin," ver. 28. At x. 7 it is "the roll" instead of "the volume" "of the book"; and in ver. 27 for πυρὸς ζῆλος there is "fierceness of fire," resembling the "rage of fire" in the Rhemish version. At x. 34 it is "them that were in bonds" instead of "me in my bonds," by which an argument for the Pauline authorship of the epistle is taken away. The substitution of the word "faith" for "believe" at the close of chap. x. shows the connexion with chap. xi., which the rendering in the A.V. does not. At xi. 8 the words ὑπήκουσεν ἐξελθεῖν are translated "obeyed to go out," a rendering which came in with the Wycliffe-Purvey version, and was continued in Tyndale's and others to the Bishops' Bible and the Rhemish. The rendering in ver. 19, "from whence he did also in a parable receive him back," however correct in point of construing, is less rhythmical in sound than is "from whence also he received him in a figure" in the A.V. At xiii. 4 the imperative form of the sentence is adopted in the rendering "*Let* marriage *be* had in honour among all," as it is throughout the passage. At ver. 24 ἀσπάζομαι is translated, as in a variety of passages, "salute," but it is "greet" at xi. 13. Uniformity is found preserved in the translation of the two passages, in the Wycliffe-Purvey version by the use of "to greet," and in Tyndale's and other versions by that of "to salute."

Ed. Marshall, F.S.A.

SHAW THE LIFEGUARDSMAN.

The story of Shaw's daring exploits at Waterloo is well enough known to most readers of "N. & Q.," but the fact is that, being also a noted pugilist, whose name was continually before the public, his prowess was allowed to eclipse that of other men belonging to the Life Guards who were his equals in daring, and, although performing prodigies of valour, were forgotten soon after the excitement of the battle had been partially obliterated by time. To be a Lifeguardsman was indeed something when Frenchmen had to be fought hand to hand, but to be a bruiser was something more. At all events, the following notes are worth recording; they are in the handwriting of Benjamin Haydon, the celebrated painter, and are attached to some of his life-sketches lately acquired by the Print Room of the British Museum:—

"The hand of Daikin, a Lifeguardsman, who killed three Cuirassiers at Waterloo." — Haydon's Studies, vol. ii. p. 114, No. 36.

"The back of Hodgins, Corporal-Major of the 2nd Horse Guards, who killed nine Cuirassiers and a Lancer

at Waterloo. This is a fact.—B. R. Haydon."—Haydon's Studies, vol. ii. p. 214.

"Chest of Shaw, who was killed at Waterloo, who equally distinguished himself." — Haydon's Studies, vol. ii. p. 215.

Haydon must have known the men well, having employed them as models both before and after the short campaign of 1815; and by the very fact of speaking of Shaw as one "who equally distinguished himself," he indicates that there were other men in the two regiments who, by their comrades at least, were thought very highly of for their bravery.

George William Reid.

British Museum.

A PILGRIMAGE TO JORDANS.

The query raised in "N. & Q.," 6th S. i. 117, as to the burial-place of William Penn, and the information subsequently given on pp. 143, 157, and 204, possessed me with a strong desire to visit the place. Accordingly, one charming day last August I determined on putting my desire into execution, and resolved also on visiting Chenies, whose Russell mausoleum had been the subject of a descriptive article, a few months previously, in the pages of the *Antiquary*, signed with the well-known initials E. W.

A pilgrimage through pleasant and diversified country brought me to Chenies Mill, where the lovely situation of Chenies can best be appreciated and enjoyed. A further walk across country by Chalfont St. Giles brought me, not without much inquiry, to Jordans. The name was unknown to many of the rustic inhabitants I consulted, who lived, however, as I afterwards found, in close proximity to the place, unmarked on the Ordnance map, so that care was required lest I should, after all, miss the way. A most unpretending approach through the small garden of the farm-house to which the Quaker meeting-house is attached brought me to the graveyard, as plain and barren as the severest Puritan might wish to see. How great the contrast between this neglected God's acre and that at Chenies, visibly maintained and looked after with such loving and tender care! At Jordans the simplicity strikes you with painful force as something more than simplicity—as studious neglect. The wild and weedy condition of the graveyard, shut out from the road by a high wall, is apt to make you think that the dead are indeed forgotten, or their last resting-places would not be allowed to reproach you thus. Thirty years ago no headstones marked the places where Penn and his family are buried; that reproach has since been removed by a descendant of the great freeman and, as Mr. Pink ("N. & Q.," 6th S. i. 157) [illegible], small headstones now mark the graves of [illegible] and several of his immediate family and [illegible]ds, including Elwood, the friend of Milton ("N. & Q., 6th S. iii. 365). And so it is in this secluded spot, situated amid all that is beautiful in woodland and pastoral scenery, and surrounded by the nameless dead of his own religious persuasion, that the founder of a great state in the New World lies buried. Plain and unpretending as his grave is, recording only his name and year of death, it must ever remain an object of interest to the English lover of freedom all over the world. It is the simple memorial of a great man—great most of all in his stand for freedom, his heritage by birth and his unsurrendered privilege through life. Among many noble qualities this love of liberty stood out the foremost, and it is indeed a pertinent question whether those who in the Old and the New World have inherited the benefits of his lifelong struggle might not do something to redeem the appearance of his last resting-place, and so bring it more into consonance with that feeling of regard we all of us have, in a greater or lesser degree, for the distinguished dead and the places where they lie.

In the meeting house is a visitors' book, very many names in which are those of Americans, descendants, perhaps, some of them, of those Englishmen who were forced two centuries ago to seek in a strange and new world that liberty of conscience denied them in the land of their birth. Photographs of the graveyard and its surroundings are also sold in the meeting house, which twice a year is used for religious services.

Having bought some visible memento of my visit—a memento, too, of the neglected condition of this historic graveyard—I came away, thinking, as many have thought before, that services however great, and abilities however distinguished, soon become forgotten in the more immediate interests of every-day life, and have their monument not in carved and sculptured stone, but in that which is a nobler memorial carved by themselves—a lasting and beneficial influence on a nation's life and history.

R. P. Hampton Roberts.

Booksellers' Catalogues.—As a constant reader of catalogues of second-hand books, and as a constant purchaser also, may I make a few suggestions for some general improvements? I have long contemplated, and may some day write, an article on book catalogues, of which I have a very large collection, dealers' catalogues, sale catalogues, &c., including many not only of "rare and curious" books, but many which are remarkably rare and curious in themselves. My present purpose, however, is not historic but suggestive, for there are several little matters which require reform. Being not only a reader of catalogues but a writer on them, correcting their errors and making notes and references, I often find the margins somewhat narrow, and especially towards the back. A good catalogue should have a reasonable space all round its letter-press. If it has many pages the edges

should be cut. The name and address of the bookseller should be on each page (or leaf), so that, as often happens, one can pull out a page and send it to a friend who is "collecting," but who does not receive the hundreds of catalogues which some of us delight in. A good plan (occasionally adopted) would be to have the name and address vertically between the double columns, and not along the top or bottom of the page, by which arrangement the bookseller might save space. Again, classified catalogues are very useful, for one knows what to avoid; but to an omnivorous reader like myself a catalogue without even alphabetical or subject arrangement is a "perpetual feast"—one never knows what may turn up next. Again, fairly good paper should be used, and some of the foreign catalogues are very defective in this respect, although some very usefully give a ruled page on which an order for books can be written and folded up and sent by post. Another little matter is too often neglected on the bookseller's invoice: how he wishes to be paid. His nearest money-order office or his banker should be named on his invoice, and not merely on his catalogue, which may (as so often requested) have been "sent to a book-loving friend" when the payment is made. As to the folding of catalogues for postage, too, it should always be vertical along the page, and still better backwards; but this is only a matter of personal taste. Sale catalogues should have the "day" in brackets on every page. Some booksellers are wise enough to add "book postage," which is a great convenience to country buyers. It might be thought partial to mention any special catalogues, but some are admirable and deserve the highest praise. Others, I regret to say, are so full of errors that I have collected many choice examples of booksellers' blunders, which, by the way, they generally pass on to the printers' "reader." French sale catalogues have often a very valuable preface, giving a sketch of the collector and an account of the library; and when the "prices and names" are printed (as in the Yemeniz and other cases) the "sale catalogue" becomes a treasure for reference hereafter.

Este.

Birmingham.

Palm Sunday at Missolonghi.—The following is taken from data furnished to me by Mr. Colnaghi, for some time Consul at Missolonghi. I have ventured to append a note on Marco Botzari and to shape my friend's communication into something like narrative form:—

"Palm Sunday is held in especial honour at Missolonghi. It is the anniversary, so to speak, of that famous feat of arms whereby the heroic defenders of Missolonghi, when reduced to the last extremity during the second siege of the town by the Turks,* cut their way through the besiegers, at the sacrifice of two-thirds of the garrison. Early in the morning the 'Te Deum' is chanted, after which the archbishop, in his robes of state, followed by his clergy, and attended by the civil and military authorities, proceeds in solemn procession to the public garden. Here, before the Heroum, or tumulus, under which repose the ashes of those who fell during the siege, solemn prayers are offered for the repose of the souls of those patriots who died in the cause of Greece. Between the Heroum and the tomb of Botzari* a temporary arch is erected, on which patriotic mottoes are inscribed. From the summit of a palm tree, which to this day flourishes in front of the Heroum, fly three Greek standards. To the left, on the site of a small chapel, wherein Byron's body lay in state, a small terraced mound has been lately raised. This mound is covered with flowers in memory of the poet who gave his life to Greece. The summit is crowned with his portrait, together with a copy of the decree investing him with the privileges of Greek citizenship. At the base stands the iron frame of the famous printing-press whence arose the first Greek newspaper. On Palm Sunday a second similitude of Byron hangs in front of the Heroum, this being the sole portrait, whether of Greek or of alien, that is permitted to figure in the festival. The names of those valiant sons of Greece who perished during the sortie are also affixed to the Heroum, as a perpetual memorial of heroic self-sacrifice. The whole ceremony is brought to a close by a speech from the Heroum, in which the orator celebrates the glories of ancient Greece, and prophesies the continued prosperity of the country."

Byron, therefore, is by no means forgotten at Missolonghi, albeit the house in which he died, and which stood on the banks of the lagoon, close to the landing stage, was unfortunately destroyed by the Turks in 1826, immediately upon the capitulation of the town. Richard Edgcumbe.

33, Tedworth Square, Chelsea.

* In 1826.

* Marco Botzari, the hero of Agrafa, penetrated, with but a handful of followers, into the heart of the Turkish camp. The Turkish force numbered eight thousand fighting men. After leading his heroic band over heaps of dead, he fell at last, close to the tent of the pasha himself.

The Poet Thomson and his Supposed Marriage.—I am desirous of putting it on record that I can prove a negative with regard to that strange story told in *Records of my Life*, an autobiography of Mr. John Taylor (author of *Monsieur Tonson*), published in 1832, shortly after his death, in which he states that the poet Thomson was married in early life, but that, in consequence of her humble origin and manners, he disowned his wife when he became famous, letting her live for some time in his house at Richmond as a sort of domestic servant, and die at last alone on a journey through London to the north. The story is given on the authority of George Chalmers, the author of *Caledonia*, who, it seems, told Taylor that he had ascertained it from an old housekeeper of Thomson's at Richmond, when he was making inquiries with a view to writing a life of the poet, an intention which he appears, however, never to

have carried out. It concludes with a statement that the disowned wife after a while asked and obtained permission to leave Richmond on a visit to her friends in the north; that she was taken ill in London on the way, and died in Marylebone parish, where Thomson, on receiving the intelligence, ordered her a funeral. Taylor says that Chalmers went on to tell him that he had examined the church register at Marylebone and found the following entry, "Died Mary Thomson, a stranger," which he regarded as a complete confirmation of the old housekeeper's story.

"Thus we find," says Taylor, "that the letter from Thomson to his sister [alluding to the affectionate letter written in the last year of his life, which is inserted in Johnson's *Lives of the Poets*] accounting for his not having married is fallacious, and that his concealment of his early marriage was the result of pride and shame when he became acquainted with Lady Hertford, Lord Lyttelton, and all the high connexions of his latter days."

What induced me to examine if possible this account was finding it copied into the *Biographical Dictionary of Eminent Scotsmen* of Robert Chambers (Rev. T. Thomson's revised edition, vol. iii. p. 447). Now I beg to state that I have recently examined the register of Marylebone parish (which, by-the-bye, is very neatly written and easy of reference) during the whole of the time of Thomson's residence at Richmond until his death in 1748, and have found no such entry. The burial list contains the name Thomson only once, under date October 30, 1745, with simply the words "*Anne* Thomson" and nothing to indicate her being a stranger, the Christian name also being different from that given by Taylor. It is hard to believe that the poet's well-known letter to his sister contains such a falsehood as the story, if true, would imply (particularly as there could be no cause of concealment from her), and I for one shall certainly refuse credence to it altogether now that I have disproved its details, unless something further is brought to light on the subject.

W. T. Lynn.

Blackheath.

P.S.—A question I find was asked about it in "N. & Q." (2nd S.) many years ago, which, however, failed to elicit any definite information. Of course it is difficult, at this distance of time, to disprove such a story absolutely; but, besides being inherently improbable, it is now evident that, *as told*, there is no truth in it.

Firing Royal Salutes in London.—It may aps be well to record in the pages of "N. & Q." in the year 1881 a great change has been n the method of firing in St. James's Park. oyal salutes are given three times a year, nniversaries of Her Majesty's birthday, day, and Coronation day. It has been to use on these occasions very small ed "pots," which, although insignificant to look at, when loaded with gunpowder tightly compressed, gave on their being fired a great noise. These "pots" were put on the ground on the northern side of the Horse Guards parade, and so little show was made that the attendance of the public was not very great. This year the authorities, taking advantage of a battery of artillery being located in the St. John's Wood barracks, have caused it to undertake the saluting duties. On each of the three anniversaries a company of artillery, with four thirteen-pounders, has appeared on the Horse Guards parade, the four guns have been taken into St. James's Park, and have been fired up the lake in a westerly direction. To give more *éclat* to the occasion, a company of the Life Guards has joined the Artillery in forming a guard of honour and in keeping the ground. On the birthday anniversary the number of guns fired corresponds with the number of years of Her Majesty's age, whilst on the other occasions the year of the reign serves as a guide for the number of the guns. The time of firing is one o'clock precisely, and the time occupied in the celebration about half an hour. Further information on royal salutes in the parks would be interesting, and some details as to firing the guns at the Tower of London would also be acceptable. I will conclude by asking if annual royal salutes are given anywhere in London besides in St. James's Park and at the Tower.

Geo. C. Boase.

15, Queen Anne's Gate, S.W.

A Contemporary of Burns.—The birth-house of Burns having been recently acquired by a body of trustees, to be henceforward by them kept in proper order, I may note that an alleged friend of the poet died last May. She was a Mrs. Cunningham, of Malletsheugh, Mearns, and, according to the newspaper account, was aged one hundred and one years and seven months. "She was a native of Tarbolton, Ayrshire, and was a contemporary of Burns, whom she knew intimately."

W. G. Black.

Glasgow.

Yorkshire Folk-lore.—A Yorkshire expression, I am told, for something which exactly fits is "Even pies and pie-lids."

E. Walford, M.A.

Hampstead, N.W.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

Mr. J. MacCarthy's "History of Our Own Times": Abp. Whately.—In reading the interesting and valuable work of Mr. J. MacCarthy,

History of Our Own Times, an inquiry has been suggested to me on which I should be glad to be informed. In the full and exhaustive list he has given of the leading men of the Victorian era, whom he has painted with a vivid and graphic touch, and generally with singular fairness, one curious omission stands conspicuous. The name of Archbishop Whately, of Dublin, never once occurs. And yet the writer cannot be ignorant of the prominent part he (the archbishop) took in many of the transactions which are described with minutest detail in these volumes. The transportation question is only one out of many of these. It is well known that Archbishop Whately was on the Committee of Inquiry. But his name is pointedly omitted, though he was one of the foremost in collecting and giving evidence. There must be a cause for this marked exclusion, the only one of the kind the book contains. Can any of your readers offer a solution?

INVESTIGATOR.

NELL GWYNNE AT MILL HILL.—Allow me to address an inquiry to some of your learned correspondents who may be familiar with the history of North London. I should like to obtain some information regarding the house at Mill Hill, near Hendon, which is said to have been built by Charles II. for Nell Gwynne; and also to be referred to some work or works that may bear upon the subject of her residence there. Peter Cunningham's life of poor Nelly contains nothing about her abode at Mill Hill, and I have no access to the little-known *Memoirs* by John Seymour, printed in 1752.

MUSTAFSIR.

FAIRFAX OF BARFORD.—It is shown by the list of lay subsidies for Warwickshire that a family of this name has been settled at Barford, co. Warwick, or in its neighbourhood, since 6 Edward III., and members of it have resided there until quite a recent date. Can any of your readers inform me when the Fairfaxes first came to Warwickshire, and if they were related to the Yorkshire family of that name?

AN INQUIRER.

THOMAS CAMPBELL, THE POET.—Having recently met with some old correspondence in which allusion is made to a scheme for appointing Thomas Campbell to a professorship in the University of Wilna in 1804, I should be grateful to any one who will kindly inform me (writing to me *direct*) where I may find further mention of this scheme. It is not referred to in the life of the poet which I have consulted.

ALEX. FERGUSSON, Lieut.-Col.

Lennox Street, Edinburgh.

WAS WILLIAM IV. AN AUTHOR?—What work was ever published or written by King William IV.? I ask because in the *Gentleman's Magazine* for Sept., 1801, I find the name of "William Henry, Duke of Clarence," suggested as worthy to be mentioned in a supplement to Horace Walpole's *Royal and Noble Authors*.

E. WALFORD, M.A.

Hampstead, N.W.

COINS IN SHIPS.—In the following newspaper clipping a question is asked which perhaps some reader of "N. & Q." may be able to answer. It went the round of the Scottish press:—

"A Kirkwall correspondent writes:—It is a common custom to place coins in the foundation of a new building, but hitherto we are not aware of these being embedded in the 'foundation' of a ship. From a discovery made the other day in one of the Orkney Islands this would appear, however, to have been a custom at one time in Spain. Seventeen years ago a Spanish schooner was wrecked at St. Catherine's, Stronsay, and since that time the keel and stern-post have remained embedded in the sand. During the recent spring tides, however, the wreck was dragged out with considerable labour, and the men are expecting to make good wages for their venture from the sale of the copper bolts and stern fittings. When the stern-post was separated from the keel a copper coin, rolled up in tarred canvas, was found carefully embedded in the joint. The coin bore the date 1818, was in excellent preservation, and had evidently been placed there when the vessel was built."

W. G. BLACK.

Glasgow.

BUNKER'S HILL.—There is a place so called in the parish of Laughton, near Gainsburgh. I am not absolutely certain that the name is old, but my father told me that he was quite sure it bore that designation before the American Bunker's Hill became famous in history. The *Hull Advertiser* of Feb. 20, 1796, tells that "on Wednesday, the 3rd instant, the Duke of Northumberland's hounds run a fox to a place called Bunker's Hill, near Alnwick, into a very large furze cover." A Bunker's Hill, near Scarborough, is mentioned somewhat doubtfully in the *Archæologia*, vol. xxx. p. 462. I think, but am not certain, that I have heard of other Bunker's Hills in England. Can the derivation of the name be ascertained?

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"ANECDOTAGE."—Mortimer Collins, in his *Thoughts in my Garden*, i. 151, speaks of a certain book as one "of pleasant anecdote, produced by a man who has reached his anecdotage—to use a pun which Disraeli, the younger, has conveyed from Wilkes, the demagogue." Where or when was the word used by Wilkes, and was he the inventor of the pun? If not, where does it first occur?

XIT.

THE PARISH OF IFIELD, SUSSEX.—I a desirous of gathering together so much of the history of this parish as can be found. Will of your readers help me?

The second Lord Holles is buried in the ch

with his wife and two daughters. A very fine recumbent figure is supposed to represent Sir John de Ifield, 1308. There were extensive iron foundries worked in the parish. Three of the farm-houses have moats, and at one time must have been important. Their names are, Ifield Court, Bonwick Place, Scohurt Place.

Any information on any of these or other points will be welcomed. AUBREY BLAKER.

St. Mary Magdalene's Parsonage, Crawley, Sussex.

ST. KENELM'S CHAPEL.—When this chapel was restored, in the year 1848, I am told that underneath the whitewash upon the plaster were found extensive paintings representing pictorially the legend of St. Kenelm. I am also told that these paintings were copied by a lady in the neighbourhood, and afterwards engraved and published in a Birmingham magazine. What magazine, and when? VIGORN.

A LEGEND OF THE VALLEY OF ROCKS AT LYNTON.—In Black's *Guide to Devon* there is a sketch of a legend of the Valley of Rocks at Lynton. Messrs. Black tell me they have lost sight of the writer of that guide, and advise me to apply to you. Can you give me any assistance in finding the original legend in a more complete state? R. A. L.

BARBER SURGEONS' HALL.—Until how late a period were the bodies of malefactors exhibited to the public for a fee, and what was the fee? I find a notice of it as late as 1797. C. A. WARD.

SCANDINAVIAN MYTHOLOGY.—Will any one recommend the best book on Scandinavian mythology? C. H.

THE MONOLITH IN HYDE PARK.—Can you give me any account of the large irregular monolith which stands in Hyde Park, in the hollow at the eastern end of the Serpentine? CALIX.

CAMPBELLS OF CARRADALE, ARGYLESHIRE.—Will any one assist me with information as to the genealogy and history of this ancient family? C. B.

ARTHUR SCHOPENHAUER.—Can any one tell me the name of the clergyman with whom Arthur Schopenhauer, the great German philosopher, who died in 1860, lived for a time about the beginning of this century at Wimbledon, and whether the house there is known? It would be interesting to know this, as Schopenhauer, it appears, was much disgusted with his experience of an English clerical family. E. S. D.

"FOXED" PLATES IN BOOKS.—In *The Library* (Macmillan & Co., 1881), the custom of tearing out the protective sheets of tissue paper allotted to plates is deprecated. My experience is that when the tissue has served its purpose, that is to say, when the plates are thoroughly dry, it tends to "fox" them. Will somebody give me his experience? TINY TIM.

DOTTEREL OR DOTEREL?—All ornithological books that I have seen spell this word with double *t*; all the newspapers that I have seen, including the *Times*, spell the name of the ship which has met with such a disastrous end with one *t* only. The *Times* seems to have a propensity towards dropping one of double letters; writing *wagon*, which is no doubt right, and *fagot*, which seems, like *Doterel*, to be a new form.

E. LEATON BLENKINSOPP.

AFTERNOON TEA.—When did this modern usage of afternoon or five o'clock tea first come into fashion; and did not a similar custom prevail in the last century? A. C. B.

"THE MOTHER HUFF CAP."—There is an old public-house in this village bearing this sign. What is the meaning of the name? Tradition varies a good deal, some saying that it is named after a character in one of Shakespeare's plays; others after a bird; and others after a pear tree that once grew in the field opposite.

DANIEL R. RATCLIFF.

Great Alne, Warwickshire.

NUMISMATIC.—The following is a description of a handsome silver coin, in size resembling an old five-shilling piece, but in style of design very much like the present florin:—Obv., "Victoria dei gratia britanniar. reg: f: d." Profile bust to the right crowned. Rev., "tueatur unita deus anno dom MDCCCXLVII." Four shields crowned: on the first and third, England; second, Scotland; and fourth, Ireland; in the first and third quarters a rose, and in the second and fourth a thistle and a shamrock respectively; in the centre, a cross surrounded by the garter, with the legend "Honi soit qui mal y pense"; on the edge, in raised letters, "decus et tutamen anno regni undecimo." Am I right in supposing this to be the crown piece which was said to have been prepared by Wyon but was never used? I should be glad to have some information about this coin, and also (assuming that my supposition is correct) to know the reason why this design was abandoned.

G. F. R. B.

LYNSTEAD CHURCH: WESLEY FAMILY.—In Sir Stephen Glynne's notes on this church, in his *Churches of Kent*, it is stated "there is here a post-Reformation brass to John Wesley and Alice his wife." Is the inscription on this brass printed anywhere? Has this John Wesley any connexion with the founder of Methodism? E. W. B.

AUTHORS OF BOOKS WANTED.—

"An Essay for composing a Harmony between the Psalms and other parts of the Scripture; but especially

the New Testament; wherein the Supplicatory and Prophetick part [*sic*] of this Sacred Book are disposed under proper Heads. Second Edition.....London, printed by J. Downing in Bartholomew Close, MDCCXXXII."

G.

AUTHORS OF QUOTATIONS WANTED.—

"For sluggard's brow the laurel never grows:
Renown is not the child of indolent repose."

RICHARD EDGCUMBE.

Replies.

EDWARD ELWALL, THE UNITARIAN.
(6th S. iii. 508.)

This personage, whose name is of some importance in the annals of Unitarianism, was born at Sedgley, near Wolverhampton, in Staffordshire, where, according to his own statement, "his ancestors had lived above eleven hundred years, ever since the Saxons conquered the Britons." He carried on business as a mercer and grocer in Wolverhampton for many years, made a fortune, and built with his savings "a little town, consisting of eighteen brick houses, which still (1817) bears the names of Elwall's Buildings." Among other crotchets he held that the seventh day of the week was to be observed for ever as the Sabbath, and accordingly was wont to close his shop on Saturdays and keep it open on Sundays. He wore a beard when no one else did, and hence was remembered and spoken of for years after his death as "Jew Elwall" by the lower orders of the town where he had lived. In his publications he advocated the unity of the Godhead, and thus brought upon himself the animosity of the clergy of the Establishment, who at length procured an indictment against him for blasphemy and heresy. On this he was tried before Judge Denton, in 1726, at the Stafford Assizes, when he appeared in long flowing beard and a Turkish dress, "out of respect for the Unitarian faith of the Mahometans." He was permitted to plead in person to the indictment, and in the end was informed that he might leave the court a free man, but whether by a formal acquittal of a jury or as the result of some technical informality it does not clearly appear. After the trial he proceeded to London, where he became a member of the "Seventh Day Baptist Church" at Mill Yard, Goodman's Fields. He also in his later days frequented, and sometimes spoke in, the religious meetings of the Quakers, thus leading Lindsey to give him erroneously the distinctive title of the sect. He died in London at an advanced age, in or about the year 1745, leaving behind him the reputation of an honourable, charitable, and pious man.

When Dr. Joseph Priestley was living at Leeds in 1772, a Quaker friend lent him an original copy of Elwall's trial. This, he says in a letter to Theophilus Lindsey, was "the only one" he ever saw, and he determined to reprint it. He had considerable difficulty in ascertaining the exact date of the trial, but fixed it at last as in 1726. The title of this reprint, which is from the "second edition," and lies before me, is:—

"An Appeal to the Serious and Candid Professors of Christianity on several Important Subjects. By E. Elwall. To which is added an Account of his Trial for Heresy and Blasphemy, at Stafford Assizes, before Judge Denton. The Third Edition, with Improvements, &c. Birmingham: Printed by M. Swinney, No. 21, in New Street, and sold by J. Belcher, at his Circulating Library, Edgbaston Street" (1772), small 8vo., pp. 52.

A copy of this trial (of which 2,000 were issued, the expense being borne by the printer) having been lent by Sir John Pringle to James Boswell, the latter was led to make allusion to Elwall at the tea-table of Mrs. Williams:—

"Sir," replied Dr. Johnson, "Mr. Elwal was, I think, an ironmonger at Wolverhamption; and he had a mind to make himself famous, by being the founder of a new sect, which he wished much should be called *Elwallians*. He held that every thing in the Old Testament that was not typical, was to be of perpetual observance; and so he wore a riband in the plaits of his coat, and he also wore a beard. I remember I had the honour of dining with Mr. Elwal. There was one Barter, a miller, who wrote against him; and you had the controversy between Mr. Elwal and Mr. Barter. To try to make himself distinguished, he wrote a letter to King George the Second, challenging him to dispute with him, in which he said, 'George, if you be afraid to come by yourself to dispute with a poor old man, you may bring a thousand of your *black*-guards with you; and if you should still be afraid, you may bring a thousand of your *red*-guards.' The letter had something of the impudence of Junius to our present king. But the men of Wolverhampton were not so inflammable as the common council of London; so Mr. Elwal failed in his scheme of making himself a man of great consequence."—Boswell's *Johnson*, chap. xxvi.

Dr. Priestley and J. W. Croker look upon this trial naturally from two different standpoints. The former says, "It is impossible for an unprejudiced person to read this account of it, which is written with so much true simplicity, perspicuity, and strength of evidence, without feeling the greatest veneration for the writer, the fullest conviction of his love of the truth, and a proportionable zeal in maintaining it"; the latter, "This is rather the rambling declamation of an enthusiast than the account of a trial." Once more, on a later day, the name of Elwall turned up when Johnson and Boswell were discussing the subject of toleration. The latter threw "your countryman Elwal" into the teeth of the doctor, who replied, "My countryman, Elwal, sir, should have been put in the stocks—a proper pulpit for him: and he'd have had a numerous audience. A man who preaches in the stocks will always have hearers enough."

A few scattered remarks upon Elwall and the republication of his "Trial" will be found in *The Life and Correspondence of Joseph Priestley*, 1

John Towill Rutt, London, 1832, 2 vols., 8vo.; and some account of his "sufferings and testimony" is given by the Rev. Theophilus Lindsey, A.M., in his *Sequel to the Apology on Resigning the Vicarage of Catterick*, 1776, 8vo.

I have before me another edition of the trial, entitled :—

"The Triumph of Truth; being an Account of the Trial of Mr. Elwall before Judge Denton, for publishing a Book in Defence of the Unity of God; at Stafford Assizes, in the year 1726, &c. Dundee, M.DCC.XCII." 8vo. pp. 12.

In the preface to this the editor, Dr. Priestley, remarks that since his first reissue he "has had the pleasure of knowing many of Mr. Elwall's acquaintance, and particularly Mr. John Martin, of Skilt's Park, between Birmingham and Alcester, who was present at the trial." This gentleman was at this time in his eighty-fourth year, and perfectly remembered the event. Every one, he said, was struck with the tall figure, the white hair, the large beard, and the flowing garment of Mr. Elwall. He spoke for an hour with great gravity, fluency, and presence of mind; and deponent further states that during the trial "he was struck with the resemblance of it to that of Paul."

The manifestations of religious sentiment seem marked by the periodicity which is observed in the pathology of disease, and in accordance with this, *Elwallism* seems to have broken out once more at the period mentioned by your correspondent. I have also one of these reissues :—

"The Triumph of Truth. An Account of the Trial, &c., for Heresy and Blasphemy, said to be contained in a Book published by him in Defence of the Unity of God, &c. Liverpool, 1817." 8vo. pp. 8.

This is a bare reprint of the so-called "Trial," as originally published by Elwall, without the preface of Dr. Priestley. I have finally :—

"Memoir of Edward Elwall, who was Tried, &c., for writing a Book in Defence of the Unity of God against the Errors of Tritheists or Trinitarians. Liverpool, Printed and sold by F. B. Wright, &c., 1817." 8vo. pp. 8.

From this and the other pieces I have mentioned a pretty complete Elwallian bibliography, if it were worth the trouble, might be compiled; and further allusions to Elwall will be found in the *Monthly Repository*, xii. 386 and xvii. 73.

I need hardly say that the appellations "Tritheists" and "Trinitarians," employed on the title-page of the tract last cited as signifying religionists holding the same opinions, have been applied to those whose distinctive tenets were bitterly at variance. In illustration of this, no less than as appropriate to the subject, I transcribe the title of a rare and curious volume before me :—

History of Valentinus Gentilis the Tritheist, Condemned, and put to Death by the Protestant Church of *Bern* in *Switzerland*, for [*three Distinct, Eternal Spirits*, &c.]. Wrote in *Latin* by *Benedictus Aretius*, a Divine of that Church; and now Translated into *English* for the use of *Dr. Sherlock*. Humbly Tendred to the Consideration of the Archbishops and Bishops of this Church and Kingdom. London, 1696." Small 8vo. pp. 136.

The title of the original is :—

"Valentini Gentilis teterrimi hæretici impietatum ac triplicis perfidæ et periurii breuis Explicatio, ex Actis publicis Senatus Geneuensis optima fide descripta. Genevæ, 1567." Small 4to.

WILLIAM BATES, B.A.

Birmingham.

Edward Elwall was a native of Sedgley, near Wolverhampton, and by occupation a mercer and grocer; he made a fair fortune, and built a considerable number of houses, which went by the name of Elwall's Buildings. He was a man of a serious and inquisitive turn of mind, and amongst other matters took up the question of the true Sabbath day, which he affirmed to be Saturday, and not Sunday. In consequence he closed his shop on Saturdays and opened it for business on the Sundays; this caused the common people to consider him a Jew, and in consequence he published the little volume which led to his trial, entitled :—

"A True Testimony for God and for His Sacred Law; being a Plain, Honest Defence of the Ten Commandments of God." 12mo. 1724, pp. 72.

This was replied to by Chubb, and Elwall then brought out :—

"A True Testimony for God, and for His Sacred Law; being a Plain and Honest Defence of the Fourth Commandment of God, in answer to a Treatise entitled 'The Religious Observation of the Lord's Day, according to the Express Words of the Fourth Commandment.'" 12mo. 1724, pp. 71.

He was indicted for heresy and blasphemy at the Stafford Assizes in 1726, was permitted to plead his own defence, which he did with great firmness and presence of mind, and was acquitted. He then printed :—

"The Triumph of Truth; being an Account of the Trial of Mr. Elwall for Heresy and Blasphemy. London, Johnson. Price one penny."

There were several editions of this little tract, amongst others one was brought out by Dr. Priestley. After his trial he published another small pamphlet, entitled *Dagon fallen before the Ark of God*; and some years subsequently he printed *The Supernatural Incarnation of Jesus Christ proved to be False*, London, 12mo. 1742, pp. 48.

Being absent from my library, I am unable to give a complete list of Mr. Elwall's publications at present. The dedication of his *True Testimony* to "all honest, humble Men and Women" is dated "Wolverhampton, 8th day, 3rd month, 1724"; and Lindsey, in the sequel to his *Apology*, speaks of Elwall as being "one of the Christian People called Quakers." This, however, was not the case,

for though he conformed to some of their peculiarities, and sometimes attended their meetings, yet he was not really a Quaker.

EDWARD SOLLY.

Sutton, Surrey.

Mr. Hole's *Brief Biographical Dictionary* (1865) gives, "Elwall, Edward, politician and polemical writer, died 1745.*" I have a copy of the so-called *Triumph of Truth*, in which is mentioned the author's second edition, from which this was "Reprinted by J. H. and W. F. (Heb. xi. 4). St. Ives, Printed by T. Bloom; and sold by J. Johnson, St. Paul's Church-yard; J. Deighton, Holborn, London; and by the Booksellers in Cambridge, Oxford and Canterbury, 1788. [Price two pence]," pp. 12 (beside twenty-eight lines of Preface and fourteen of Advertisement).

CHR. W.

CONYERS OF NORTH YORKSHIRE (6th S. iv. 8).—The reference given in the editorial note to Surtees Soc. vol. xxxvi. p. 340, is to a pedigree of Conyers of Bowlby, Langbargh Wapentake, in Dugdale's *Visitation of Yorkshire*, 1665–6. With regard to this Visitation I may, perhaps, usefully mention the following particulars. The pedigree entered gives five generations, commencing with Leonard Conyers of Whitby, and ending with Nicholas, William, Robert, and Raphe, great-grandsons of Leonard. The descents are (1) Leonard, father of (2) Nicholas (died 1636, *vel circa*), father of (3) Robert (died 1640, or thereabouts), father of (4) Nicholas, "æt. 37 annor., 8 Sept., anno 1666," father of (5) the Nicholas already mentioned, who is described as "æt. 11," on Sept. 8, 1666. The arms allowed to this family by Dugdale are, "Az., a maunche or, over all a bend gobony gu. and erm. Crest: a bull's head erased or, horned and maned sa., pierced through the neck with an arrow of the last feathered and barbed arg., vulned gu."

There are some wills of Conyers, very valuable for genealogical purposes, in *Testamenta Eboracensia* (Surtees Society), vols. i., ii. and iii., relating to members of the families of Sockburne, Ormesby, and Hornby. Those specially to be noted are *Test. Ebor.*, ii. 64, being the will of Sir John Conyers of Ormesby, June 2, 1438; and vol. iii. p. 287, the will of Christopher Conyers, chaplain, and Rector of Rudby, of which last Mr. Raine says that it "throws great light upon the history of one of the most widely branching and influential families in the north."

Two other volumes of the Surtees Society's publications should be consulted for Conyers wills, viz., *Wills and Inventories*, and *Richmondshire Wills*, both edited by Mr. Raine.

The latest references which I can give are to *Misc. Gen. et Her.*, vol. iii. New Series, p. 22, where is recorded the marriage of Elizabeth, daughter and heir of Darcy Conyers of Holtby, in Hornby; and the *Genealogist* for July (vol. v., No. 39), p. 219, which extracts from the registers of Pickering, co. York, records of the marriage of "Elizabeth Coniers," 1653, and the burial of "Ralph Conyers, gen.," 1678.

C. H. E. CARMICHAEL.

New University Club, S.W.

"THE YELLOW BOOK" (6th S. iii. 448; iv. 15).—The book thus designated was probably a scandalous or scurrilous production relating to the conduct of the Prince and Princess of Wales; it may have derived its name either from the fact that it first appeared in a yellow-coloured wrapper, or it may have obtained the designation "yellow" in indication of its contents, yellow being considered the type of jealousy, inconstancy, and adultery. It is very probable that the book so nicknamed was *The Proceedings and Correspondence upon the Subject of the Enquiry into the Conduct of Her Royal Highness the Princess of Wales*, London, 8vo., printed by Richard Edwards, 1807, pp. 246, and appendix 108. It is well known that the copies of this book were not permitted to come into general circulation; very few, then, saw it, and it was practically withdrawn. Every one was talking about it, but probably hardly any one knew the colour of the paper wrapper in which it was bound; it certainly soon was called *The Book*, and this was the title under which most of the numerous subsequent editions of it were printed. The edition of 1807 though withdrawn was not destroyed; years afterwards many copies came into the hands of booksellers, and they are now by no means scarce. All those which I have seen are stitched in a dirty pale pink paper wrapper, but it is quite possible that those first made up had yellow wrappers. The question, therefore, now is, can any evidence be given that copies of the book exist, or have been seen, done up in yellow paper?

There is another book, of the same time and subject, which might have been called "the yellow book," entitled *Royal Investigation*, &c., by a Serjeant-at-Law, London, 12mo., printed by D. N. Shury, 1807, pp. 189. This came out in a blue cover with a large yellow label, bearing the royal arms at the top. The book which was then called the yellow book was, however, probably the original and more important one, at first styled *The Proceedings*, &c., and subsequently *The Book*. Of this latter there were many editions. MR. THOMS, who has perhaps the most complete collection in existence, would confer a favour on many "bookworms" if he would give us a bibliographical note on the several editions.

EDWARD SOLLY.

RICE: RISE (6th S. iii. 428) means tops of tre sticks, thorns, brushwood, A.-S. *hrís*. The wc

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* Or thereabouts.

is common in the older English, but is, perhaps, now obsolete. I give a few examples out of many that I have met with :—

"Her coulour is red as rose on rise."
Libius Disconius, l. 1340, Percy Folio, ii. 464.

"In the midst of a garden there sprange a tree,
Which tree was of a mickle price,
And there vppon sprang the rose so redd,
The goodliest that euer sprang on rise."
The Rose of England, l. 8; *Ibid.* iii. 189.

"And on a day he seighe him biside,
Sexti leuedis on hors ride,
Gentil and jolif as brid on ris."
Scott's *Minstrelsy of the Scottish Border*, ed. 1861, ii. 287.

"The Nunnery of Molesly in Cleveland had a piece of land called Fewle Ryce which was accounted for at 16*s.* in the 29th of Henry VIII. It was no doubt the place where brushwood grew for fewel."—*Monasticon Anglicanum*, iv. 568.

"To William Kyng for a lode of rysse occupyed for the defence of the est felde xd."—*Louth Churchwardens' Accounts*, 1536.

"Thre lodes of rise leddinge to the east felde for hedginge, iij*s*. For hedginge the same rise, ij*s*. viii*d*."—*Ibid.* 1583.

"The streets were barricadoed up with chaines, harrowes, and waggons of bavins or Rise-bushes."—*Relation of the Action before Cyrencester*, 4to., 1642, p. 4.

"The Pikes marching forwards to the lane, by turning aside a waggon of Rise-Bushes, cleered the avenue."—*Ibid*, p. 8.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

The word applied to such dead branches in Shropshire is *trouse*. Other words connected with the science of hedging are as follows, verbs, to tine, to pleach, to plash; nouns, ethering, samplers, brash, fryth, zache, talwood, talshide, bast, gap, glat. Some of these are obsolete, and of the rest, not all are used in Shropshire, but *trouse* or *trowse* is used at the present day. BOILEAU.

Last August I sent the following to the *Surrey Advertiser*. The editor kindly printed it, but no answer appeared :—

"Gilbert White, the well-known naturalist, in a letter dated Selborne, Oct. 4th, 1775, says, 'Our people here, you know, call coppice-wood or hedge-wood *rice* or *rise*. Is this word still in use in that neighbourhood? And is it also known in Surrey?'"

Perhaps the repetition of my query in "N. & Q." may call forth a reply which may satisfy both MR. HOSKFALL TURNER and myself. JAYDEE.

This is doubtless from the Icelandic *hrís*, which clearly renders "shrubs, brushwood," and compares with A.-S. *hrís*, Chaucer's *ris* or *rys*; Dan. *ris*, Sw. *ris*, G. *reis*. Conf. Lye's "*hrís*, frondes, ed. 93." See also Halliwell, under "Rice," "Rise"; and Dr. Johnson's *Dict.*, by Todd, under "Rise." R. S. CHARNOCK.

14, Adelphi Terrace.

This word is in common use in Northumberland, Durham, and Lancashire. When a fence is made of stakes with dead thorns twined in, it is called a "rice-hedge."

E. LEATON BLENKINSOPP.

THE FIFE EARLDOM (6th S. iii. 308, 435).—I apprehend that the designation of any peer simply follows the terms of the patent creating him such. Earl Fife was probably so termed because all his honours were Irish, not Scotch, and when he was elevated to an earldom he would hardly be designated *of* Fife, which was notoriously not in Ireland.

As a case in point to HERMENTRUDE'S question, I may mention that of the Marquess Camden. This was not the family name, which was Pratt, but the first peer was gazetted Baron Camden of Camden Place, Kent, a designation probably originally suggested by the memory of the celebrated antiquary and historian, who had been the owner of property there, as there is not—or was not then—any place so named in England.

The case of the Earl of Lytton, which seems the converse of the former, may be explained by the fact that the noble lord traces his ancestry up to Sir Robert de Lytton, of Lytton, in the county of Derby, who was Comptroller of the Household to Henry IV., A.D. *circa* 1400. CARLTON.

I think that there can be no doubt as to the proper title of this earldom. Mr. Serjeant Burke, in the *Herald and Genealogist*, vol. iv. p. 371, states that in the patent the peer is expressly designated "Earl Fife," not "Earl *of* Fife."

R. C. W.

HERMENTRUDE is quite right. We speak of Earl Grey, Earl Nelson, but of the Earl of Warwick. By a special providence the printer was lately prevented from placing "Earl Beaconsfield" on the title-page of a little *brochure* of mine, and from making me the author of a life of "Earl Beaconsfield." I should never have recovered from having such vulgarity inflicted on me; and I almost doubt whether I ought not to have offered public thanks in church for my escape.

E. WALFORD, M.A.

Hampstead, N.W.

GIBLEIO (6th S. iii. 408).—I can answer DR. NICHOLSON'S query to some extent by referring him to *The Second Part of the Booke of Battailes*, London, printed for Gabriel Cawood, 1587, 4to., black letter (fol. 31, verso). The compiler says that the battle of Giblou, in Brabant, was "fought betwene Don Iohn de Austria and Monsieur de Gugny, Generall of the armie of the States in the absence of the Comte de Lalaing, In An. Do. 1578, the last of Ianuarie." The "overthrow" occurred thus :—

"When the Prince of Parma, that was formost in the field with a valiant knight called the Lord of Billy,

otherwise Colonell Roblers, aduanced to encounter and charge his enimies, they fledde at the first reencounter without anie resistance, and flying they ouer-ranne and defaited the esquadron of their owne footemen, which were in the waie that they should passe, And in the meane time the people of Don Iohn being come in, followed the horsemen that fled, and perfected the defait of the esquadron and slue, stille following the victorie vntill they draue them into Giblou."

The town soon afterwards surrendered.

ALFRED WALLIS.

Derby.

The first part of the name is doubtless from Arabic *jâbâl*, a mountain. Your correspondent might consult Zeden, Lamartinière, Madaz, Lemprière, under "Gab," "Geb," "Gib," and Tregelles's *Gesenius*, under גבל.

R. S. CHARNOCK.

1A, Adelphi Terrace.

THE HYMN "ROCK OF AGES" (6th S. iii. 428).—The line "Rock of Israel, cleft for me," occurs on p. 21 of the fourth edition of J. and C. Wesley's *Hymns on the Lord's Supper*, 1757, now before me, and is in the first edition, 1745. Toplady's hymn was not published as a whole till March, 1776, when it appeared in the *Gospel Magazine*, of which Toplady was then editor. The first couplet of the first verse and the third of verse three are, however, inserted in an article by Toplady in the *Gospel Magazine* for September, 1775. The hymn, very slightly altered, was reprinted in Toplady's *Collection*, the preface to which is dated July, 1776; and it is unfortunate that in the *Poetical Remains*, 1860, in Lord Selborne's *Book of Praise*, and in nearly all our hymnals Toplady's latest revision of his famous hymn should not have been adhered to. One or two additions to the *Poetical Remains* have come to light since Mr. Sedgwick's edition of 1860.

WILL. T. BROOKE.

157, Richmond Road, Hackney, E.

The first edition of Toplady's hymns in 1776 has on pp. 308, 309, the hymn in question, cccxxxvii. "A Prayer, Living and Dying," beginning "Rock of Ages," as usually printed, save that in the last verse the first two lines are :—

"While I draw this fleeting breath—
When my eye-strings break in death."

In the *Hymns on the Lord's Supper* published by the Wesleys, the first edition (which is "Bristol, printed by Felix Farley, M.DCC.XLV"), hymn xxvii., at p. 21, begins,—

"Rock of *Israel*, cleft for me,
For us, for all mankind," &c.,—

quite a different production from Toplady's, except in the partial resemblance in the first line, which was probably in Toplady's mind when he wrote his own hymn. The first edition of the *Hymns on the Lord's Supper* has clxvi. hymns on 141 pages, preceded by a preface of thirty-two pages including the title.

W. E. BUCKLEY.

Your correspondent has surely confounded two hymns which are entirely distinct, and written by different authors. The hymn "Rock of Ages, cleft for me," is by Toplady, and is so well known as to need no further remark. The hymn "Rock of Israel, cleft for me," is by Wesley (probably Charles), and was first published in *Hymns on the Lord's Supper* (1745), and, with the exception of a slight variation in one line, continued unaltered down to the eleventh edition (1825). The eighth line of the first verse reads,

"And by thy death to live,"

in the editions of 1745, 1751, 1757, 1762, 1869 (Dr. Osborn's) and 1871. But it reads,

"And by thy dying live,"

in the editions of 1747, 1771, 1776, 1786, 1794, 1825. And from this it will be seen that the edition of 1871 (published by Bull & Co., edited by Dutton) does not follow the tenth edition, 1794. Respecting Toplady's hymn, I may notice a variation from the original in the first line. In the *Selection of Hymns* compiled by Gadsby (second edition, 1816), it reads, "Rock of Ages, *shelter* me." Will the Editor allow me to say that I should be glad to hear from any reader of "N. & Q." who has a copy of Cennick's hymns that he can spare?

FRANCIS M. JACKSON.

Bowdon, Cheshire.

"PLAY OLD GOOSEBERRY" (6th S. iii. 429).—Dr. Brewer, in his *Dictionary of Phrase and Fable*, gives the following meaning of "To play old gooseberry with any one":—

"He took great liberties with my property, and greatly abused it; in fact, he made gooseberry fool of it (see Gooseberry Fool), which is a corruption of gooseberry foul, *i.e.*, foulé, milled, mashed, pressed. The French have foulé des pommes; foulé des raisins; foulé des groseilles, our gooseberry fool."

I am unable to discover when the phrase first came into use.

JOHN COLEBROOK.

See "N. & Q.," 3rd S. xii. 208.

F. MADAN.

Bodleian Library, Oxford.

"FEED A COLD AND STARVE A FEVER" (6th S. iii. 429).—I have been accustomed to hear this saying quoted by Kent people as meaning that "a cold is to be fed, and a fever is to be starved." So Mark Twain took it in the popular sense.

GEO. REDWAY.

I have always heard it "Stuff a cold," &c. The expression is elliptical, for "[if you] stuff a cold, [you will have to] starve a fever."

E. LEATON BLENKINSOPP.

A WARWICKSHIRE PHRASE (6th S. iii. 430). The expression, made almost classical by Arte

Ward, that a certain atrocious act was "enough to make a man throw stones at his grandmother," seems to have its origin from the same source.

A. H.

"Memorials of Two Sisters" (6th S. iii. 448).—The kindness of my old friend F. J. F. enables me to answer my own query on this subject; for I hold that every question asked in "N. & Q." should also, if of any general interest, receive its answer there. The two ladies were two of the sisters of my master—for such he was and is to me—the late Frederick Denison Maurice.

A. J. M.

London Booksellers and Publishers in the Sixteenth and Seventeenth Centuries (6th S. iv. 4).—I am rather surprised Dr. Jessopp does not give a better instance of Burre's publications (*ante*, p. 5) than *The Trade's Increase*. He was the publisher of Sir Walter Raleigh's *History of the World*, a far more important and ambitious work. The copy in my possession bears on the wonderfully illustrated title-page, "At London, Printed for Walter Bvrre, 1614," and the imprint at the end is as follows, "London, Printed by William Stansby for Walter Burre, and are to be sold at his shop in Paules Churchyard at the sign of the Crane, 1614." I may give some further names from books in my possession at a future date.

Edward T. Dunn.

15, Queen's Terrace, Hammersmith, W.

Boon-Days (6th S. iii. 449; iv. 13).—*Boons* or *boon-days* were a relic of the base tenure under the feudal system, by which the tenant was bound, either in person or by deputy, to give a certain amount of labour to the lord, usually at shearing time. The term is, I think, limited to the northern counties. Jamieson quotes Grose, "*To boon*, to do service to another, as a copyholder is bound to do to the lord." The term is also used for the statute service due from the occupiers of land in aiding to repair the roads. Capons or rent hens at Christmas and so many *boon-days* at shearing are very common stipulations in old Lancashire leases, and were nominally continued to a recent period, if they are now altogether extinct.

The derivation may be either from A.-S. *buan*, to cultivate, to till, or from *bonde-land*, land held under restrictions, copyhold.

J. A. Picton.

Honorificabilitudinity (6th S. iv. 29).—When I was at school, about the years 1813-16, this word was used in a small text-hand engraved copy for penmanship. I well remember the curiosity I then had to discover its meaning. The schoolmaster of those days was often unapproachable, his boys as often shy. But I inquired of others without gaining any information. As I grew older consideration prompted that it was merely a collection of eleven two-lettered syllables chosen to form a meaningless word, easily and trippingly pronounced, containing most of the letters of the alphabet and suited as a text copy for duly filling up a long line correctly. The word, if such it should be called, contains fourteen different letters, and includes repetitions of *o*, *i*, and *t*, and so only twelve letters of the alphabet are absent.

I have not seen or heard the word since the above-mentioned period of my life. It does not occur in my "Three and Twentieth Edition" of Bailey's *Dictionary*; but I sometimes find myself mentally muttering the word, thus manifesting how nonsense prevails.

A Septuagenarian.

The meaning of this polysyllabic word, accordin to Maunder, is "honour in the highest degree (in a burlesque sense)." Bailey derives the word from *honorificabilitudinitas*, a word not given in my Latin dictionary. Shakespeare seems to give the ablative case of the Latin noun.

Fredk. Rule.

Ashford, Kent.

In *Love's Labour's Lost*, V. i., Costard used the word *honorificabilitudinitatibus*, somewhat longer than the word in question. Halliwell, without referring to Shakespeare's use of the word, tells us "it frequently occurs in old plays."

E. Cobham Brewer.

"Soothest" in "Comus," 823 (6th S. iii. 248, 411, 452).—Grimm must have an uneasy time of it if he turn himself whensoever the speech of the people infringes his law. To a Lincolnshire man a *lat* and a *lath* are one; to a Yorkshireman in Holderness and elsewhere *maath'ur*, *buoth'ur*, and *three* stand for *matter*, *butter*, and *tree*; and Milton's *highth* is generally *height* with most educated speakers.

St. Swithin.

Apple Folk-lore (6th S. ii. 265, 395).—In an article on "Modern Apple-lore," by Dr. Bull, in the recently published *Herefordshire Pomona*, it is stated as follows:—

"The importance of a fruitful year has given rise to many country sayings and omens with reference to apple-trees. In Derbyshire and many other counties there is a prevalent notion that if the sun shines through the apple trees on Christmas Day there will be an abundant crop of apples the following year. The danger of an early spring as shown by the apple-tree coming into leaf too precociously is well expressed by the rural distich:—

'March dust on an apple-leaf
Brings all kinds of fruit to grief.'

Or again, if the blossoms are too early it is said:—

'If the apple-tree blossoms in March,
For barrels of cider you need not *sarch*,'

because you certainly will not find them; but—

'If the apple-tree blossoms in May,
You can eat apple-dumplings every day.

If, however, the apple-tree should blossom when the fruit is ripe on the tree superstition steps in, it is an

omen of calamity, and is said to betoken a forthcoming death in the owner's family,—

'A bloom upon the apple-tree when the apples are ripe,
Is a sure termination to somebody's life':

which is so charmingly general that it is not to be disputed. The occurrence was so very common in 1878 that the mortality, to support the saying properly, would, indeed, have been terrific. Apples are not unfrequently used as a charm to cure warts. The apple is cut in half, and each half being rubbed on the warts, they are placed together and buried in secrecy. As the apple decays away so too should the warts disappear."

Edwin Lees, F.L.S.

Worcester.

Pronunciation of the Name "Cheyne" (6th S. ii. 367, 520).—This name was formerly very common in Sussex. "Ralph de Chaisneto" soon after 1091 gave the church of Brighthelmstone to the Priory of Lewes (see the Lewes Chartulary, Cottonian MSS. Vespas. F. 15, f. 119, &c.). In another charter the name is given as *Kani*. Dugdale spells it *Kaineto*, and it was for some centuries *Cheney*. Ralph de Chaisneto is identified by Mr. Blaauw with the Ralph in Domesday who was the Norman holder of the third manor at Brighton (*Suss. Arch. Coll.*, vol. i. p. 134). The same authority states that the family name was Cahanges, and was taken from the town of Cahagnes (Normandy) in the department of Calvados, arrondissement of Vire. Horsted Keynes (in the *Valor Ecclesiasticus*, i. 340, "Horsted Caynes"), a parish in the eastern part of Sussex, no doubt derived its name from this family. Is not Cheyne Walk, Chelsea, named from the same family?

Frederick E. Sawyer.

Brighton.

Capt. Wright, Prisoner in Paris, *c.* 1800 (6th S. ii. 288, 517).—The following book, in my possession, gives a considerable amount of information regarding this unfortunate officer:—

"Narrative of the Capture and Confinement of Capt. J. W. Wright, Royal Navy, Commander of His Majesty's Brig Vincego, who was supposed to have been murdered by the orders of Napoleon Buonaparte! Together with a Brief Account of the Author's Adventures in France. By Caleb Hiller, R.N., formerly Master of His Majesty's Brig Vincego. Margate, Printed and Sold for the Author by J. Denne. 1817."

The author of the book was taken prisoner, with Capt. Wright and the rest of the crew, on May 8, 1804, and for a short time was confined in the Temple with him, but was afterwards removed with others of the crew to Verdun; from thence he escaped with another officer, was recaptured and treated with brutal severity, and was afterwards confined in various fortresses for a period of ten years, being released by the allied armies in 1814. At the time he wrote the above he states he gained a scanty livelihood by keeping a school at Broadstairs. The book is dedicated by Hiller to Viscount Melville, First Lord of the Admiralty, evidently with a view to assisting Hiller in his endeavours to be reinstated in his former rank in the Navy. In the *Thanet Magazine* of September, 1817, published in Margate, there is also an advertisement of two engravings, representing the situation of Capt. Wright's vessel before and after the battle, from original drawings by the same Mr. Hiller, of Broadstairs. Edward White.

Margate.

Curtain Lectures (6th S. ii. 8, 191, 353, 478, 522).—I have just met with a very early instance of this expression in T. Adams's *Exposition of 2nd Peter*, 1633, ed. 1865, vol. v. ch. ii. p. 310: "Often have you heard how much a superstitious wife, by her curtain lectures, hath wrought upon her Christian husband." Xit.

The Origin of the Word "Snob" (6th S. i. 436; ii. 329, 358, 415, 433; iii. 35).—In the *Anecdotes of the English Language*, by Samuel Pegge, F.S.A., ed. H. Christmas, M.A. (London, Nichols & Son, 1844), p. 34, I find a note with the initials J. B. (the Rev. James Bandinel, M.A.):

"In 1825 the Oxford Townsman was dignified with the euphonious appellation of *snob*—in 1835 he had been promoted to the title of *cad*. A man, as is well known, signifies at Oxford a gownsman. A correct Latinist will always construe *vir*, a man, *homo*, a cad. On one occasion I said, 'Is that a man?' 'No,' was the answer; 'it's not a man, but a cad.'"

Edmund Waterton.

Mnemonic Lines (6th S. iii. 86, 298, 334, 357, 476).—I have known these hexameters, which tell the order of the minor prophets, for many years:—

"Hosea, Joel, Amos, Obadiah, Jonah, Micahque,
Nahum, Habakkuk, Zephaniah, Haggai, Zechariah,
Malachi."

C. T. M., Clk.

Birds under the Cross (6th S. ii. 186, 316).—May not the two birds placed under the cross be the cock, associated with St. Peter and the crucifixion, and the crossbill, which is said to have endeavoured to release the Saviour from the cross? Longfellow gives a beautiful translation (from the German of Julius Mosen) of *The Legend of the Crossbill*, and describes how the dying Saviour,—

"By all the world forsaken
Sees he how with zealous care
At the ruthless nail of iron
A little bird is striving there.

Stained with blood and never tiring,
With its beak it doth not cease,
From the cross 'twould free the Saviour,
Its Creator's Son release."

S. T. T. carefully notes that the birds were different. Frederick E. Sawyer.

Brighton.

American Words: "Boom" (6th S. ii. 126, 215, 275).—When a vessel is sailing rapidly with

a fair wind, sheets eased off, and sails boomed out, she is said by seamen to "go booming," hence when stocks are rising rapidly, or a candidate for office is gaining in public favour, there is said to be a *boom* for them, or they "are *booming*."

S. P. M.

Newton, Mass., U.S.

Rev. Thomas Dunham Whitaker (6th S. i. 435; ii. 55).—The priced catalogue of the sale of this eminent historian's library and articles of *vertu* is, as Mr. Buckley supposes, in the British Museum. Particulars of, and prices obtained for, some of the principal items appear in the first volume (liii–lv) of the fourth edition of *The History of Whalley*, edited by Nichols and Lyons.

W. Dobson.

Preston.

"Papa" and "Mamma," &c. (6th S. iii. 107, 273, 456, 475).—Allow me to make one slight correction in Jaydee's communication as to the word *dad*. The Welsh for "father" is *tad* in its primitive form, and becomes *dad* only in certain positions by the Celtic law of "mutation" in initial consonants. By the same law it also takes (in certain cases) the forms *thad* and *nhad*. The Lord's Prayer in Welsh begins "Ein Tad," not *Dad*, because the pronoun *ein*, "our," is not one of those words which affect the initial T. The principle of "mutation" is tolerably simple, but the application of it in its numerous examples is one of the great difficulties every student of Celtic has to encounter.

C. S. Jerram.

In one of the letters "written by Miss Phillis Balguy in the year 1717," which were published in the *Reliquary* for October, 1877 (vol. xviii. p. 93), an instance occurs of both these usages. In addressing "Mr. Heaton, juniour, att Sheffeild," she says, "You was very obligeing in remembering so exacttly everything y^t you promised"; and in a postscript, "My Mama and Brother Balguy send you their service."

J. H. Clark.

I have met with the following examples. Dryden:—

"But Mam and Dad are pretty names to hear."

Theocritus, *Idyll* xxvii.

Spectator, No. 479:—

"His wife told him, that his son, of his own head, when the clock in the parlour struck two, said Pappa would come to dinner presently."

Lady Mary Wortley Montagu:—

"I fancy you are now saying.....What does my poor mamma mean by troubling me with criticisms on books that nobody but herself will ever read?"—*To Lady Bute*, 1752.

Madame D'Arblay:—

"Then sportively pointing to my father, the king whispered her, 'Do you know who that is, Emily?' 'No.' 'It is Miss Burney's papa.'.....The little princess then, taking Mrs. Delany by the hand, pulled her on to go to her mamma, saying, 'Come, Mrs. Delany, come to mamma.'"—*Diary*, &c., iii. 226, ed. 1854.

Edward H. Marshall, M.A.

Library, Claremont, Hastings.

Thackeray's "Snobs" (6th S. i. 474; ii. 16).—It may not be generally known that there is a translation of this work into French, but I forget the name of the translator. I bought a copy in Paris in 1865, at the Station du Midi. It is supremely amusing.

Edmund Waterton.

"Ladykeys" (6th S. iii. 429).—In this name "keys" originates, without any doubt, from the cowslip flowers hanging like a bunch of keys; and the ordinary German name for *Primula veris* is *Schlüsselblume*, key-flower. Why it is dedicated to our Lady I am unable to say; but a reference to *English Plant Names* (Britten and Holland) will show what a very long list of plants has been named in honour of our Lady. A German equivalent of the name *Ladykeys* is found in *Frauen Schlüssel*. It is rather tantalizing that Mr. White should say cowslips are so called "in that neighbourhood," without informing us where the district lies. Perhaps in a future note he will kindly supply the omission. We have the name recorded at present from only one locality, Kent (Folkestone).

Robert Holland.

Norton Hill, Runcorn.

I have looked into several old herbals, besides modern botanical works and dialect glossaries, but cannot find this word. However, in the *New Herball*, "first set foorth in the Dutch or Almaigne Toong, by that learned D. Rembert Dodoens," Lyte's trans., ed. 1595, amongst the numerous names for cowslip, I find, "It is now called in Latine Herba S. Petri: in English cowslips: in High Duch Himelschlussel, S. Peters Kraut, geel Schlusselblumen," &c. Old Gerarde does not assist us. Dr. Prior, in *Popular Names of British Plants* (ed. 1863), does not give *ladykeys*, but gives "St. Peter's wort" as a name for the cowslip, and says it is so called "from its resemblance to St. Peter's badge, a bunch of keys, whence G. *Schlüssel-blume*."

Must we, then, give up the hope of a romantic fairy tale, and conjecture that as the flowers of the cowslip have been likened by popular opinion to St. Peter's keys, they have likewise been compared to the household bunch of keys, generally under the care of the lady of the house, and so called "ladykeys"?

Algernon F. Gissing.

"Marriage Rites, Customs, and Ceremonies of the Universe," by Lady Augustus Hamilton (6th S. iii. 428).—C. J. P. seems to be unaware that a second edition of *Marriage Customs and Modes of Courtship of the Various Nations of the Universe*, by Theophilus Moore,

was published in 1820. I have a copy of this book, but am unable to say whether Moore was the author's real name or not. P. J. Mullin.

"Cut over" (6th S. iii. 448).—With Mr. King, I think ancient phrase rarely becomes modern slang; but this phrase is at present in use in Essex as elsewhere. The use of language is to make oneself understood, and is perfectly answered in "cut over," or its equivalents "cut away" and "look sharp." Who has not heard of a "sharp cut," a long journey shortened by a "short cut," or a "cut over"? "Cut over" and all its equivalents indicate speed and quickness; we have it now in doing a "cutting trade"; and "cut" will suggest itself in other ways. Lambard would in 1570 "cut over to Watling Streete," just as we should "cut along" it now.

J. W. Savill, F.R.H.S.

Female Churchwardens (5th S. xii. 409; 6th S. i. 43, 66, 126; ii. 18, 95).—In order that Abhba may add the very latest female churchwarden to his list, I refer him to the *Solicitor's Journal* of May 28, 1881, where it is stated, on p. 557, that

"the movement in favour of electing ladies to offices of responsibility appears to be making progress, since it is stated that in the parish of *Beeford, Yorkshire*, a female churchwarden has recently been elected."

G. F. R. B.

Miscellaneous.

NOTES ON BOOKS, &c.

Domestic Folk-lore. By Rev. T. F. Thiselton Dyer. "Cassell's Monthly Shilling Library." (Cassell & Co.)

We are old enough to remember the time when the student of the science of folk-lore—Mr. Thoms had not given it a name in those days—was looked upon as an idle trifler, if not something worse. The belief in witchcraft and magic had not then died out among people who were called educated, and all sorts of evil surmises were hazarded as to the possible motives of a person who showed himself curious in what was for the most part a forbidden lore. We knew a country squire who locked up Brand's *Popular Antiquities* and Higgins's *Celtic Druids* for fear his children should read them, and, as he said, "stuff their minds with things that are not true." A lingering feeling was, no doubt, in this gentleman's mind that the things in the forbidden books were not so much untrue as unlawful. When people at last arrived at the conclusion that the old wives' fables were but "such things as dreams are made of," they at once jumped to the not unnatural conclusion that all study of them was absolute waste of time and energy; and it has taken the united labours of many students to convince us that these relics of old modes of thought contain much valuable information as to the history of thought and the growth of scientific ideas. The first collectors of folk-lore were collectors only; they have preserved much material which they did not know how to use scientifically, though their imagination, if not their understanding, led them to the conclusion that it was of value. A new school has now arisen, which, not content with amassing material only, classifies and analyzes also. Of this younger race of folk-lorists Mr. Thiselton Dyer is a noteworthy member, and his *Popular British Customs* has taken a permanent place in the literature of the science. The little book before us has a wider range. It may be said to trace the peasant's beliefs from his cradle to his grave, and to give such helps by the way as none could supply except one deeply versed in the mythologies of ancient nations and the contemporary beliefs of our continental kinsmen. To give even the barest skeleton of what such a book contains would be impossible, as every page is full of facts. We do not believe that any one, however full of the subject, can read it without having much new knowledge brought under his notice. Some parts of the book are, as was to be anticipated, better than others. The chapter on Articles of Dress strikes us as the best of the whole. Almost every sentence therein is capable of being extended into a long article or even a volume; but it has evidently been Mr. Dyer's object rather to give heads for thought and study than to pursue any one subject exhaustively. Under "Pins" we think, when a new edition is called for, it would be well to mention the calf's heart stuck full thereof for purposes of enchantment, which was found in an old house at Dalkeith, and is now preserved in the museum of the Society of Antiquaries of Scotland.

A Grammar of the Old Friesic Language. By Alley H Cummins, A.M. (Trübner & Co.)

Slowly but surely English-speaking men are becoming aware of the fact that their own tongue is as well worth study as those of Rome and Greece. It is but a short time ago that persons who took an intelligent interest in word-history, word-growth, and dialects were laughed at in the same manner as it pleased the humorous folk of the last century to make fun of Sir Joseph Banks because he seemed to care as much for entomology as he did for fox hunting. Now, students of English, though they still cause some wonder, are permitted to go on their way in peace. If they do not win sympathy they cause little wonder, and as their numbers increase day by day the facts of language become less and less obscure, even to the mass of the unenlightened who care for none of these things. The little Friesic grammar before us is one of the results of this movement. Friesic is not English, but the two languages are strikingly similar. They are not only sisters, but sisters who have preserved a very strong family likeness. How near they must once have been is proved by the fact, mentioned by Mr. Cummins in his preface, that when the English missionaries who converted the Friesians to the Christian faith arrived in their country, they found "no difficulty in making themselves understood by their hearers." Hengist is even said in old Dutch tradition to have been a Frieslander, and they show at Leyden the remains of a shell fort, much modernized, but showing still unmistakable signs of remote antiquity, which they assure the credulous English visitor was the castle of our great mythic ancestor, who, they tell us, sailed with his companions from the little port of Katwyk at the mouth of the Rhine hard by. Whatever we may think of these traditions as history, they show that the knowledge that the two races were of close kinship has never been lost. A better introduction to the old tongue of our continental relatives could hardly have been made. The remains of the ancient language are not numerous. They mostly consist of law books, which are of deep interest to those who would understand the growth of society, but are not the best possible vehicles for conveying the facts of language, and the living tongue, though still distinct from Dutch, has suffered both from growth and corruption. Though still strikingly similar to the older forms of English, it is w

apart than the language of the old manuscripts. Mr. Cummins's book is, of course, intended for real students, and he takes for granted the knowledge of many things which ordinary grammars for the use of children explain at length. This is reasonable, for no one would study Friesic until he had mastered the rudiments of grammar which are common to English and all the allied languages. A grammar is not the place where we look for amusement, but there is one entertaining passage. The origin of gender is still a thing surrounded with uncertainty. There are good reasons for thinking that at first it had little to do with sex. It seems that in old Friesic the noun *wif*, a wife, is grammatically neuter, but that in this case "the natural has prevailed over the artificial gender," and the word has become feminine. We heartily commend Mr. Cummins's book to our readers, and cannot but wish that one who knows the tongue so well would lay us under further obligation by giving us a Friesic-English dictionary.

Catharine of Aragon. By Albert du Boys. Edited from the French with Notes by Charlotte M. Yonge. (Hurst & Blackett.)

Miss Yonge has done a service to lovers of history by presenting to them in an English garb the work of M. du Boys. She has introduced it by a short preface and notes which show her usual care and historical fidelity. On the merits of M. du Boys's work there will be conflicting opinions, according to the point of view from which the Reformation is regarded. Those who look upon it from the Ultramontane side will sympathize with M. du Boys, who evidently considers the event as a dire catastrophe, produced by the lawless love of Henry VIII., which involved in ruin the best and noblest of England's sons. It is also possible to take the national view, and to trace to papal aggression and monastic corruption the movement which was foreshadowed in the politico-religious teaching of Wiclif nearly two centuries before Henry's hasty union with the "spleeny Lutheran." However, the reader cannot fail to profit by the materials which M. du Boys has gathered with a careful and scattered with a generous hand. The author deserves praise for the care with which he has steered his historic bark through the somewhat foul waters of the divorce question. Though the principal actors in the scene are graphically depicted, there is nothing to offend the most fastidious. The short sketches of Ferdinand and Isabella and of Spanish policy during the reign of Henry VII. are clever, and form a useful introduction to the main subject. It is not unpleasant to be beguiled by the author's partiality into entire sympathy with Catharine, who, whether as the friendless girl of seventeen, at once maid, wife, and widow, or as the king's daughter "discrowned yet still a queen," cannot but be portrayed as "a good woman." That large class of historical students whose appetites are not sufficiently keen for an eight-volume chronicle will derive nourishment from this well-served dish of biography, garnished as it is with fresh anecdotes and piquant gossip.

The Holy Bible according to the Authorized Version (A.D. 1611). With an Explanatory and Critical Commentary and a Revision of the Translation, by Bishops and other Clergy of the Anglican Church. Edited by F. C. Cook, M.A., Canon of Exeter, late Preacher at Lincoln's Inn, Chaplain in Ordinary to the Queen.—New Testament, Vol. III., Romans to Philemon. (Murray.)

It is obvious from the many comments and controversies which the recent publication of the New Testament, "being the version set forth A.D. 1611 compared with the most ancient authorities and revised A.D. 1881," has elicited from the friends and opponents of such Revised Version, that the goodly volume of nearly nine hundred pages, whose full title we have advisedly transcribed, containing as it does the various epistles from Romans to Philemon, with introductions, commentaries, and critical notes upon them by a number of well-known eminent theological scholars, is one which may be, and doubtless will be, consulted with advantage by all who desire to learn something of the grounds for the revisions that have been made. And when we state that the Epistle to the Romans appears under the editorship of the Rev. D. Gifford, Examining Chaplain to the Bishop of London; that for the first Epistle to the Corinthians, with the introduction, commentary, and critical notes, Canon Evans, Professor of Greek in the University of Durham, is responsible; that the Rev. Joseph Waite stands in the same relation to the second Epistle; that the introduction, commentary, and critical notes to the Galatians are by Dean Howson, of Chester; that the Rev. F. Meyrick, Examining Chaplain to the Bishop of Lincoln, is responsible in the same degree for the Epistle to the "Ephesians," and the Dean of Raphoe for that to the "Philippians," [while the Bishop of Derry has written the introduction, commentary, and critical notes on the Epistle to the Colossians and the first and second Epistles to the Thessalonians and to Philemon; and that with regard to the pastoral Epistles to Timothy and Titus the introduction has been written by the Rev. H. Wace, Professor of Ecclesiastical History in King's College, while the commentary and critical notes are by the Bishop of London,—we have said enough to show that earnest inquirers after the true interpretation of apparently obscure passages in the sacred Scriptures, who refer for a solution of their difficulties to *The Speaker's Commentary*, will rarely apply without full satisfaction. Such inquirers owe a debt of gratitude to Mr. Evelyn Denison for the happy inspiration which led to the publication of the work before us, and all who had the good fortune to know Lord Ossington must share our regret that he was not spared to see how admirably the idea which he originated has been carried out by the body of accomplished scholars whose co-operation Mr. Murray has secured.

Cradle Land of Arts and Creeds. By C. J. Stone, Barrister-at-Law. (Sampson Low & Co.)

Mr. Stone, who has spent some time in India practising as an advocate in the High Court, Bombay, has evidently been deeply influenced by the land in which he has lived, some of whose most striking ancient monuments were in his close proximity, and whose ancient literature and history he has attentively studied. The result, shown in the present volume, has been to a great extent to dissatisfy Mr. Stone with much of the ordinarily accepted history of man, and the source from which his civilization flowed. Mr. Stone thinks that the site of the Garden of Eden was in India—*Madhyama*, or the Middleland—not in Mesopotamia. We must leave the theologians to discuss this point with our author. But we may fairly say, apart from any personal agreement or disagreement with Mr. Stone's many theories which diverge from those ordinarily prevalent among us, that his book is really, to a large extent, a storehouse of miscellaneous information, as well as a challenge to thinkers, on points of interest in the Vedic, Buddhistic, and other systems of Eastern philosophy, art, and science, which are attracting so much attention at the present day.

The Sonnets of William Shakspere. Edited by Edward Dowden. (C. Kegan Paul & Co.)

Of the appearance of Prof. Dowden's edition of Shakspeare's *Sonnets* it may justly be said that it is that of a veritable Elzevir, worthy for beauty to stand beside

the *Decamerone* of 1665, or the *Provinciales* of 1657, of that great family of printers. A more exquisite edition of these poems the book-lover can scarcely desire. Hardly less excellent are the contents. When the harvest of Shakspearian comment is threshed and winnowed, of the few grains of wheat that remain a respectable portion will belong to Prof. Dowden. His edition of the text is, as he says, "that of a conservative editor, opposed to conjecture unless conjecture be a necessity." His preface is a model of calm, judicious explanation and valuable suggestion. The conclusions of his predecessors are treated with respect; and although there is a little banter of certain enthusiastic hunters after mares' nests, there is not, incredible as such a statement may seem in a work of this class, a single discourteous word in the entire introduction. A well-executed etching of the face restored by Mr. L. Lowestane from the celebrated cloth mask found by Ludwig Becker is prefixed to the volume, and a little short of a hundred pages of erudite and valuable notes forms a termination.

From Messrs. George Bell & Sons we have received the new edition of Mr. H. G. Bohn's invaluable *Dictionary of Quotations from the English Poets.* To Mr. Bohn the public are indebted for having now placed within their easy reach a work which, quite recently, fetched at a public sale no less than 4*l.* 14*s.* 6*d.* It has been calculated that the book contains 8,000 quotations, ranging from Chaucer to Tennyson.—From the same publishers there comes to us an admirable reprint of Madame D'Arblay's *Evelina* ("Bohn's Novelists' Library").

Our correspondent the Rev. John Ingle Dredge sends us an interesting memoir and bibliographical record of *Dr. George Downame, Bishop of Derry*, reprinted, with additions, fram the *Palatine Note-Book* for April, May, and June. The memoir has special value for all who are interested in seventeenth century church history. We observe that the arms assigned to the bishop in a note, on the authority of the Rev. W. Reynell, B.D., of Dublin, do not exactly tally with any coat of Downham or Downam that we have as yet been able to trace. Perhaps Mr. Reynell may some day find the authority from which he took them. Unfortunately the shields in Ulster's funeral entry are blank.

The death of Bodley's librarian is an event which interests the whole literary world, and the name of the Rev. Henry Octavius Coxe, though he never personally contributed to these columns, is probably known to almost all our readers. By some he will be remembered as editor of Roger of Wendover's *Chronica* for the English Historical Society, and of three volumes for the Roxburghe Club; but the chief works of his life were less prominent and more really important. Such are the new general catalogue of the printed books in the Bodleian Library, begun in 1859 and finished last year; the series of catalogues of Bodleian manuscripts, to which he himself contributed three volumes; and the catalogue of manuscripts in the colleges and halls of Oxford, an *opus subsecivum*. For forty-three years Mr. Coxe worked in the library, and for nearly twenty-one of these as head librarian; but before that he had occupied a post in the British Museum, where he began the course of study which made him the first Greek palæographer in England, and caused the Government to select him in 1856 to report on the Greek MSS. yet remaining in libraries of the Levant. It is beyond the scope of these columns to remark on the state to which he has brought the great library under his charge; but no account would be at all adequate which omitted to record his unfailing geniality and humour, and the warmth and freshness of his disposition, unsubdued even by fifty years' hard work, as well as the intellectual qualities which so well fitted him for the place he occupied.

We are glad to announce that, in accordance with a wish expressed at Eton and elsewhere, the series of papers describing the library of Eton College now appearing in our columns will be issued in a collected form early in the ensuing autumn.

The death of Dr. Guest, the late Master of Caius College, was noticed in these columns at the close of last year. It is a pleasure to state that an archæological work left in MS. by him is in course of publication under distinguished editorship.

Some of our readers may be interested to know that Mr. Thomas Lidstone, Dartmouth, has in preparation a paper entitled "What is known of Mr. Newcomen, Inventor of the Steam-Engine."

Mr. W. J. Thoms's "Gossip of an old Bookworm," in this Month's "Nineteenth Century."—Mr. Edward C. Davies (Junior Garrick Club) writes:—"I fancy many will agree with me in thinking that if Mr. Thoms could be prevailed upon to publish this admirable and most interesting article in pamphlet form, he would confer a boon upon lovers of books and the author's own admirers."

Notices to Correspondents.

Ab Origine.—You would probably obtain some valuable suggestions, and perhaps directly useful information, in the *Norman People* (London, 1874), a work, however, which should be used with caution as to its deductions. If you have not yet searched the Gascon, Norman, and French Rolls, you should consult the Catalogue (London, 1743), and also the *Rot. Norm.*, 1200–1205 and 1417 (Record Comm.); the *Mag. Rot. Scacc. Normanniæ*, published by the Society of Antiquaries; Michel, *Chroniques des Ducs de Normandie* (Paris, 1826–44), and the collections of Dom Bouquet, Duchesne, d'Achery, &c.

E. S. Dodgson.—The expression meant then what it means now; then, as now, it simply expressed a fact in ecclesiastical as well as in political history. It did not in itself connote any antagonism, though no doubt there was a certain independent spirit, traceable throughout the middle ages, which some would call insular, or worse. In a state document the church was necessarily regarded solely in its national character. Guarantees to it in any other character would have been *ultra vires*.

E. D. H.—"In some places [on May Day] it is customary for the children to carry about from house to house two dolls—a large and a small one—beautifully dressed and decorated with flowers. This custom has existed at Torquay from time immemorial."—Thiselton Dyer's *British Popular Customs*.

E. F. L.—For the derivation of "Acton" see Jamieson's *Etymological Dictionary of the Scottish Language*.

C. W. Hankin.—We shall be glad to forward a prepaid letter to H. S. G.

A. F. (Edinburgh).—Yes; very acceptable.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20 Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return munications which, for any reason, we do not print; to this rule we can make no exception.

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INDEX SOCIETY.—The THIRD ANNUAL MEETING of this Society will be held in the Rooms of the Society of Arts, John Street, Adelphi, on MONDAY, July 25, at 4 P.M. Cards of admission to the Meeting, and Prospectuses of the Society, can be obtained from HENRY B. WHEATLEY, Hon. Sec., 6, Minford Gardens, West Kensington Park, W.

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No. 303, is published THIS DAY.

Contents.

I. MADAME DE STAËL.
II. INDIA in 1880.
III. EARTHQUAKES, their CAUSE and ORIGIN.
IV. THOMAS AQUINAS and the VATICAN.
V. WALKS in ENGLAND.
VI. FLORENCE.
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Catalogues are preparing.

LONDON, SATURDAY, JULY 23, 1881.

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ETON COLLEGE LIBRARY.

(*Continued from* p. 43.)

Foreign Literature.—Much of this has come before us under the heads of Theology, History, or Travels. Of the best French authors there is a very handsome collection, but, beyond the great number of good impressions by Didot, nothing that calls for particular notice. As a good specimen of early typography we may name *Homelies sur la Separation de Nature Humaine*, in gothic type, Thielman Kerver, Paris, 1538. The standard works in German were the gift of R. H. W. Ingram, Esq., but the only book of any special interest is the *Flötetraverserie*, by Johann Joachim Quanz (Berlin, 1752). The author is known in the musical world as an improver of the flute, in which instrument he instructed Frederic the Great.

Of the Italian literature it is necessary to speak at greater length. Dante is represented in several forms, of which the following three Venetian folios have each their special interest:—1. Vindelin di Spira, 1477. The readings of this edition agree very [illegible] with the Eton MS. ("N. & Q.," 6th S. iii. 262). [illegible] its ample margin, ruled red lines, and crim[illegible] morocco binding by Derome le jeune, this is indeed a noble volume. 2. The text with Landino's commentary, 1507. This edition has curious woodcuts and pretty initials. The book once belonged to De Thou, and has his initials inscribed at the beginning and end. 3. With Landino's commentary, and also that of Vellutelli, 1578. Besides these we have the first Aldine, 1502, the "Terze Rime," and that of 1515, "col sito et forma dell' Inferno tratta dalla istessa descrittione del Poeta." Two Florentine editions, one a Juntine octavo of 1506, the other with improved readings, 1595, both with Manetti's very curious sketch-maps, may be added. With the second of the above Aldines there is bound up Sannazaro's *Sonetti e Canzoni*, 1534, Aldus.

Of Petrarch there is no "fifteener," but the following Aldines are here:—1501, 1533, and 1546; also the text with Vellutelli's commentary, a copy once in De Thou's library. The *Triompho dello Amore* is an octavo *sine loco aut anno.* The earliest impression in the library of the *Orlando Furioso* is a Venetian one in gothic type, 1536, with a portrait of Ariosto on the title-page. There are many others, including that in eight volumes printed expressly for the Earl of Bute, 1772, and Baskerville's of the following year, containing exquisite engravings by Bartolozzi, Launcy, and Moreau. We note further Fornari's *Commentary* (Florence, 1549), and a fine folio copy of Sir John Harrington's translation, 1634, with some good woodcuts. There are also the five comedies of Ariosto and his seven satires (Venice, 1537), a very scarce edition with a curious frontispiece. Tasso is represented by a Genoa folio edition of the *Gierusalemme Liberata*, 1617, "figurata di Bernardo Castello," and some handsome Paris impressions. Of one by Didot, 1784, with forty-one plates after designs by Cochin, only two hundred copies were issued. Bodoni's impression of the *Aminta* is a fine quarto, and this early specimen of the pastoral drama is of interest from its success having led to the *Pastor Fido* of Guarini, the prototype of the Italian opera. Fifty editions were issued of this last work in the author's lifetime. A copy in this library (Venice, 1602), has a coloured frontispiece and some woodcuts. Large-paper copies of *Il Pastor Fido*, of which this is one, are by no means common. Machiavelli's complete works fill two handsome quartos, 1550, *sine loco.* There are also separate editions of most of them, among them his *Asino Doro*, an imitation of Apuleius (Rome, 1588). Some of these volumes belonged to De Thou, and contain three different portraits of Machiavelli, all of them very striking ones.

Few departments of Italian literature are unrepresented. The number of tragedies and comedies is far too great to be enumerated here. Some impressions of Pietro Aretino, *e.g.*, *Il Filosofo* (Venice, 1546), are scarce. The Timon

of Boiardo is *sine loco aut anno.* There are many duodecimos containing single plays—*e.g.*, *I Gelosi*, 1560, the only comedy of Gabiani—which are literary curiosities. Besides several sixteenth century editions of the *Decameron*, there are the other tales and poems of Boccaccio published in various Italian towns. Two volumes are *sine loco aut anno*, the *Laberinto d'Amore*, and *Nimphale Fiesolano.* Both are rare, especially the latter, which is assigned to the fifteenth century; of the others, the earliest is *Ameto*, a fine quarto, Milan, 1520. The *Facetie di Poggio*, 1547, has some quaint woodcuts. Pulci's burlesque the *Morgante Maggiore*, 1550, and his poem to Lorenzo de' Medici, 1505, as well as Lorenzo's own poems, Aldus, 1554, are here. There are three Florentine sixteenth century editions of *Firenzuola*, and a rare impression of the *Hercole* of Cinthio, 1558, and *Trabisonda Hystoriata*, Venice, 1518. It would be tedious to go through the list of satires, letters, tales, and novelettes which constitute so large a portion of early Italian literature. Cinthio's *Hekatomithi* may be mentioned, to which Shakspeare had recourse in his *Cymbeline* and *Measure for Measure.* The novels of Bandello fill three volumes, Lucca, 1554-73, and there is also the French translation of them by Belleforest, 1580. Much of *Romeo and Juliet*, as is well known, is traced to Arthur Brooke's translation of Bandello. But I may take the opportunity of calling attention to a poem, which seems unknown to the Shakspearian commentators, with the following title:—"*L'Infelice Amore dei due Fidelissimi Amanti Giulia e Romeo.* Scritto in Ottava Rima da Clitia Nobile Veronese ad Ardeo sua." It was printed at Venice in 1553, forty-three years before *Romeo and Juliet* was brought out. It consists of about three thousand lines, opening with mention of the feud that had existed between the two families "Cappelletti e Montecchi, illustri e antiche case in Verona," one hundred and fifty years before the writer's time.

The collection of "rime di diversi" is very extensive, and comprises some rare volumes. Of Vittoria Colonna's poems there are three impressions, one 1539, *sine loco.* Cecco d' Ascoli's poem on the order of the heavenly bodies is scarce. The author—physician, astrologer, and mechanician—was burnt at Bologna, in 1327, for his opinions, by order of the Inquisition. This book is a beautiful small quarto, with large margin and rubricated initials, Venice, 1478, *ed. princ.* The oldest work on Italian grammar, by Fortunio, is here, Venice, 1533. Italian translations from the classics abound. Balthazar Castiglione's *Libro del Cortegiano* may conclude our selection from these Italian books. It gives the best description of an Italian nobleman as court habits made him, and prescribes the rules for polished life during and after the Renaissance. This is a fine Aldine Venice, 1545, small folio.

Francis St. John Thackeray.

Eton College.

(*To be continued.*)

AUSTRALASIAN DRAMATIC AUTHORS.

(*Continued from* "N. & Q.," 5th S. i. 423; ii. 55, 497; iii. 158; v. 277.)

Mr. Henry Barton, author of *Tittle Tattle, or The Kiss at St. Kilda*, a new farce, acted in April, 1878, at the Academy of Music in Melbourne.

Maxwell Brown, author of *Crohore of the Bill-hook*, dramatized from Banim's tale, acted April, 1867, at the Haymarket Theatre, Melbourne. The author acted the part of Crohore.

Grosvenor Bunste, author of *Class*, a play, acted in June, 1878, at the Theatre Royal, Melbourne.

Mr. Dampier, actor, is author of *The Yellow Passport*, a drama, produced on the Melbourne stage about July, 1874.

Mr. Darrel, an actor, is author of *The Trump Card* and other plays, produced at the Queen's Theatre, Sydney, about December, 1874.

Charles Dibdin, of Sydney, is author of *The Queer Client*, a drama in three acts, performed at the Victoria Theatre, Sydney; published 1842, 8vo. The author dedicates the play to Ben. Boyd, Esq., in grateful acknowledgment of the kind favour conferred on his late father. A copy of this dramatic piece is in the British Museum.

Miss Josephine Fiddes is author of *The Lady in White*, a new drama, produced for her benefit at the Lyceum Theatre, Sydney, about the end of October, 1861: the first dramatic attempt of the authoress. See *Bell's Life in Sydney*, Nov. 2, 1861.

A. L. Gordon is author of *Ashtaroth*, a lyrical drama, published at Melbourne, 1877; also of *Bush Ballads and Galloping Rhymes*, a volume of poems, published in 1870, containing some scenes from "The Road to Avernus," an unpublished drama.

Mr. Thomas Harrison is author of an original farce, performed at Melbourne, October, 1856, by the Garrick Club of Melbourne.

Mrs. H. Heron (Emily Manning).—This lady, the daughter of Sir Wm. Montagu Manning, Knt., of Sydney, LL.D. [formerly Attorney-General of New South Wales], is author of *Poems* by "Australie," published in 1877 in London. This volume contains "The Balance of Pain," a dramatic sketch in two scenes, and "The Emigrants," a dramatic cantata in three acts.

Mr. Hill, of the Auckland Theatre, New Zealand, was author of *Villikins and his Dinah*, an original burlesque, written for performance during the Easter holidays in 1858.

Francis R. C. Hopkins is author of *All for Gold, or Fifty Millions of Money*, a play, produced at the Theatre Royal, Melbourne, June, 1877.

Mr. Henry Hughes, music teacher, Melbourne, produced an operetta, entitled *Les Fleurs de Savoie*, on Nov. 3, 1874, at the Athenæum, Melbourne. I presume that Mr. Hughes is author of the libretto as well as composer of the music of the opera (see *Australian Sketcher*, 1874).

Captain Morin Humphreys.—In a letter from the *Era's* correspondent, dated Melbourne, Sept. 4, 1877, Captain Humphreys is mentioned as author of *Confessed at Last*, a new play, written for the Melbourne stage.

Mr. E. Hutchinson is author of an adaptation of *The White Cat*, a pantomime, acted in January, 1875, at the Victoria Theatre Sydney.

Mr. MacGill, of Adelaide, South Australia, is author of a burlesque drama, performed in August, 1879, at the Academy of Music, Adelaide.

Mr. E. C. Miller is said to be author of *What may happen to a Man in Victoria*, a play, performed, in or about May, 1878, at the Princess's Theatre, Melbourne. The authorship has also been ascribed to Mr. C. Martin.

Mr. Ogden, actor at Dunedin, N.Z., is author of *Forgotten*, an original play, acted in April or May, 1879, at the Queen's Theatre, Dunedin.

Mr. J. C. Paterson was author of a play (not named) said in the Australian correspondent's letter, *Era*, Oct. 6, 1872, to be in the prompter's hands for production at the Princess's Theatre, Melbourne, in 1872.

Mr. T. Pavett, of Melbourne, is author of an adaptation of *The Enchanted Isle*, a burlesque, for the Theatre Royal, Melbourne, January, 1856.

George F. Pickering, editor of *Bell's Life in Sydney*, was author of a play (name unknown) acted in Sydney about 1856 (see W. Walker's *Australian Literature*, Sydney, 1864, 8vo.).

Joseph Pickersgill is author of *Catching the Kellys*, a comedy, produced at the Theatre Royal, Melbourne, in March or April, 1879 (see *Australian* of April 5, 1879).

Captain D. Pole is author of *Love's Stratagems*, a play, produced in July, 1856, at the Victoria Theatre, Sydney.

Mr. E. Lewis Scott is author of *Robinson Crusoe*, a new burlesque drama, acted in January, 1875, at the Queen's Theatre, Sydney.

Edward Searle is author of the libretto of *The Gentlesaxa in Black*, an opera in three acts. Music composed by S. H. March. Printed at the *Punch* office, Melbourne, 1861. Performed by Lyster's Opera Company, and said to be the first original opera produced in Australia.

Mr. Harold W. H. Stephen is author of *Drill*, a comedy, produced Oct. 6, 1877, at the Victoria Theatre, Sydney.

Mr. J. B. Stephen, of Queensland.—This gentleman is author of two poetic volumes. He is mentioned as having written some burlesques (query if burlesque dramas). See Australian *Men of the Time*, published about a year ago.

Mr. Towers.—On Feb. 13, 1875, Miss Rosa Towers, a native of Dunedin, aged ten years, appeared at the Theatre Royal, Melbourne, in a drama written by her father, entitled *A Waif of the Streets*.

Mr. J. J. Utting, of the Dunedin press, is author of a sensational drama, written for the Bateses, 1875 (*Era* correspondent's letter from Dunedin, April 10, 1875).

Sir Julius Vogel [formerly Premier of New Zealand].—This gentleman is author of *Lady Audley's Secret*, a play in five acts (dramatized from Miss Braddon's novel), performed at Melbourne, June, 1863. It was first performed at Dunedin, New Zealand.

Mr. J. J. Wallace, an actor, is the author, in conjunction with Mr. H. Watkins, of *The Irish Exile*, a play performed at Adelaide, South Australia, in August, 1879.

Mr. Ward, formerly a member of the Legislative Assembly of New Zealand, is the author of two anonymous dramatic sketches in *Punch in Canterbury*, published by Ward & Reeves, Christ Church, New Zealand, 1865, 4to. The titles of the pieces are (1) "The Villain of the Velvet Veskit," a drama in two or three acts, "by a member of the Dramatic Lunatic Asylum"; (2) "The Noble Barbarians, or the Soldier, the Savage, and the Submission."

Cecil Wray is author of *Through the World*, a play which was performed in April, 1874, at Brighton, in England, but was first performed in Australia.

ANONYMOUS AUSTRALIAN DRAMATIC PIECES.

A Dream of the Past, or Valerian, a dramatic poem, by "Unda," Melbourne, 1874 (Aug.).

The Explorers, and other Poems, by M. C., published at Melbourne, 1874. This volume contains translations from the *Iphigenia in Tauris*, of Goethe, the *Phèdre* of Racine, and the *Wallenstein* of Schiller.

In *The Month*, a magazine published at Sydney about 1857–8, there is in vol. i. "The Letters," a farce, pp. 288-90, and in vol. ii., p. 18, a translation of the opening scene of Schiller's *Fiesco*.

Humbug, a comic magazine, Melbourne, December, 1869, contains three "Plays for the Million," viz., (1) "Ben Backstay, the Boatswain," a drama; (2) "Beppo, the Bloodstained," a melo-drama; (3) "Cash Down," a farce.

The *Melbourne Punch* contains many dramatic sketches. A few titles of these pieces are: vol. i., "The Garrick Prologue," a dramatic sketch in one act; "A Pantomime," a dramatic sketch in two acts. In some of the succeeding volumes are: "Over the Walnuts," a drama, in an indefinite number of acts, 1857; "Ball Practice," a domestic drama, 1857; "Hints to British Playwrights," with two scenes from "Mackintosh," a play, by "A. Vamp.," 1857; "The Ticker," a drama, 1858; "The Deformed Transformed," a tragi-comedy, 1859; "Cabinet Secrets," a drama, 1860; "Merchant of Melbourne," a drama in two acts, 1861; "Damages," a comedietta, 1862; parodies of the last scenes of *Hamlet* and *Othello*, July 17 and 24, 1862; "Kerosene," a farce, August, 1862; "The Lunar Voyage," an original sensation drama, 1865; "Accidental Insurance," a prose drama in one scene, 1865; new sensation drama, "Larry-na-Poke, or Larry of the Kick," 1865; "Really the most Awful Trash," a Christmas pantomime in two acts, 1867, &c. One of the contributors to *Melbourne Punch* was the late Mr. G. R. Morton, grandson of the British dramatist. Possibly some of the pieces named above proceeded from his pen.

R. INGLIS.

Edinburgh.

BOOKS ON SPECIAL SUBJECTS.*

X. REYNARD THE FOX.†

Barachiæ Nicdani Parabolæ Vulpium, translatæ ex Hebraica in Linguam Latinam, Opera R. P. Melchioris Hanel. Small 8vo. Pragæ, 1661.—Very rare. De Sacy's copy sold for 27 fr. 50 cent.

Schopper (H.).—Speculum Vitæ Aulicæ: De admirabili Fallaciâ et Astutia Vulpeculæ Reinikes. 24mo., Frankf.-ad-Moen., 1595.

Mone (F. J.).—Reinardus Vulpes, Carmen Epicum, Seculis IX. et XII. conscriptum. 8vo., Stuttgardiæ et Tubingæ, 1832.

Reinardus Vulpes, Poëma ante annum 1280 a quodum Baldwino e lingua Teutonica translatum. Ex uno superstite exemplo circa annum 1473. Ultrajecti per Nic. Kettelaer et Ger. de Leempt impressum, &., recudi curavit M. F. A. G. Campbell. 8vo., Hagæ Comitis, 1859.

* [No. I. Fairy Mythology, No. II. Caricatures, 5th S. vi. 181; No. III. The Year, 5th S. vii. 182; No. IV. German Popular Mythology, No. V. Courts of Love, No. VI. History of Fiction, 5th S. vii. 362; No. VII. Books Suppressed and Condemned, No. VIII. Stuarts and Pseudo-Stuarts, No. IX. The Golden Rose, 6th S. iii. 464.]

† This list does not include the smaller editions of *Reynard* to be found in the various collections of German and Flemish folk-books.

De Olde Reynike Voss, nyge gedruket met sydlykem vorstande und schonen figuren erluchtet und verbetest. 4to., Frankfurt-am-Mayn, by Daviden Zephelium, 1562.

Reinaert de Vos, Episch Fabeldicht von Twaelfde en Dertiende Eeuw, met Anmerkingen en Ophelderingen van J. W. Willems. 8vo., Gent, 1836.

Reinhart Fuchs. Von Jacob Grimm. 8vo., Berlin, 1834.

Sendschreiben an Karl Lachmann über Reinhart Fuchs. Von Jacob Grimm. 8vo., Leipzig, 1840.

Reineke Vos, nach dem Lubecker Ausgabe vom Jahre 1498. Mit Einleitung, Glossar, und Anmerkungen von Hoffman von Fallersleben. 8vo., Breslau, 1834.

Reineke de Vos, nach der ältesten Ausgabe (Lubeck, 1498). Mit Einleitung, Anmerkungen, und Wörterbuche von August Lubben. 8vo., Oldenburg, 1867.

Vanden Vos Reinardt. Uitgeven en toegelicht door W. J. A. Jonckbloet. 8vo., Groningen, 1856.

Etude sur le Roman de Renart. Par W. J. A. Jonckbloet. 8vo., Gronigue, 1863.

Reineke de Voss. Mit eener Vorklaring der olden Sassischen Worde. Small 8vo., Eutin, 1798.

Reineke der Fuchs. Vierte verbesserte Ausgabe. Mit neuen Kupfern verschonert nach Zeichnungen von Prof. L. Richter in Dresden. Small 8vo., Leipzig.

Reineke Fuchs. Uebertragen von D. W. Soltau. 2te Auflage. Small 8vo., 1854.

Neuer Reineke Fuchs. Von Adolf Glassbrenner. Small 8vo., Leipzig, 1846.

Reinhart Fuchs, aus dem Mittelniederländischen. Zum erstenmal in das Hochdeutsche übersetzt von A. F. H. Geyder. 8vo., Breslau, 1844.

Le Roman du Renart. Publié d'après les MSS. de la Bibliothèque du Roi des XIIIe, XIVe, et XVe Siècles par M. D. M. Méon. 4 tomes. 8vo., Paris, 1826.

Le Roman du Renart, Supplément, Variantes, et Corrections. Publié d'après les MSS. de la Bibliothèque du Roi et de la Bibliothèque de l'Arsenal par P. Chabaille. 8vo., Paris, 1835.

Les Romans du Renard examinés, analysés, et comparés d'après les Textes Manuscrits les plus anciens, les Publications Latines, Flamandes, Allemandes, et Françaises, &c. Par M. A. Rothe. 8vo. Paris, 1845.

Les Aventures de Maître Renart et d'Ysengrin son Compère, mises en nouveau Langage, racontées dans un nouvel Ordre, et suivées de nouvelles recherches sur le Roman de Renart. Par Paulin Paris. Small 8vo., Paris, 1861.

Le Roman du Renard mis en vers d'après les Textes originaux, précédé d'une Introduction et d'une Bibliographie. Par Ch. Potvin. Small 8vo., Bruxelles, 1861.

The Historye of Reynart the Foxe, from the Edition printed by Caxton in 1481, with Introduction and Notes by William J. Thoms, F.S.A. 8vo., London, 1844 (Percy Society).

The Most Delectable History of Reynard the Fox, newly corrected and purged from all Grossenesse in Phrase and Matter. 4to., London, J. Bell, 1650.

The Most Delectable History of Reynard the Fox, newly corrected and with a Second Part of the said History, also the Shifts of Reynardine, the Son of Reynard the Fox. 4to., London, Edward Brewster, 1701.

The Most Delectable History of Reynard the Fox and of his Son Reynardine. Small 8vo., London, 1844.

The Most Delightful History of Reynard the Fox in Heroic Verse. 4to., London, Thomas Passenger, 1681.

The Crafty Courtier; or, the Fable of Reinard the Fox, newly done into English Verse from the Ancient Latin Iambics of Hartm. Schopperus. 8vo., London, John Nutt, 1706.

Reynard the Fox, a Burlesque Poem of the Fifteenth Century. Translated from the Low German original by D. W. Soltau. 8vo., Hamburgh, 1826.

The Most Delectable History of Reynard the Fox. Edited by F(elix) S(ummerly), with 24 pictures (coloured) by A. Van Everdingen. Small 4to., London, 1846, morocco.

Reynard the Fox. After the German version of Goethe by Thomas James Arnold, Esq., with Illustrations by Joseph Wolf. 8vo., 1855.

Reynard the Fox: a renowned Apologue of the Middle Ages reproduced in Rhyme. 8vo., 1845.

Bib. Cur.

Statute Fairs called "Mops."—I was able in June, 1859 (2nd S. vii. 454), to show that this word was printed "Mapp" in a Worcestershire hand-bill of the last century, and Mr. Thomas Boys (p. 486) explained the derivation of the word from *mappa*. Since that time much has been done, both in England and Scotland, to remove or mitigate the gross abuses of the statute fairs; but the Mops still remain, though shorn of some of their worst features. The name *Mop* is still retained, and "the King's Norton Mop" was held on Oct. 4, 1880. The reporter of the *Birmingham Daily Gazette*, describing the same, says that "its rural features have been entirely swamped by an invasion of rowdyism from Birmingham." The mild Arcadians, too, were found to be almost as cute and honest as the Heathen Chinee. The reporter winds up thus:—

"As the day wore on, the influx of Birmingham people of the lowest type took possession of the village, and the whole of the visitors yielded themselves entirely to enjoyment. The place is exceptionally gifted in respect of licensed houses, and the wholesale absorption of liquids there annually carried on is obviously the explanation of the title 'The King's Norton Mop,' by which the assembly is at present commonly known. The decadence, however, everywhere bewailed, clearly points to the fact that 'the Mop' is fast fading into the infinite azure of the past."

The writer would appear to connect the word *Mop* with drinking, and perhaps thought of the slang phrase for drunkenness (already noticed in "N. & Q.") "mops and brooms." He would find the history of *Mops* in an article from my pen in the *Illustrated London News*, Oct. 26, 1878. I also wrote papers on the same subject in 1862 in the *Leisure Hour* and Archdeacon Denison's *Church and State Review*. In that year the late Lord Lyttelton, who was ever foremost in good deeds, took the chair at a county meeting held in Worcester for "the suppression of Mops." That and similar meetings led to the establishment, by clergy and laity, of "Servants' Registration Societies" in those towns and places where *Mops* were held. A "Mop tea" was given by the farmers in some Midland villages in place of the annual merry-making. The *mops* that are held late in October or early in November are curiously called "Runaway Mops." Cuthbert Bede.

Dr. Hook and Evangelicalism: an Unpublished Letter.—The following letter was written to John T. Machell, Esq., of Beverley. It was occasioned by a leaflet entitled *Thoughts on the Times*, written by the Rev. Carus Wilson, M.A., Rector of Whittington. The matter had originally appeared in the *Friendly Visitor*, February, 1842, and was separately reprinted thence by the Wesleyans, and sold by John Mason, 14, City Road, at one shilling per hundred for distribution. Baptismal regeneration, reserve, and apostolical succession, which "sentiments have for some time been maintained and preached within the pale of our own Church," are highly censured as "the very essence of Popery." Mr. Wilson supports his statements by instances of his own experience (?); one "clergyman might be named who keeps his surplice in his bedroom, and never ventures to say his private prayers except when wearing it":—

Vicarage, Leeds, 16 May, 1842.

Dear Sir,—The Paper you have forwarded to me has been circulated here, and when a few days ago I preached in Preston a man was stationed at the Door of the Church to distribute them.

That the Methodists should approve of the Paper is not to be wondered at: they are not bound by any pledges to our book of Common Prayer. But it is strange that Mr. Carus Wilson should avow himself an anti-baptismal Heretic, for by so doing he announces himself to be guilty of a sin very like perjury in addition to his Heresy—for he solemnly declares his unfeigned assent & consent to the Book of Common Prayer, in which the Doctrine of Regeneration by God the Holy Spirit in the Sacrament of Baptism is unequivocally declared.

I know not how any one can answer this silly and wicked production. But perhaps the best Book to read on Regeneration is Bp. Bethell's Treatise on the subject; on the Apostolical Succession, see Perceval's Treatise; and on Reserve see Mr. Williams (*sic*) second Tract on the subject among the Oxford Tracts. Probably the best answer would be—copious extracts from our baptismal office; the List of Bishops in Perceval; & copious extracts from Mr. Williams.

But answers are seldom of use: the same Persons who like the original Paper will not read the answer. I believe the best plan is to return the Compliment and make an attack. If any one would extract all the passages of Scripture condemnatory of the Pharisees,—and instead of Pharisees adopt the word 'Evangelicals'; I am sure the world would be astonished to see how wonderfully those Scriptures are applicable to these latter Persons. I remain, Dear Sir,

Your obliged humble Servt,
W. F. Hook.

W. C. B.

The City of London Regiment (*ante*, p. 26).—I venture now to ask for the insertion of the following letter, which appeared in the *City Press* on the 2nd inst. To my mind it explains the whole case in a very succinct manner:—

"*To the Editor of the City Press.*

"Sir,—Sir Garnet Wolseley, whose opinions on soldiers should, even in these days when prestige is little thought of, have some weight, has said, 'No man who knows soldiers or their peculiar way of thinking, or who was acquainted with the many little trifles that go to make up *esprit de corps*, and that form a tie between it and discipline, would ever deprive a soldier of any peculiarity that he prided himself on without having some overpowering reason for doing so.' Since, then, the Buffs cherish their connexion with the City, and even by their ancient badge—the dragon, still carried on their flag—claim me as a blood relation, and since the City are proud of this ancient regiment, the descendants of those 'Prentice Boys of Chepe' whose valour has doubtless so often been stirred by my bells, I am constrained to inquire in whose favour they are to be supplanted. The 7th Royal Fusiliers are to be dubbed the City of London Regiment, for which there is not a shadow of a pretence. Quoting from their historical record, published by authority of the Horse Guards, I find that the first two companies were of very old date, having been independent companies in the Tower of London many years. The other ten companies were raised in London and its vicinity by George Lord Dartmouth, the warrant being dated June 20th, 1685. They were, as their name indicates, an ordnance regiment, employed on service in that royal fortress which ever disputed the City's jurisdiction, and by their very employment therein they claimed exemption from the burdens of citizenship. Indeed, at the time of their being made a regiment, King James II., by his charter, settled the disputes as to boundaries, which had occupied the Privy Council and the citizens from the days of good Queen Bess, and created the Tower Hamlets, to which, if territorial connexion is to be pleaded, they undoubtedly belong. Perhaps the Cincinnatus of that borough may be induced from his retirement to urge its claims on his whilom colleagues of the Ministry. But there is to be a City of London Regiment and a Kentish Regiment. Good. It will be urged that the Buffs since 1782 have by royal command been called the East Kent Regiment, whilst by the same warrant the 7th were styled the Derbyshire. Now if both regiments are to have their territorial titles changed, it seems odd that the fact, of which the Royal Fusiliers are doubtless proud, should have escaped the notice of H.R.H. the Commander-in-Chief, that his royal uncle, the father of our illustrious Queen, Prince Edward, Duke of Kent, was their colonel from 1789 till 1801, and that whilst under his command in Gibraltar, Canada, &c., they became, according to their historic records, one of the most efficient corps in the service. They, then, have incontestable claims to be styled the Kentish Regiment, but emphatically none to rank as Cockneys. Give me, then, my Buffs; and since they value my protection let them, as of old, rally under the protecting wings of

The Dragon of Bow."

An Old Officer of "The Buffs."

Etymology of "Ghetto."—It at first occurred to me that this name might have been derived from an Italian diminutive ending in *ghetto*, as *borghetto*. But on perusing Ersch and Gruber (*Allgem. Encyk.*) I found that in 1375 a "Place" in Capua went by the name of S. Nicolo ad *Judaicam*; and the same cyclopædia, speaking of the Ghetto at Leghorn, &c., says: "*Judaea*, *Judaearia*, oder *Judaica* genannt, woraus der italienische Namen Giudecca; und aus diesem wahrscheinlich corrumpirt Ghetto entstand"; and Ménage (*Le Origini della Lingua Italiana*) gives: "Ghetto, luogo o quartiere dove abitano i Giudei

tra i Cristiani. Non so. Forse da *Giudaicetum;* e s' intende *claustrum*, o cosa simile. *Giudaicetum, cetum, getum, ghetum, ghettum.* Il Sr. Ferrari dice essere questa voce 'incertæ originis.'" And words are sometimes formed in this way: witness *wig* for *perriwig*, for *perruke.* The name Ghetto, however, is not confined to Italy, being found also in Germany and other parts of Europe, &c. One of the gates of Mellah, in Fezzan, is called Ghetto. I take it, therefore, it is more probable that the derivation of the word must be sought in one of the Oriental languages. The word might perhaps have been formed from H. גדה, to cut off; or perhaps etymologically connected with *ghet*, which Bescherelle renders "Acte de divorce chez les anciens Juifs; lettre par laquelle un Juif déclare à sa femme qu'il la répudie"; or its root גט, which Zanolini (*Lex. Chaldaico-Rabbinicum*) renders "libellus, scheda," and adds, "Hoc nomen גט generale est, complectiturque omnes litteras contractuum, et instrumentorum. Hinc in *Bavà Kamà*, fol. 95, גט חוב. Litteræ debitis vel crediti, personarum ratione habita. Per Synecdochen autem nomine גט significatur libellus repudii; litteræ divortii. Sic in *Misna* in Tractatu גטין Gittin."

If so, I take it that Ghetto might mean "a place cut off from the rest of the town," a secluded place.

R. S. Charnock.

1a, Adelphi Terrace.

P.S.—Since writing the above, I find I am confirmed by Hofmannus (*Lex. Univ.*), who renders *Gheth*, "vox Hebræa, qua utebantur Judæi ad *repudium* denotandum, in damnatione mulierum. Hodiè verò significat locum separatum ac septum, in urbibus Christianorum, ubi à fidelibus seclusa separataque hæc natio habitat. Ital. etiam *Ghetto*, quod vocabulum secundum Kabbalæ regulas numerum duodenarium designans, XII. Tribuum repudium appositè notat. *Car. Macer.* in *Hierol.*"

The Harrisons of Norfolk (*concluded from p.* 27).—Ann Harrison, not traced in note * ("N. & Q.," 5th S. xi. 229), married John Gowen of Yarmouth Sept. 6, 1801, and had issue two sons, John and Robert; the former born March 27, 1802, died March 19, 1821; the latter died June 23, 1830, aged 25. Mr. Gowen, who was a son of Isaac and Mary Gowen of Ravens Hall, Langley, and brother to Isaac Gowen of Runham (marsh farmer), died Dec. 24, 1841, aged 59, his relict Feb. 10, 1844, and all rest near their deceased relatives at Burgh Castle, Suffolk.

In the next note †, same page, for "Thomas" read *William* and for "Bedon" read *Cane.* This William Florance died October, 1880. His brother Thomas, who was born at Horsey in 1784, and married Sarah Cooper at Great Ormesby in 1818, yet lives at Burgh, where his father, also named Thomas, and Ann his wife were buried in 1839, aged 91 and 82 respectively. His grandfather, William Florance of Upton, who survived his wife Mary (*née* Smith) nearly five years, died in 1789, aged 72, and both were buried, with many of his family, in that parish.

It may be observed that two links are wanted in the lineal descent of Mr. H. V. D. Harrison,* of Burgh Castle (who attained his majority on June 23, 1881, and is now making a second visit to Australia, some part of which was explored by his father in 1852–3). These are the certificates of the marriage of Thomas Harrison, of Great Plumstead, with Ann —— between 1646 and 1663, and of the baptism of Susan Flight about 1731–2. She was the wife of the "eccentric John Harrison," also of Plumstead, and is believed to have been a sister of Elizabeth, second of the three wives of Stephen Futter, of Lingwood; but the entries, either through the non-preservation of the register books, or the neglect of the custodians thereof to search, have not yet been found, although a liberal reward has been well advertised for them.

In the earlier articles upon the family in "N. & Q." there is an absence of precise dates and details, but most of these to 1861 can be obtained by reference to the pedigree drawn by Mr. James Hargrave Harrison, which, as before stated, may be seen in the College of Arms and in the Library of the British Museum.

William Harrison Rudd.

Great Yarmouth.

"Manitology," a New Science.—As this word may possibly be destined hereafter to have a place in our dictionaries, and as the science must be new to many persons, the following cutting from an article in the *Daily News*, June 7, may not be devoid of interest:—

"Manitology has nothing to do with the Manes of the dead, or with the laws of Manu. It is an American science of very recent date, and is concerned with the nature and properties of Manitous. Even now there

* He is descended on his mother's side from Thomas Dolman, Esq., an opulent clothmaker, of Newbury, and Elizabeth his wife, daughter of James Harrison of Southampton, singularly enough his *paternal* ancestor (see "N. & Q.," 5th S. x. 175). Mr. Dolman, who was buried at Kintbury, co. Berks, in 1575, left three sons, the elder of whom, (Sir) Thomas, in 1581, built the stately mansion at Shaw which is historically known in connexion with the battles of Newbury, that of 1644 giving rise to the motto of the family, "King and law, shout Dolman at Shaw." In 1591, three years after being Sheriff of Berkshire, he married Margaret, daughter of Sir William Forster, of Aldermaston Park. Sir Thomas, his great-grandson, a son of Sir Thomas and brother of Sir Humphrey Dolman, one of the clerks of the Privy Council in 1682, espoused Dorothy, daughter of John Harrison, Esq., of Scarborough, and surviving her four years, died in 1711, aged 54. She was heir to her brother of the same names, and widow of Henry Ball, Esq., Windsor Herald, an office recently held by the late Mr. George Harrison. Shaw House, during the residence of the Dolmans, was more than once visited by royalty.

may be persons who see but little further into the puzzle, and need to have it explained that the Manitou is the animal which appears to the Red Indian after the religious practices which answer to confirmation. At about fourteen years of age all Indians are obliged to fast till they see a vision of an animal, which animal then becomes their patron saint and protecting spirit. There is no use in going against one's Manitou. If he was a bear, his worshipper's character will resemble that of Dr. Johnson. If he was a serpent, slyness will be the characteristic of his devotee. One old chief of a fighting tribe never went to war at all, arguing that, as his Manitou was a timid fawn, he would be certain to run away. As believers in Manitous carve images of them, which they wear as badges, Mr. Dorman, an American Manitologist, has deduced heraldry and animal worship, like that of the Egyptians, from Manitouism. The science which pursues these researches, then, is Manitology, which may pair off as a queer word with its elder sister, Sociology."

F. C. Birkbeck Terry.

Stalwart.—This, I believe, is generally considered to be an obsolete word, used by Chaucer and writers of his time to signify "stout and brave," but hardly ever employed now by polite writers. Recently the word has been revived, but with a modified meaning. It is said it was employed by Mr. Blaine in 1877 to designate all those Americans who were determined to keep alive "hostility to the South" as a political motive. Still more recently the word has acquired a new and more special meaning, and it is said is now applied to all Americans who fix their faith on "Conkling and Platt for ever." If these two forms of use are only temporary political slang, it is well to note the application; but if our cousins in the States intend to give permanence to the word with any meaning other than "stout and brave," it would be very desirable clearly to define it.

Edward Solly.

Greeting the New Moon in Fiji.—There is, I find, in Colo ("the devil country" as it is called), in the mountainous interior of Viti Levu, the largest island of Fiji, a very curious method of greeting the new moon, that may not, as few Europeans have visited this wild part, have been noticed. The native on seeing the thin crescent rise above the hills salutes it with a prolonged "Ah!" at the same time quickly tapping his open mouth with his hand, thus producing a rapid vibratory sound. I inquired of a chief in the town the meaning and origin of this custom, and my interpreter told me that he said "we always look and hunt for the moon in the sky, and when it comes we do so to show our pleasure at finding it again. I don't know the meaning of it, our fathers always did so."

I wrote you some weeks ago a note from Samoa upon "Pacific Islands Folk-lore." A very similar custom as to sneezing, mentioned by me, *ante*, p. 27, prevails here. When you sneeze the natives say "Bula" to you, meaning "good health." The meaning is much the same as the Samoan "Soefna"; the word only is different.

Alfred St. Johnston.

Colo, Viti Levu, Fiji.

The Borough of Appleby, Westmoreland.—In the *World*, May 11, 1881, this short paragraph appeared:—

"In the curious old close borough of Appleby in Westmoreland a 'Roll of Freeholders' is kept, which is called over at one of the courts of the borough yearly. At the court just held the roll was read, and it was found that it now comprises two names only—those of the Earl of Lonsdale and Sir H. J. Tufton."

The borough formerly returned two members to Parliament, but was disfranchised in 1832.

Abhba.

Surrey Folk-lore.—To-day (July 15) is St. Swithin's Day: brilliant, cloudless, hot. But last night, as the soft white mist rose over the meads, an old dame said to me, "We must have some rain to-morrow, sir, *to christen the apples.*" "What is that?" said I. "Why, they always say, if there's no rain on St. Swithin's Day, the apples don't get christened, and then they comes to nothing." *Nous verrons.* A. J. M.

Singular Surnames.—The French Refugee registers offer many instances. I note three or four:—Magdelaine Dieulefit, Elizabeth Tout le Monde, Marguerite Paternostre, David Toussaint, Douxsaint, and Abraham Painetvin. H. W.

New Univ. Club.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

Lists of Emigrants.—Mr. J. C. Hotten published in 1874 *Original Lists of Emigrants who went from Great Britain to the American Plantations* 1600 *to* 1700. Are there any other such lists in print and MS. in this country; and, if so, where, and for which years? Have our American cousins any printed, MS., or official (Government) lists of emigrants from Great Britain, showing from what ships and where and when they landed in America, and what eventually became of them, &c.; also any such lists of those who went from one plantation to another, and when? If so, will American correspondents kindly indicate them, and where they are to be found? Such information would help any one to trace out fully the careers of emigrants who went to the American plantations from this country. C. Mason.

3, Gloucester Crescent, Hyde Park, W.

Metrical Date to be Interpreted.—In the catalogue of W. Roscoe's library, sold at Liverpool

in 1816, "No. 574, S. Johannis Chrysostomi Homiliæ LXII. in Evangelium S. Matthæi a Georgio Trapezuntio Latinè redditæ. Folio, without note of date or printer, but printed at Strasburg by John Mentelin," has at the end of the volume the following MS. lines and date, in red ink by the rubricator :—

"Ter tria sunt septem, septem sex, sex quoque tres sunt,
Si numeras rectè, tibi facit millia quinque." 1473.

In Lord Spencer's copy of this edition there appears a MS. date of "1466, Argent.," which assigns this work to a very early period in the annals of typography (*vide* Dibdin's *Bibl. Spenc.*, i. 196). This latter date, 1466, seems to be accepted by Dr. Dibdin as probably the correct one. But 1473 does not result from any combination of the figures in the MS. lines that I can make, and it is hoped that some of your correspondents may be able to work out the right date. The lines may refer to the time when they were written, and not to the date of the book itself.

W. E. Buckley.

Blairquhan.—Can any student of Celtic wordlore enlighten me as to the meaning of the above —the name of an estate in Ayrshire? The termination, *quhan*, appears in various parts of the Lowlands of Scotland, as Boquhan, Stroquhan, and others; and Blairquhan has generally been held by the inhabitants to mean the "Field of fairies." Now how *quhan* can possibly mean fairies I fail to see. "Field of fairies" would surely be *Auchna-sithichean*, or *Dal-na-sithichean* (for *Blair* in most cases means the scene of a battle, or a dry barren field, neither of which could be meet trysting ground for fairies). If *quhan* be Gaelic, it must be a corrupt form, such as *quaich*, the Lowland form of *cuaich*, a cup; but *quh* is surely a Teutonic, not a Gaelic, combination. *Quhan* is, indeed, the old Scotch form of "when" in the dialect of Teviotdale; but this is of little service in tracing the meaning of *Blairquhan*. It has been suggested that the estate was named after the family of the present proprietor, the Hunter Blairs; but the old castle of Blairquhan was held by the family of Whitefoord, and before them by the Kennedies of Blairquhan, the *maternal* ancestors of the present proprietor; so that the meaning of the word must be sought in its own etymology.

F. C. Hunter Blair.

Archer of Welland, Worcestershire.—This well-known branch of "Umberslade" held lands about Hanley Castle and Welland in the seventeenth century. Their armorial sepulchral slabs (by the way, incorrectly given in Nash's *Hist. of Worcestershire*), when I saw them in 1872, were in admirable preservation, not a letter being effaced in the inscriptions. They were within the communion railing (for which security they had doubtless paid in their day), and a third was over a side door to the memory of William Archer, who had contributed to the endowments of the church. Since 1872 this church of Welland has been "restored," and during the operation these Archer monuments have been so successfully obliterated and broken up that the epitaphs are now quite illegible. I confess I am surprised that these memorials should not have been protected, as it was an Ann Archer of this family whom the founder (so to speak) of the elder branch of the Lechmere family (*Ext. Peerage*) married. These Archers were Royalists, and seem (according to the Royalist Composition Papers) to have suffered severely for their loyalty. Will any of the readers of "N. & Q." oblige me with a faithful copy of the monumental inscriptions of Welland Church as they were in 1872?

I can quite understand that it is an advantage, and in some respects right, that the *nouveaux riches* should have the full benefit and prestige of actual squirearchy, and I can even justify their putting out of sight the monuments of their territorial predecessors. But the question on the other hand is this,—Why should the elder race, which contributed to the funds and endowments of an ancient church, and "purchased" the privilege of securer intramural sepulture, have their monumental records obliterated by the "restorer"?

J. H. L.-A.

"Bred and Born."—In Prof. Earle's *Philology of the English Tongue*, third edition, 1880, p. 611, he asks, "Why do people often say 'bred and born' instead of 'born and bred,' except that they like the sound of it better?" But is it true that the former is the "less reasonable order"? The period of gestation even in the human race is by the vulgar called breeding-time; and the thought suggested by the phrase "bred and born" may well partake largely of the physical and material. Compare the proverb which speaks of that which is "bred in the bone."

W. C. B.

"Parker of Hunnington."—Lawrence Nugent of Newfield (son of James Nugent of Clonlost, a branch of the Westmeath family), married a "Miss Parker of Hunnington, England." Who was she, and what children had she?

Constance Russell.

Swallowfield Park, Reading.

Dibdin.—When Dibdin was staying at some count's house in France, he one morning got up before the rest of the family, and retired to the count's library to look at his books and pictures, about which he had heard much. On entering the library he was, however, greatly astonished to see a picture turned with its face to the wall, and as no others were turned the same way he was curious to see what the picture was. He found it

to be a most beautiful picture of Diana of Poictiers; but she was quite nude, and this no doubt was the reason it was turned with its face to the wall. I have searched several of Dibdin's works, but cannot find this anecdote. Can any of your readers help me to do so?

W. D. Murgatroyd.

Old Portrait of Sir William Wallace.—I am under the impression that a gentleman connected with the North of Ireland has a very old portrait of Sir William Wallace, which, of course, he prizes highly, and which is carefully preserved as an heirloom in the family. Not having myself seen the portrait, and not knowing exactly where it is, I shall feel very much obliged to any reader of "N. & Q." who may communicate particulars respecting it. Others, I am certain, will feel the same.

Abhba.

"Waltham disguises."—In the address of Clarissa to Lovelace, in Richardson's novel *Clarissa Harlowe*, occurs the expression, "such mean devices, such artful, such *worse-than-Waltham* disguises, such bold, such shocking untruths." What is the explanation of the words in italics? I never heard that the good people of Waltham were notorious for "disguises" and "untruths."

E. Walford, M.A.

Hampstead, N.W.

Croye Family.—I am anxious to know the arms of the great Flemish family of Croye, and also where the history of this family can be found. I shall feel much obliged to any one who will kindly enlighten me.

W.

Pronunciation of Kerr.—In eastern Pennsylvania the surname *Kerr* is pronounced *Kur;* in the western part of the State it is called *Kar.* I have heard that in Scotland *Kare* is the way in which it is pronounced. Is this correct?

M. E.

Philadelphia.

[Allowing for possible local variation, the *Scotch* usage is that of western Pennsylvania, the *English* that of eastern Pennsylvania; the third we think we have heard in Scotland.]

Deva's Vale.—In the second canto of *The Castle of Indolence* occur the lines:—

"For this he chose a farm in Deva's vale,
Where his long alleys peep'd upon the main."

Did Thomson really mean to make the Knight of Art and Industry retire from Britain to the valleys of Guipuzcoa amongst the Basques; and can any reason be suggested for his so doing? Or is there any other maritime Deva in England or Scotland, where

"The good old knight enjoyed well-earned repose"?

W. T. Lynn.

[Why not the Valley of the Dee?]

Will Carlton, Verse Writer.—Have the poems of this writer ever been published in a collected form; if not, where am I likely to find them? I believe him to be the author of some verses entitled "Willie's Letter," to which I want to refer.

Evan Thomas.

Battersea, S.W.

"Inn" as a Verb.—In the *London Chronicle* during 1763 an early (probably the first) directory of Birmingham was advertised:—

"This day Published Price 1s. Very Necessary for all Merchants and Tradesmen who have any Dealings in the Town of Birmingham, Strechley's [should be Sketchley's] Birmingham Directory;.....likewise an account of all the Stage Coaches, Carriages by Post, and Newsmen, with their Names, where they *Inn*," &c.

Is any copy of this directory known? I have one dated 1770 (Sketchley's & Adams's), but the title does not include the "*Inn*."

Este.

Birmingham.

Penrith Church.—It is stated in the *Lives of the Queens of England* that a window of this church contains portraits of Richard, Duke of York, and Cicely his wife. Will any of your correspondents residing in that neighbourhood be so good as to tell me if this window has been photographed, and where I should be likely to obtain a copy of the photograph?

Hermentrude.

Authors of Quotations Wanted.—

"Then the whins shall prick thee sore,
Every one and all."

M. Francis Clare.

"'Tis the pursuit rewards the active mind,
And what in rest we seek in toil we find."

"I could forgive him all the blame,
But can't forgive the praise."

G. F. S. E.

"Alone I walked the ocean strand,
A pearly shell was in my hand," &c.

E. M. Tennant.

Replies.

HEREWARD LE WAKE: THE COUNTESS LUCY.

(6th S. iii. 368; iv. 9.)

It may be inferred from the pedigree given by Mr. Waterton (*ante*, p. 10) that he regards it as certain that the Countess Lucy was daughter of Earl Ælfgar, otherwise I presume he would have used a dotted line to brace her name.

If any evidence to prove that the countess was really the earl's daughter has come to light there are many readers of "N. & Q." who would, I may venture to say, be glad to know of it. That she was Earl Ælfgar's daughter is barely possible, and dates would not admit of her having had the same mother as Earls Eadwine and Morkar and Ealdgyth; yet Ælfgifu, whose children they seem to have been, would appear to have survived her husband. Besides, Lucy's mother was all pro-

bability a daughter of William Malet, as will be shown. The earl was dead 1065 and Lucy could not have been born more than a year before, as her younger children were not born until early in the next century. Ivo Tailbois, the first husband of Lucy, must have been her senior by many years, and she was surviving her third husband in 1131. Indeed, so great are the chronological difficulties, that the late Mr. Gough Nichols, apparently with the concurrence of the late Mr. Thomas Stapleton, suggested there were really two Lucys, mother and daughter, instead of one (*Topographer and Geneologist*, vol. i. p. 12). This suggestion, I submit, is hardly confirmed by *all* we know, but deserves examination. According to this writer the elder Lucy was the wife of Ivo Tailbois, the Angevin grantee of Bolingbroke, Spalding, &c., and seems to have been a daughter of William Malet, for *his* son Robert was described as "avunculus" to (the younger) Lucy the countess in the well-known grant to the Earl of Chester. Of course there is the alternative that the elder Lucy was Robert's sister only by his mother, Hesilia, daughter of Gilbert Crispin by another possible husband, Alured of Lincoln, who was a Norman or Breton rather than an Englishman; Alan of Lincoln, the presumed son of Alured, being another uncle of the younger Lucy. It may be Robert Malet and Alan were only uncles by marriage; but this is less likely. Whether Lucy, or Lucia, be another form of Helouisa, and that of Hesilia, I leave for consideration. Beatrix, wife of William de Arcis of Folkestone, is the only recorded sister of Robert Malet. In Domesday Book (i. fo. 250 *b*), Aulkborough, near Trent Fall, which we find in the possession of Ivo Tailbois, had previously (inferentially in King Edward's time) been held by William Malet. It has been inferred from this by the writer in *Top. and Gen.*, that Ivo had had this manor in frank marriage with William's daughter.

There is other presumptive evidence of the connexion of William Malet with England previous to the eventful expedition. He had stood cosponsor with Harold himself, and therefore, as being likely to recognize the body of the king after the fatal battle, was entrusted by the conqueror with the painful duty of finding and giving it burial. He who undertook this office is described in Bishop Guy's poem as "quidam partim Normannus et Anglus." William Malet was therefore an Anglo-Norman of mixed blood. It was doubtless his mother who was English; and I would suggest that it may have been she who was the sister (rather daughter) of Earl Leofric, through whom the Norman Earls of Chester subsequently claimed descent from the Anglo-Saxon Earls, though the connexion was clearly misstated. It was alleged in pleadings in the reign of Richard II. that her name was Eormenhild, which is not an unlikely one, being that of the mother of St. Werburgh, whose abbey at Chester was in the patronage of Earl Leofric, and after of the Norman counts palatine (*Mon. Angl.* i. 305). Burton, in his *Description of Leicestershire*, 1622 (p. 168), made Earl Algar marry William Malet's *sister*. This was adopted by Ormerod (*Hist. Cheshire*, i. 47), though *daughter* would have been better. Ivo Tailbois gave Spalding to the monks of Angers for the souls of himself, of his wife Lucy, "and of the ancestors of Thorold the sheriff, *that is to say (those) of his wife*" (*Mon. Angl.*, i. 307). Lucy was, therefore, descended collaterally from Thorold. Godgifu, the wife of Earl Leofric, was Thorold's sister, and in all probability Lucy's own ancestress — great-grandmother according to these suggestions, which I find dates will allow. It, however, does not follow, and Lucy might have had for her father Alured *nepos* Thoroldi, son, perhaps, of Wigot of Lincoln by another sister of Thorold, and for her mother a daughter of William Malet. A son of the Countess Godgifu might have been called "nephew (which *nepos* generally means in Domesday Book) of Thorold," as his adopted heir; but this is a suggestion merely, not supported by anything in the Survey or elsewhere. In Domesday Book (ii. fo. 304, *b*) is the remarkable statement concerning a manor in Hemingstone, in Suffolk, in the barony of Robert Malet, that "Leuric [*i. e.*, Leofric], antecessor [*i. e.*, predecessor] of the *mother* of Robert, held it" in the time of King Edward. We have not evidence to enable us to say whether there is not some misstatement here, or whether it is anything more than a coincidence, and Earl Leofric may not have been intended, but it is curious.

It would be very interesting if it could be shown on trustworthy evidence that Wigot, son of Wolfgeat, really married a sister of Earl Leofric, and was the father of Ælfwine, the sheriff of Warwickshire, or that Ælfwine's son, Turchil, married "Leverunia," daughter of Earl Ælfgar. "Leverunia" is not an unlikely name, *i. e.*, "Leofrune." Dugdale's authorities were the Rows Roll, which I know, and the *Historia Aurea* of John of Tinmuth in the Bodleian. Mr. Waterton did not mention, when referring to Abbot Leofric, the earl's nephew, that he had a brother Leofwine, to whom he, when reeve of the abbey, gave an estate at Franewude, which had fallen into the hands of the abbot by forfeiture. I suspect Leofwine, Abbot of Coventry, who became Bishop of Lichfield in 1053, was a member of this powerful family, also Leofric, Bishop of Devon and Cornwall, who removed the seats of his sees to Exeter, and died February 10, 1074. May I suggest that the opinion of so learned a correspondent of "N. & Q." as Tewars would be invaluable as to the parentage of the Countess Lucy?

A. S. Ellis.

"The Green Bag" (2nd S. xi. 150).—It is now about twenty years ago that a question was sent to "N. & Q." as to the contents of "the green bag," so well known in connexion with Queen Caroline's trial,—whether such contents were the delicate disclosures of Lady Douglas in 1806, and, secondly, whether there was anything of official custom as to a particular sort of bag being used for important papers. The question has never been answered, and as no one searching the index volumes of "N. & Q." for information should find a query with no reply, I venture to trouble you with an answer to the first part of the question.

No; the green bag did not contain the accusations of 1806. These were published in *The Book* in 1813. The green bags (for there were two) contained all the evidence that had been obtained by "the Milan Commission" with regard to the princess's conduct with one Bartolomeo Bergami, whom she had engaged as a courier originally at Milan, but whom she converted into a favourite, placing him at the head of her household, and purchasing for him foreign titles and decorations.

After the publication of *The Book* (1813) the princess left England in 1814, going first to Brunswick, then in the middle of October to Milan; in 1815 she went to Naples, and afterwards to Savona, near Tunis, to Ephesus and Jerusalem. In 1817 she went to Carlsruhe and Vienna, and in July of the same year to Rome. She remained abroad during 1818–19; but on the accession to the throne of George IV. she was advised, and determined, to come over and claim her position as queen consort. As soon as her immediate arrival was announced, on Tuesday, June 6, 1820, the king sent messages to both Houses of Parliament. Lord Liverpool delivered the one to the Lords, Lord Castlereagh that to the Commons, and *each* at the same time laid on the table *a green bag*, containing papers for their consideration. In each house a secret committee was appointed to examine the contents of "the green bag" and report to the House. After some delay the committee in the Lords pursued their investigation, and on July 4 Lord Harrowby, Chairman of the Secret Committee, presented the report, which stated that "a number of persons of various stations of life and residing in different parts of Europe" had recorded facts "which deeply affect the honour of the queen."

On this Lord Liverpool brought in a "Bill of Pains and Penalties," and the second reading of this Bill was really "the trial of Queen Caroline." It was fixed for August 17, and the case ended on Nov. 6, when there was a majority of twenty-eight for the second reading. Such evidence, however, as that of Teodoro Majocchi, who on cross-examination had one stereotyped answer, "Non mi ricordo," and of Giuseppe Restelli and others, who *were evidently perjured* and had been suborned, Restelli himself having been sent out of England,—these things, with the powerful defence of Brougham, and a strong feeling amongst many in favour of a woman whom they believed to have been badly treated, reduced the majority on the third reading from twenty-eight to nine; and Lord Liverpool would not submit the Bill of Pains to the Commons, but withdrew it.

The contents of the green bag may be seen by any one who will take down the *Annual Register* for 1820. The whole trial is given in vol. lxii. part ii. There was a necessity for a second volume that year, in consequence of the mass of matter occasioned not only by this lengthy trial, but by the death of George III., accession of George IV., and the death and funeral of the Duke of Kent, of whom there is a pleasing memoir. With easy access, as we see, to the whole contents of the green bag, one asks oneself why a question should be raised on the matter. May not the answer to this be, that it is not generally known that there were duplicate bags, and that the one in the Commons was never opened? A secret committee was appointed, and there were some—Sir F. Burdett and others—who urged the examination of its contents. Mr. Wilberforce brought on a motion for "abandoning the inquiry," and in the debate that followed several references were made to "the bag." But Lord Castlereagh, seeing that the temper of the Houses was not the same, and that if they disagreed on a course of action the position would become difficult, delayed and prevented the opening of the papers he had laid on the table.

For anything I know to the contrary, the green bag sent to the "faithful Commons" may still lie, sealed and unexamined, in the archives of Westminster; if this be the case, it should be added to Madame Tussaud's collection in her "Chamber of Horrors." Gibbes Rigaud.

18, Long Wall, Oxford.

The Metrical Version of the Psalms (6th S. iii. 409; iv. 10).—There seem to me to be one or two errors in the replies to this query. The first edition of Sternhold (London, date uncertain, probably 1548) contained versions of nineteen, not twenty, Psalms, viz., Psalms 1, 2, 3, 4, 5, 20, 25, 27, 29, 32, 33, 41, 49, 73, 78, 103, 120, 122, 138. The first edition of Sternhold and Hopkins (London, 1549, *cum privilegio ad imprimendum solum*) contained forty-four psalms, thirty-seven by Sternhold and seven by Hopkins. The next enlarged edition (Geneva, 1556) contained fifty-one Psalms, viz., Sternhold's thirty-seven, Hopkins's seven, and seven by William Whittingham. The edition of 1560 contains sixty-five Psalms, "newly set fourth and allowed according to the order appointed in the Queenes Maiesties Iniunctions; these are followed by the "Benedictus," "Magni-

ficat," Nunc Dimittis," &c. In 1561 the number was increased to eighty-seven, with the Song of Simeon, the Ten Commandments, &c. In 1562 the first complete English version was issued by John Daye, and again in 1563, "faithfully perused and alowed according to the order appoynted in the Queenes Maiesties Iniunctions," "cum gratia et privilegio Regiæ Maiestatis per septennium." In 1563, and again in 1565, Daye published *The Whole Psalms in Foure Parts*, preceded by the "Veni Creator," "Venite," "Te Deum," "Benedicite," "Benedictus," "Quicunque vult," and other hymns, which version was adopted by the Church of England, and continued in use till it was supplanted by Tate and Brady. The first specimen of the latter contained only the first eight Psalms; the next, in 1695, contained the first twenty Psalms, and was licensed to be sung in churches.

So much for the English versions. The first known edition of the Metrical Psalms for the use of the Church of Scotland was printed at Edinburgh in 1564, the Kirk lending the printer 200*l.* Scots "to help to buy irons, ink, and paper, and to fee craftsmen" to print it. This version, based on Sternhold and Hopkins, and completed by the English exiles at Geneva, differed considerably from that adopted by the English Church, and held its ground until it was superseded by that of Rous, which, after having undergone repeated revisals and corrections, and careful collation with other versions, was finally sanctioned and adopted by the Assembly of the Church of Scotland in 1650. This version has been ever since the only one used by the Presbyterian Churches in Scotland. Carlyle (*Cromwell*, iv. 200, People's Edition), speaking of Barebones's Parliament, says, "And old Francis Rouse is there from Devonshire; once member for Truro; Provost of Eton College; whom by and by they make Speaker;—whose Psalms the Northern Kirks still sing." The version known as King James's is a totally different thing, and was never in use in Scotland. Every effort was made in vain to have it introduced, the last ill-judged attempt to thrust it, along with Laud's Service Book, upon the Church of Scotland producing serious rioting and other very notable results. It bore to be "The Psalmes of King David, translated by King James," and the royal authorization said of it, "Whereof our late deare Father was Author"; but it is well known the British Solomon's share of the work "was staied in the one and thirty Psalme," and that the rest was done by Sir William Alexander of Menstrie, afterwards Earl of Stirling, and friend of Drummond of Hawthornden.

A. C. Mounsey.

Jedburgh.

Will J. T. F. allow me to supplement his remark upon there being no authority "for any sermon at all at Evensong" by a reference to an Act of the present reign, 1 & 2 Vict. c. 106, sect. 80, which provides:—

"That it shall be lawful for the bishop in his discretion, in order that there shall be two full services, each of such services, if the bishop shall so direct, to include a sermon or lecture, on every Sunday throughout the year, or any part thereof, in the church or chapel of every or any benefice within his diocese," &c.

There is statutable authority at least for a sermon other than the morning sermon, if the bishop pleases to have one. Ed. Marshall.

When was "Appointed to be read in Churches" first used? (6th S. iv. 24.)—Mr. Fry in his communication has no reference to the circumstance that the phrase "appointed to be read in churches" is a reproduction of the same words as they occur in Cranmer's Bible (fol. Lond., 1553, 1562). The formula in the Bishops' Bible, "Set forth by authority," was more expressive of the version being authorized. As this translation was specially commended to the translators for their guidance, a change may have been made purposely. On comparing the title of ed. 1611 with the Epistle Dedicatory prefixed, it appears that the translators claim a royal command for making the translation, but only hope for the king's acceptance and allowance of it as made and published.

Will Mr. Fry kindly say what he has learnt to be the earliest use of the term "Authorized Version," to express the presumed characters of the A.V.? I am aware of the phrase "the new translation allowed by authority" in the "Exceptions of the Ministers" presented at the Savoy Conference in 1661, as I am of the king's letter previous to the translation. It is the expression "Authorized Version" which I inquire for, as I am unable to make out when it came into use.

There is a letter from me to the same effect, but at greater length, in the *Guardian*, July 13, p. 988. Ed. Marshall.

History of Lincolnshire (6th S. iv. 28).—I have long had vol. i. of the history mentioned by Mr. Walford, but I have never seen a second volume, although I have sought for it carefully. I see it was printed at Horncastle (my native place) by Jos. Pannell, whom I used to hear of many years ago as a speculative man, whose ventures were not very successful. He appears to have been in advance of the times, and much too good for the place, which he left about fifty years ago. It is very probable that, finding vol. i. unremunerative, he proceeded no further with the work.

There is another local history of which I have never seen a complete copy, although I often meet with portions, generally the first two volumes—Marrat's *History of Lincolnshire*. It was pub-

lished in small parts. My copy consists of vol. i., 380 pp., and 4 pp. "additions and corrections"; vol. ii., 405 pp., and 7 "additions and corrections"; vol. iii., 362 pp., and 38 "additions and corrections," and bound with it—of vol. iv., pp. 1-84; of vol. vi., pp. 1-144. No portion of vol. v. Can any one tell me if this book was ever completed? And, if so, will they be kind enough to give a full collation, including prefaces, contents, "additions and corrections," lists of plates, &c.?

R. R.

Boston, Lincolnshire.

Fairfowl [or Fairfoul] of Lathallan [not Lathal] (6th S. iii. 490).—This name is more usually written Fairfoul, and the name of their former seat is Lathallan, not Lathal. The place is in Fifeshire.

Of the family there is a brief notice in Anderson's *Scottish Nation*, vol. ii., chiefly concerning one member, Andrew Fairfoul, Archbishop of Glasgow after the Restoration, who, however, lived not long to enjoy his dignity, for "he sickened," we are told, "the very day of riding the Parliament in November, 1663, and died in a few days thereafter," and was buried at Holyrood.

The archbishop was son of John Fairfoul, of Anstruther, and no doubt a near relation, though I am not able at this moment to say in what degree, of Norman Fairfoul, burgess of Anstruther Wester, and Commissioner to Parliament for that burgh, 1641-45 (*Act. Parl. Scot.*, V. 306a, 475a, cf. VI. i. 4b. 73b, 96a). The Retours show that "Agneta Fairfull" was heiress of Norman, baillie of the burgh of Anstruther Wester, her grandfather, in lands within the lordship or regality of Pittenweem, Sept. 27, 1662 (*Inq. Spec.*, Fife, 927). A very few years later, Jan. 5, 1667, "Agneta and Catharina Fairfullis" were heirs portioners of Agneta, daughter of Norman Fairfull, burgess of Anstruther, their brother's daughter, in the same lands in the regality of Pittenweem, near the burgh of Anstruther Wester (*Inq. Spec.*, Fife, 1005).

Under Fifeshire there is only one special service of Fairfoul of Lathallan, that of "Walter Fairful, heir of William Fairfoull of Lathalland, his father," in the lands of Lathallan, which are described as being in the barony of Newbirnshyre and regality of Dunfermline, Oct. 2, 1647 (*Inq. Spec.*, Fife, 720). I have not gone into the General Retours, or the Inquisitions *de* which might probably furnish further

rchbishop is noticed, as minister at Leith, *Parl. Scot.*, VI. ii. 437a. Others of the urring in the Acts, besides Norman, tioned, are David, Commissioner of St. Andrews, 1655, VI. ii. 839b, and ckendane, Commissioner of Supply for Perthshire, 1702, XI. 23a. The archbishop has a special interest in the later ecclesiastical history of Scotland, as having taken part with his brother of St. Andrews and the Bishop of Galloway, on May 7, 1662, in consecrating the prelates of the revived Scottish episcopate, which, at the date of the Restoration, had been reduced to the single person of Bishop Sydserff.

C. H. E. Carmichael.

New University Club, S.W.

Peculiar Versification (6th S. ii. 513).—Hymn 141, in the *Irish Church Hymnal*, is a little peculiar. The last line of each stanza is repeated as the first line of each following stanza. Thus:—

"My spirit longs for Thee
Within my troubled breast;
Though I unworthy be
Of so Divine a Guest.

Of so Divine a Guest
Unworthy though I be," &c.

C. T. M. Clk.

56, High Street, Dublin.

Steynour: Stayner: Staynor (6th S. iii. 308).—This word is obviously of Scandinavian origin, and is cognate with the Swedish *stenör*, a place abounding with gravel and stones. *Stanneris* is used by William Dunbar in his *Golden Targe* in the sense of *pebbles*:—

"The bank was green, the brook was full of bremes,
The *stanneris* clear as stern in frosty nicht."

F. C. Birkbeck Terry.

Cardiff.

Irish Marriage Settlement, 1873 (6th S. iii. 66).—I cannot advise a general adoption of the document quoted by Mr. E. P. Shirley. Such an agreement would not be binding upon a *bonâ fide* purchaser for value without notice, and being voluntary the gift would be subject to the debts of the donor. Frederick E. Sawyer.

Brighton.

The Dog Rose (6th S. iii. 466).—The leonine (rhyming) hexameters on the common rose, the more approved reading of which is thus given,—

"Quinque sumus fratres, sub eodem tempore nati,
Bini barbati, bini sine crine creati,
Quintus habet barbam, sed tantum dimidiatam"—

were sent to the *Monthly Magazine* for April, 1822, by James Montgomery, the poet, with botanical remarks on the singular arrangement of the beards of the sepals forming the calyx, and the following translation:—

"Five brethren there are,
Born at once of their mother;
Two bearded, two bare;
The fifth neither one nor the other,
But to each of his brethren *half* brother."

The fourth version quoted by your correspon-

dent is taken from Miss Yonge's *Herb of the Field*, second edition, p. 32. William Platt.
115, Piccadilly.

Perhaps I may be allowed to make a note that of the several versions of the old monkish lines met with by Mr. Bingham, the one beginning

"Of us five brothers, at the same time born,"

was made by me many years ago, and copies given to many friends. The following is the reading of the monkish lines I had before me at the time:—

"Quinque sumus fratres, sub eodem tempore nati,
Bini barbati, bini sine crine creati,
Quintus habet barbam, sed tantum dimidiatam."

Kirby Trimmer.
Norwich.

"In the midst of life we are in death" (6th S. iii. 445).—Mr. J. H. Clark may see in "N. & Q.," 1st S. viii. 177, a notice by Mr. G. E. Trevor of the anthem as it occurs in the Choir Book of St. Gall, with an account of its original composition. N. E. R. pointed out the use of it in the Salisbury Service Book in "N. & Q.," 1st S. ii. 413; and both instances of its use are noticed by the editor in a note, "N. & Q.," 3rd S. viii. 177. The *Annotated Prayer Book* of Rev. J. H. Blunt has the passage from the Special Office in the Sarum Use, with some remarks, at vol. ii. p. 297.

Ed. Marshall.

New Words (6th S. iii. 447).—I have recently met with the strange word "farewelled" in the *War Cry*, a weekly paper issued by the Salvation Army; also the word "litigated," as applied to a will disputed in a lawsuit, in *Temple Bar* (I think the volume was about ten years old); also, in *Bentley's Miscellany*, 1861, p. 77,—".....,whom, as men said, the Nonconformists *ambitioned* to send into Parliament." Frederic Wagstaff.
Wednesbury.

The Gate of Boulogne at Hardres (6th S. iii. 447).—The fate of the gates is told by the accomplished Canon Jenkins in *Archæologia Cantiana* (vol. iv. p. 43). It would appear that Hardres Court was sold to a Mr. Tillard, who, being no antiquary, "sold the gates for the iron they contained." One nail was preserved by the late Mr. Faussett, and another for a time by the Rev. Sandys Lumsdaine. This latter Canon Jenkins tried to obtain, to enable him to give a sketch of it with that of the gates, but in vain. "The cruel destiny which has deprived us of this trophy," adds the canon, "has pursued it to its very last relics."

How strange is the mystery shrouding this ancient family! I wrote to "N. & Q." on the subject (6th S. i. 312). The last representatives of the family alive were Mary, Martha, and Pleydell Hardres. On the death of the last survivor the next of kin of their mother, Ann Hardres (*née* Tomlinson), were advertised for. Were the estates ever claimed? Any notes relative to Hardres or Tomlinson would be gladly received by James Roberts Brown.
14, Hilldrop Road, N.

After J. D.'s visit in 1783, which is described in the number of the *Gentleman's Magazine* referred to by your correspondent, it would appear that the proprietor took greater care of his gates for some time. In Hasted's *Kent* (vol. iii. p. 733) it is stated that the gates still remained at Hardres Court in the garden-wall, opposite to the church. It appears, however, from Lewis's *Topographical Dictionary of England* that they were disposed of to a blacksmith some sixty years ago by the proprietor for the time being of the Court.

G. F. R. B.

David Garrick (6th S. iii. 448).—See Davies's *Life of Garrick*, 1805; scattered notices in Boswell's *Life of Johnson*, and Forster's *Life of Goldsmith*; *Quarterly Review*, July 1868; and his *Private Correspondence*, &c., 1832.

Edward H. Marshall, M.A.

"Lying cold-floor" (6th S. iii. 448).—Has this expression any connexion with the Scotch phrase "To be in the *cauld bark*," *i.e.*, to be dead? Jamieson gives in illustration:—

"Alas! poor man, for aught that I can see,
This day thou lying in *cauld bark* mayst be."
Ross's *Helenore*, p. 26.

F. C. Birkbeck Terry.

"Noils" (6th S. iii. 449) are coarse locks of wool. By the 21 James I. cap. 18, entitled "An Act for the true making of woolen clothes," sec. 2, it is set forth that many ill-disposed persons, for their own private gain and lucre, have, by means of mixing and putting in or upon broad cloths, *noiles*, thrums, and other deceivable things, cozened, deceived, and abused, the buyers of such broad woollen cloths, for which offence a penalty of five pounds is imposed, to be applied to the poor of the parish where such deceivable cloth shall be made.

Everard Home Coleman.
71, Brecknock Road.

A Cure for "Pins and Needles" (6th S. iii. 449).—I have been personally acquainted with several superstitious persons who possessed implicit belief in the guttering of candles (commonly called *winding sheets*) as betokening the death of some relative. Evan Thomas.
Battersea, S.W.

In Coleridge's *Table Talk* (under date June 1 1832), appears the following passage, hea "Charm for Cramp," which seems to refer to of the two superstitions mentioned by your co spondent:—

"When I was a little boy at the Blue-coat School, there was a charm for one's foot when asleep; and I believe it had been in the School since its foundation, in the time of Edward the Sixth. The march of intellect has probably now exploded it. It ran thus:—

'Foot! foot! foot! is fast asleep!
Thumb! thumb! thumb! in spittle we steep;
Crosses three we make to ease us,
Two for the thieves, and one for Christ Jesus.'

And the same charm served for a cramp in the leg, with the following substitution:—

'The devil is tying a knot in my leg!
Mark, Luke, and John, unloose it, I beg!
Crosses three,' &c.

And really, upon getting out of bed, where the cramp most frequently occurred, pressing the sole of the foot on the cold floor, and then repeating this charm with the acts configurative thereupon prescribed, I can safely affirm that I do not remember an instance in which the cramp did not go away in a few seconds. I should not wonder if it were equally good for a stitch in the side; but I cannot say I ever tried it for *that*."

C. B. S.

The Stubbs Family, co. Lincoln, in 1612 (6th S. iii. 467).—The noted Dr. Henry Stubbe was born at Partney in Lincolnshire in 1631, and was, according to the biography of him in Knight's *Cyclopædia*, the son of a clergyman who afterwards joined the Baptists. Partney is near Spilsby, and, as Great and Little Steeping are in the same neighbourhood, the "Stipney Parva," of J. P. E.'s note, is probably identical with the last-named village. J. H. Clark.

Æstel (6th S. ii. 386; iii. 14).—If *æstel* is derived from *assulæ*, *i. e.*, *astulæ*, the meaning of King Alfred's words is simply that the binding or cover of every copy of his translation of St. Gregory's *Liber Pastoralis* was to be of the value of fifty mancuses. There is abundant evidence that our Anglo-Saxon forefathers were profusely lavish in their expenditure in regard to the binding of books which were destined for the service of the Church. Thus Ine gave sixty mancuses of gold for the binding of the sacred texts at Glastonbury. And Lady Godgifu, the wife of Earl Leofric, denuded herself of all that she possessed in gold and silver to provide the church ornaments and bindings for the service books and texts for the Abbey of Coventry, which they founded. It was this act which probably, at a subsequent period, gave rise to the absurd story of the ride through Coventry—a fable which has been well described as a disgrace to English history. The best refutation lies in the fact that at the period when the ride is said to have taken place the borough of Coventry did not exist! Neither did it exist at the Norman invasion. To return, however, to *æstel*. My dear old friend Dr. Rock has written several pages about it; he was under the idea that the *æstel* was a large stud of crystal, beryl, or some precious stone, mounted as an ornament on the cover of the book (*Church of our Fathers*, i. 292–296). It is satisfactory that the right meaning of *æstel* has now been given. Edmund Waterton.

Milton Queries: (4) "The trepidation talk'd (6th S. iii. 428).—Mr. Dixon may rest assured that there is no "perversion" here of Milton's original. In the first edition (1667) the passage stands exactly thus:—

"They pass the Planets seven, and pass the fixt,
And that Crystalline Sphear whose ballance weighs
The Trepidation talkt, and that first mov'd."

Nor do subsequent editions show any variation, save as regards the spelling. It is also quite certain that *talked* means "talked of," *i. e.*, "celebrated," this being Milton's manner of reproducing this particular sense of *loqui*, *dicere*, &c. The general meaning of the passage may be gathered from Prof. Masson's introduction to the poem and note on the lines in question, given in his large three-volume edition—though he is not quite explicit as to the force of each word. He describes at some length the Ptolemaic system of astronomy, which was then in vogue, with its seven planetary spheres, beyond which was the sphere of the fixed stars, and beyond that again the "crystalline sphere," itself bounded by the *primum mobile* or "first moved." The ninth, or crystalline sphere, he says was imagined "to account for the slow change called the precession of the equinoxes," and to it was attributed a kind of swaying motion which was supposed to regulate the phenomenon. Such motion (*libratio*) Milton calls the "balance," and this is said to "weigh," *i.e.*, *control* or *regulate* the "trepidation talked," *i.e.*, the much-talked-of (and hitherto inexplicable) *irregularity* above mentioned. Todd's note is substantially the same, only he speaks in a general way of "certain irregularies in the motion of the stars," and does not mention the precession of the equinoxes in particular. Of course all students of Milton should be aware that he adopted this older Ptolemaic system merely for the purposes of his poems, and that he was well acquainted with the Copernican, which had even then begun to supersede it, as appears from the discourse between Adam and Raphael in the eighth book. C. S. Jerram.

See a paper by Mr. Furnivall in the *Transactions* of the New Shakspere Society, 1877–9, pt. iii. No. xvii., "On Puck's 'Swifter than the Moon's Sphere,' and Shakspere's Astronomy," pp. 431–50. This passage of Milton is quoted at p. 435, and explained by reference to a diagram on p. 432 of the nine spheres, to which Milton has added a tenth. Richardson has this note on the passage, *P. L.*, iii. 483:—

"The Ptolemaics plac'd beyond the sphere of the fixed Stars the *Crystalline*, whose use was to account for the apparent acceleration or retardation of the motion of the fix'd stars, and therefore they supposed the

motion of this sphere was by fits Eastward and Westward, or Vibratory, which the author expresses by 'whose Ballance weighs the Trepidation.'"

The word *talk'd* makes some difficulty, being used for "mentioned," or "talked of." "That first mov'd" is the *Primum Mobile*, the sphere which was both the first mov'd and the first mover, communicating its motion to all the lower spheres.

A fuller explanation is given by Prof. Skeat in the Additional Notes to his edition of *Chaucer's Treatise on the Astrolabe*, E.E.T.S. Extra Series, xvi. pp. 75–77 :—

"They pass the seven planetary spheres; then the sphere of fixed stars; then the crystalline or transparent one, whose swaying motion or libration measures the amount of the precession and nutation so often talked of; and then the sphere of *primum mobile* itself. But Milton clearly himself believed in the Copernican system : see *P. L.* viii. 121–140."

W. E. Buckley.

Mr. Dixon may like to have his attention drawn to the following comment on the passage he inquiries about. It occurs in Dr. John Merry Ross's *Poems by John Milton*, London, 8vo. 1871 :

"According to Ptolemy, the solar system was constituted by 'the planets seven,' which were all that had then been discovered. Beyond these lay the firmament of 'fixed stars,' still further the 'chrystaline sphere' of heaven, to which Ptolemy attributed a sort of libration or 'trepidation,' in order to account for the irregularities noticed in the movements of the stellar bodies; and yet more remote, the *primum mobile*, which was both the sphere 'first moved' and that which in turn set in motion all the lower spheres. Above all these Milton places the home of God and the Angels."—P. 239.

Anon.

The following is from a valuable work, although one not written according to the canons of modern criticism, and may help Mr. Dixon in elucidating the meaning of the passage:—

"Ver. 482, *And that crystalline sphere*, &c.—He speaks here according to the ancient astronomy, adopted and improved by Ptolemy. *They pass the planets seven*, our planetary or solar system, *and* beyond this *pass the fix'd*, the firmament or sphere of the fixed stars, *and* beyond this *that crystalline sphere*, the crystalline Heaven, clear as crystal, to which the Ptolemaicks attributed a sort of libration or shaking (the *trepidation* so much talked of) to account for certain irregularities in the motion of the stars."—Todd's *Milton, in loco.*

The editor compares this passage with Tasso, *Gerusalemme Liberata*, canto ix. 61, 62.

Edward H. Marshall, M.A.

"Inveni portum" (6th S. i. 494; ii. 136, 409).—I should like to add a word to the numerous communications that have appeared in your columns upon this epigram, especially as bearing upon the statement of Burton (*Anatomy of Melancholy*, pt. ii. sect. 3, memb. 6, note) that it is "engraven upon the tomb of Fr. Puccius, the Florentine" (see "N. & Q.," 1st S. vi. 417, and 6th S. ii. 409). Some years ago I copied an ancient sepulchral inscription in the Lateran Museum, at Rome, which reads as follows :—

"S. M. S. L. Annius Octavius Valerianus.
Evasi, effugi Spes, et Fortuna, valete;
Nil mihi vobiscum est. Ludificate alios."

In Burmann's *Latin Anthology*, lib. iv. epig. 274, can be found an epigram containing among others these verses :—

"Actum est; excessi. Spes et Fortuna, valete;
Nil jam plus in me vobis per secla licebit."

So also epigram 345 contains among others these lines :—

"Effugi tumidam vitam; Spes, Forma, valete;
Nil mihi vobiscum est; alios deludite, quæso."

Thus it is plain that the Latin verses were a common sepulchral inscription in ancient times, doubtless imitated from various epigrams of the Greek anthology, and long anterior to the times of Pucci.

I believe none of your correspondents have noticed the use of the quotation by Goldsmith in the preface to the *Citizen of the World*, *sub fin.*, and by Smollett at the end of *Roderick Random*.

Henry W. Haynes.

239, Beacon Street, Boston, U.S.

Jewesses and Wigs (6th S. i. 458, 485; ii. 294).—The very interesting replies given to my original query on this subject serve rather to whet than to satisfy curiosity. One correspondent says the shaving of the head is "a method of appearing to carry out the law." I would ask, What law? Dr. Cockburn, writing from Bangalore, affirms that the custom of cutting the hair by Jewesses *upon their marriage* is very strictly observed where Hebrew customs are preserved pure and undefiled, the reason being to lessen the bride's attractions and the likelihood of her being lured away from her husband.

I have since been informed on good authority that the opinion is generally held that the practice had its origin in the barbarous times when the *droit de seigneur* prevailed, and that the Jewish rabbis made it an ordinance that the Hebrew maidens should divest themselves of the long hair which, as St. Paul says, is a glory to them, thus to render themselves unattractive and unlikely victims to the infamous custom. This would be a very satisfactory explanation but for the fact that the practice of shaving women's heads seems to be of older date and wider distribution than even the *droit de seigneur* was. James Hooper.

Coffin Breastplates (6th S. iii. 226, 395, 455).—Absence upon a holiday scamper throug America has prevented me seeing X. Y. Z.'s no until to-day. The two interesting old coffin-pl that I possess (dated respectively 1723 and 1 I ferreted out from amongst a lot of odds ends that I had purchased in the ordinary course. my English home in fair Exeter I have some cu.

dating from the days of Tiglath-Pileser, and taken—yea, stolen—from the ancient tombs of Egypt. I have Incas pottery dug from the mysterious old graves of Mexico; beautiful Etruscan ware, placed originally by fair hands some 700 years before the Christian era in Grecian tombs. I have Samian ware and ivory bodkins and pins galore culled from the last resting-place of some proud dame who 2,000 years ago called a Roman senator her lord; I own sgraffito vessels and flinten arrow-heads and other stone weapons, found by the side of skeletons of some of the early aborigines of our native country. All these, and very much else, I lovingly care for. It might be interesting if X. Y. Z. would define what "pains and penalties, according to law, for such cases provided," one may have rendered oneself liable to by any of these appropriations. I am one of those who—

> "—— hoard old lore of lad and lass,
> Old flowers that in old gardens grow,
> Old records writ on tomb and brass,
> Old spoils of arrow-head and bow,
> Old wrecks of old world's overflow,
> Old relics of Earth's primal slime,
> All drift that wanders to and fro,
> I am a gleaner after time"—

acquiring and treasuring what X. Y. Z., may be, would not care to preserve. May I venture to think that, whilst slightly censorious, his censure sadly lacks explicitness? Harry Hems.

Quebec.

Curious Christian Names (5th S. x. 106, 196, 376; xi. 58, 77, 198; xii. 138, 237, 492; 6th S. i. 66, 125, 264; ii. 177, 475).—The whims of West Indian planters were the cause of curious names being given to slaves on their baptism. I know people nowadays who are named Ananias Mendacious, &c., and more recently a man who called himself "Ho-bleed de boy" Smith. On his writing the name, I found he had been christened "Hobbledehoy." I believe it was by express desire of Her Majesty that the names of distinguished military and naval heroes ceased to be given to African recruits of the West Indian regiments; at one time sable Arthur Wellingtons, Horatio Nelsons, &c., were common. Does the practice of taking as a surname the Christian name of a father, which is so common in some West Indian islands, exist elsewhere? Would any correspondent care to have a list of West Indian superstitions, and say whether they are of English or African origin?

A. Beak.

wing story will give some idea of the
which Scripture names are selected by
their children. A certain farmer's
lage in Lincolnshire fell into diffi-
t this time a son was born, who
chabod. In due course another
the parents, in presenting him
to the vicar, gave the name "Resurgam." The vicar declined to give the child this name, so recourse was had at once to the Bible, and the boy was christened Uriah, that being the first name that came to hand. Whether in consequence of the vicar's refusal to fall in with the parents' views or not I will not say, but the house of R. never rose again to its former prosperous state. J. T. M.

Married, Sept. 27, Nephi Ashton to Hosannah Johnson (*Cambridge Chronicle*, Oct. 2, 1880); Ethedinda (*Guardian*, Sept. 1, 1880); Erminia Anthony appears as a witness in the Pipe and Jackson Registry Office case; Theomartyr (deceased, June 21, 1880); Joseph Arimathæa as a Christian name in the *Times* obituary, Oct. 1880; Zelpha (*Times*, Dec. 31, 1880); Belinda and Thalia (*ib.* Jan. 13, 1881); Eena, (*ib.* Jan. 11, 1881); Danena (*Guardian*, Jan. 5, 1881); Jecholiah (*Times*, Jan. 1, 1881).

P. J. F. Gantillon.

The partiality for out-of-the-way names for children has not died out yet. I was asked to baptize a child a short time ago with the name Laurel Elvinia Ulundi. It was shortly after the battle of Ulundi, at which the uncle of the child had been present. H. C. M. Barton, M.A.

Andover.

Mailliw (William spelt backwards) was the Christian name of a woman married at one of the Hammersmith churches some years since.

J. Edward K. Cutts.

Honorificabilitudinity (6th S. iv. 29, 55); Perturbabantur Constantinopolitani (1st S. viii., ix., xi., xii.; 5th S. viii. 140).—The practice of coining words of inordinate length seems to have been not uncommon with early writers. The author of the *Complaynt of Scotland* (A.D. 1548), in his "Prolog to the Redar," is severe upon such offenders, of whose "fantastiknes ande glorious consaites" he gives the following specimens: "Ther was ane callit hermes, quhilk hat in his werkis thir lang tailit wordis, conturbabuntur, constantinopolitani, innumerabilibus, solicitudinibus. Ther was ane vther that writ in his werkis, gaudet honorificabilitudinitatibus." The "verbal leviathan" which your correspondent at the first reference above inquires about appears in the last specimen in its Latin form, whence it may have been adopted by some English translator or imitator. The other specimen is interesting as showing that the well-known verses "Conturbabuntur," &c. (or "Perturbabantur," as they are usually quoted), which, according to tradition, were the joint composition of our rival universities, are of much earlier date than has been supposed, and that "one called Hermes" was the author of them. I conclude with a query. Who was this Hermes, and when did he live? G. F. S. R.

Lime Trees (5th S. viii. 478; 6th S. ii. 85, 153, 318, 357).—Mr. Hubert Smith challenges for a larger lime tree than the one he has mentioned as "growing on the Badger Hall Estate in Shropshire." If two conjoined trees appearing as one, and forming one mass of foliage, may pass muster for a single tree, I can beat him for size, and if not, the larger of the two may be bracketed as equal in size to his Badger tree. But in fairness I will give the following extract from my *Forest and Chace of Malvern*:—

"Some very fine trees of the lime (*Tilia Europæa*), now stand in a field about half a mile south of Bromsberrow church, and by the side of the road leading from Ledbury towards Gloucester. Two of these growing near each other have become conjoined, both by the amalgamation of their arms and a lateral junction at the root. The larger of these trees is 27 ft. in circumference at 3 ft. from the ground, and is 36 ft. round the base; the other is 11 ft. 3 in. in girth at a yard from the ground, and 10 ft. in circumference at the base. The whole mass, if measured as one tree (and the interval between the boles where the connecting root joins them is only 19 inches), is full 48 ft. in circumference."

In the work mentioned a woodcut is given of this dendrological curiosity. Edwin Lees, F.L.S.

Worcester.

"Basket" (6th S. iii. 467; iv. 12).—Mr. Walford may like to be reminded of what Mr. Freeman says of the word *basket*:—

"There may doubtless be some little British and Roman blood in us, just as some few Welsh and Roman words crept into the English tongue from the very beginning. But we may be sure that we have not much of their blood in us, because we have so few of their words in our language. The few that there are are mainly the sort of words which the women, whether wives or slaves, would bring in, that is, names of things in household use, such as basket, which is one of the few Welsh words in English."—*Old English History*, p. 28.

Edward H. Marshall, M.A.

"Ladykeys" (6th S. iii. 429; iv. 57).—It may interest Mr. Meryon White to hear that in our *patois* cowslips are called *Schlüssel blumen*, *i.e.*, keyflowers. Perhaps the shape of the flower may have something to do with its appellation.

Fouy Dutreux.

Luxemburg.

"Cut over" (6th S. iii. 448; iv. 58).—A similar expression to this occurs in *A Relation of the Retaking of the Island of Sta. Helena, and Three Dutch East-India Ships* (1673):—

"On the 11th, between seven and eight in the evening, a ship appeared in sight with a flag aloft; which we *cut after*, and by eleven at night came up with her, and took her; which proved to be one of the Dutch East India fleet, sent before with the new Governor for Saint Helena."

F. C. Birkbeck Terry.

A Warwickshire Phrase (6th S. iii. 430; iv. 54).—More than fifty years ago I heard a native of Vermont use an expression very similar to this,—"It is enough to make a man strike his daddy."

Uneda.

Philadelphia.

Was William IV. an Author? (6th S. iv. 48.)—The allusion in the *Gentleman's Magazine* (September, 1801) is no doubt to the Duke of Clarence's speech on the slave trade, published in 1799, and to the *Substance of Speeches against the Divorce Bill*, published in 1800. C. T. B.

"Dray"=Squirrel's Nest (6th S. iii. 449).—This is duly given as a Sussex word by Mr. Parish in his recently published *Sussex Glossary*. The etymology is by no means easy, for I suspect that the old English for it is not recorded. At the same time, it seems reasonable to suppose that it is allied to O. Dutch *draeyen*, "to turne, to winde, to fould, or to wrap up," Hexham. This verb is very common, with a large number of derivatives. Mr. Parish notes that the Sussex word is also called *draw*, obviously by confusion with *dray* in the sense of a brewer's sledge, which is allied to *draw* and *drag* and *dredge*.

Walter W. Skeat.

Cambridge.

"The outside is afterwards protected with a quantity of sticks, giving the nest, or *drey*, as it is called, the appearance of a bird's nest" (Jesse's *Gleanings in Natural History*, eighth ed., 1854, p. 214, "The Squirrel"). "There were several drays in the trees around, in which some of the squirrels had their habitations" (*Higgledy Piggledy*, pp. 296–7, Longmans, 1877). One of my little girls, who found me the latter passage, says, "Nearly all the books about animals call the squirrel's nest a dray." J. H. Clark.

This word, according to Miss Jackson, in her *Shropshire Word-Book*, is still used at Church Stretton. F. C. Birkbeck Terry.

Cardiff.

Authors of Quotations Wanted (6th S. iv. 50).—

"For sluggard's brow," &c.

Thomson's *Castle of Indolence*, canto ii. stanza 50.

C. T. B.

Miscellaneous.

NOTES ON BOOKS, &c.

Illusions: a Psychological Study. By James Sully. (C. Kegan Paul & Co.)

Mr. Sully has given us a book which requires no li attention if its contents are to be thoroughly mast In these days, when fluent writers are prepared t patch any or all the most complex problems of li mind in a short magazine article, it is not a litt forting to find that we have some still among us w prepared to go to the root of the matter in their for knowledge, and are aware that even possible tr

of more importance than any number of glib sentences. The tricks that the fancy plays us have been dwelt upon by a host of writers, but we cannot call to mind any other English author who has undertaken to investigate the whole range of illusion in a purely scientific manner. Mr. Sully has done this, and whatever we may think of this or that conclusion, has, from his own point of view, done it most effectively. As the illusions of which he treats occupy, in part at least, that border land which, in the opinion of some, is governed by other laws as well as those with which science undertakes to deal, it is not to be expected that all Mr. Sully's conclusions should pass unchallenged. We are, however, bound to say that no reasonable man can find fault with the tone in which these dangerous and difficult topics are treated. The book is hard reading, for two reasons. First, it deals with questions with which the ordinary reader is but little familiar; and secondly, because Mr. Sully is fully abreast with the most modern researches of French and German students, and is compelled, for the sake of accuracy, to use certain words and forms of sentences which will be but dimly intelligible to most persons. Difficult as it is, we hope it may be read by many who have the care of young children, for we cannot doubt that if the nature of many of the horrible phantasmagoria which haunt the brain were understood, certain cruel indiscretions would be far less common than they are at present. It is certainly still an open question whether ghosts belong to the realm of illusion or reality, but the most convinced believer in visitants from the spirit would, one would think, admit the folly of torturing children by telling them tales of horror. The book is a coherent whole, and it is somewhat akin to presumption to point out what we consider the better portion. We would, however, direct special attention to the part devoted to the phenomena of dreams. With a very slight reservation we must pronounce it excellent. As far as our reading has extended, we have found it by far the best treatise in the language. The fact that nearly all dreams are made up of fragments of the memory of past things is admirably brought out. Mr. Sully might have quoted as an example of this a strange dream recorded in John Stowe's *Memoranda*, published last year by the Camden Society. "Master Rychard Allington esquere" was dying of smallpox in 1561, and he made a public confession which has, from more than one point of view, a most melancholy interest. Among other things he tells us that the second night of his sickness, when he was broad awake as he thought, his room was invaded by "strange thyngs and ferefull." He knew not what to call them, but says they were "lyke puppets." It is evident that the sick man—who had no doubt of the reality of the vision—had conjured up the delusion from the memory of childish toys or the puppet-shows he might have seen at fairs.

The Poems of Master Francis Villon, of Paris. Now first done into English Verse in the Original Forms by John Payne. (Reeves & Turner.)

The growing interest in that strange and complex personage whom Clement Marot called "the first Parisian poet" must be exceedingly attractive to the student of literary revivals. That François de Montcorbier, otherwise known as François Villon, should have found fervent admirers in MM. Richepin and De Banville is not remarkable, since one is the restorer of the famous *ballade* form, of which Villon is the acknowledged master, and the other is an adept in that *argot* of which the erratic poet whom he celebrates comprehensively as "Escroc, [illegible]d, marlou, génie" was an earlier and more illustrious [illegible]tioner. Nor is it matter for surprise that Mr. [illegible]urne, whose enthusiasms are generous and far-reaching, should hail him (albeit somewhat fantastically) as "our sad, bad, glad, mad brother"; but it is certainly significant that Mr. Matthew Arnold, in an introduction to the flower of English poetry, should find room for reference to the warm human tears in this "voice from the slums of Paris." Clearly, after such an utterance, it was necessary that some fuller manifestation of Villon should be made to the English-reading public; and Messrs. Reeves & Turner have done well in reissuing (with some needful retrenchments) that complete translation put forth in 1878 by Mr. Payne for the benefit of a chosen few. The enterprise was in many ways a notable one. So great are the difficulties of rendering the poems in the original forms, that it would not be difficult to demonstrate that success is well-nigh impossible. But taking Mr. Payne's work as a whole, and bearing in mind that it includes the whole, and is not a merely fitful attempt at a part or parts, we must honestly admit that it exhibits an amount of manipulative skill and sustained verbal dexterity which, to those who know the magnitude of the technical obstacles, will seem little short of marvellous. That it should strike us, notwithstanding, more as a brilliant *tour de force* than a really representative rendering will not, after what we have said, be regarded as any abatement of praise, since ingenuity rather than absolute fidelity is the rock ahead of all translation, and especially of that which reproduces metres and forms. Those who can still spell out the originals in the old editions of Jannet and Lacroix will continue to do so in spite of latest researches and various readings; but those who cannot—and to them this book is addressed—will gain from it, and from the picturesque and thoroughly literary study with which it opens, much more than a merely vague outline of this poet of the kennel and the tavern, who betwixt two ribald or satirical staves could produce so reverential an appeal as the "Ballade pour prier Notre Dame" or "so sweet a voice and vague" as that which has for burden "Mais où sont les neiges d'antan!"

The New Phrynichus: being a Revised Text of the Ecloga of the Grammarian Phrynichus. With Introductions and Commentary by W. Gunion Rutherford, M.A. (Macmillan & Co.)

This book is in several respects one of the most important classical works published within late years, because it seems to indicate that the current of Greek scholarship is now setting in a new direction in England. On the one hand, it is a deliberate attempt to dethrone the German school founded by Hermann, and to return to the methods of the great English scholars, Bentley, Porson, Elmsley, and Dawes; on the other hand, it fearlessly enunciates the first maxim of true scholarship, that anomalies must be disregarded till the rules are thoroughly understood. In insisting upon raising into a rule everything that is true in three cases out of four Mr. Rutherford may sometimes have carried too far the principles of the grammarian whom he illustrates; but the fault, if any, is on the right side. Again, following the lead of Phrynichus, his editor has been brought to formulate two very striking and useful theories—the one that in the tragic dialect has been preserved the language of early Attica, the other that Xenophon's diction is not Attic at all, but virtually an anticipation of the common dialect. Both of these theories are supported at some length, but it is impossible to discuss them here. Space forbids us to do more than call special attention to articles 302 and 325, which will probably produce considerable alterations in future Greek grammars. The book, on the whole, is a remarkable one; and we shall look forward to the publication of the authoritative work on the Attic verb which, as we learn

from the preface, is Mr. Rutherford's cherished ulterior project.

The Angel Messiah of Buddhists, Essenes, and Christians. By Ernest de Bunsen. (Longmans & Co.)

The inheritor of a great name, Mr. Ernest de Bunsen is evidently also the inheritor of much of the spirit of historical research which is so inseparably associated with that name. It is scarcely necessary to say that the work before us is not written from the point of view of any form of what is generally known as "orthodox Christianity," though its main thesis of a continuous revelation is not unknown to orthodoxy. The Essenes and Therapeutæ have long been a favourite ground for the speculations of writers who do not accept the ordinary views. But we think that the value attaching to them is somewhat factitious, while of the scientific value and interest attaching to Buddhism there can be no doubt. Mr. de Bunsen indicates what appears to be a novel solution of the great Buddhist *crux*, Nirvana, which he affirms to be the sun. But if the sun be the abode of "Isvâra Deva, the Architect of the World," where is no more sin, or death, or birth, we should like to know how this agrees with the doctrine for which Lanjuinais asserts Vedic authority: "If a man has done works which lead to the world of the sun, his soul repairs to the world of the sun." There are others, we are also told, who go to the world of the moon. Neither of these is exclusive, and neither is stated as the highest degree of felicity after death. From the world of the moon we are expressly told that re-birth takes place. Mr. de Bunsen has written a book full of interest, but we do not think he has settled for us what is and what is not Nirvana. To students of the modern science of religion his book will be suggestive of much matter for thought and research.

Journal of the Derbyshire Archæological and Natural History Society. Vol. III. for 1881. (Bemrose & Sons.)

The current year's volume shows the Derbyshire Society to be full of life, and the topics selected for discussion and illustration are widely interesting to the herald, the genealogist, and the topographer. The armorial stained glass in Ashburne Church is of very special interest, and the plates are at once bright and clear. Mr. Jourdain's list of the arms is taken from that made by St. George in his Visitation, 1611, and he adds tables enabling a ready comparison of the plates with the Visitation. Mr. Andreas Cokayne contributes some genealogical notes on the Cokaynes of Ashburne, and reprints Sir Thomas Cockaine's *Short Treatise of Hunting*, 1591. Our correspondent Mr. Alfred Wallis also gives some interesting reprints in his paper on the "Early History of the Printing-Press in Derbyshire"; and Mr. J. C. Cox fitly discourses on the "Place and Field Names of Derbyshire," a subject very congenial alike to the author of the paper and to many of the readers of "N. & Q." Did space admit, we might be disposed to criticize some of the explanations offered by Mr. Cox, but we have now said enough, we trust, to show good cause for the much more than local value which attaches to the publications of the Derbyshire Archæological and Natural History Society.

In Arthur Penrhyn Stanley, Dean of Westminster, English literature and English society lose an ornament, and "N. & Q." loses a kind friend and valued supporter. It seems but the other day that we were recording his most recently published work, little thinking that it would be his last. The familiar presence of one who had been intimately associated with so much that goes to make up the life of the nation will long be missed, beyond the circle of the Dean's personal friends, far beyond the precincts of the great West Minster which he knew and loved so well. In New England, no less than here, his memory *ut palma florebit.*

Death has been sadly busy among our old friends and contributors. Chancellor Harington was called to his rest on the very same day as the Dean of Westminster. He will be missed not only under the shadow of Exeter Cathedral, but among the many throughout the country who knew and valued his refined scholarship.

Amongst Mr. Murray's list of forthcoming works are:—Continuation of *Elwin's Edition of the Works of Pope* (vol. iii. of the Poetry), containing the Satires, Moral Essays, &c., with Introduction and Notes, edited by W. J. Courthope, M.A.; *Selections from the Correspondence of the Rev. Thomas Twining, M.A.; The Rise of Styles in Architecture*, by George Edmund Street, R.A.; *The Life of Sir Charles Lyell*, with Selections from his Journals and Correspondence, edited by his sister-in-law, Mrs. Lyell; *The Life of Albert Dürer, and a History of his Art*, by Moritz Thausing; *A Dictionary of Hymnology*, by John Julian, F.R.S.L.; and the *Life of Jonathan Swift*, by Henry Craik, B.A.

Notices to Correspondents.

Fleet Street.—A "wayzgoose," according to Bailey's *Dictionary*, is a stubble-goose. An early instance of the use of the word for printers' annual dinners will be found in Moxon's *Mechanick Exercises*, 1683. Moxon says: "It is also customary for all the Journey-men to make every Year new Paper Windows, whether the old will serve again or no; Because that day they make them, the Master Printer gives them a *Way-goose;* that is, he makes them a good Feast, and not only entertains them at his own House, but besides, gives them money to spend at the Ale-house or Tavern at Night; And to this Feast they invite the *Correcter, Founder, Smith, Joyner*, and *Inck-maker*, who all of them severally (except the *Correcter* in his own Civility) open their Purse-strings and add their Benevolence (which Workmen account their duty, because they generally chuse these Workmen) to the Master Printer: But from the *Correcter* they expect nothing, because the Master Printer chusing him, the Workmen can do him no kindness. These Way-gooses are always kept about Bartholomew-tide. And till the Master Printer have given this *Way-goose*, the journeymen do not use to work by Candle Light." Timperley, in his *Dictionary of Printers and Printing*, 1839, quotes the above from Moxon, with the following note: "The derivation of this term is not generally known. It is from the old English word *wayz*, stubble. A stubble-goose is a known dainty in our days. A wayzgoose was the head dish at the annual feasts of the forefathers of our fraternity."

E. M. writes to us that he has procured a copy of the present *Hieroglyphic Bible*, and that it has the name of Houlston & Sons on the title.

Hora.—The apostrophe seems to be simply a case of atavism, though in a somewhat unexpected quarter.

R. C. Hope (Scarborough).—Consult the newspapers of the date when the incident occurred.

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NOTES ON BOOKS:—Gardiner and Mullinger's "Introduction to the Study of English History"—Warner's "Catalogue of the MSS. and Muniments of Alleyn's College of God's Gift at Dulwich"—O'Shaughnessy's "Songs of a Worker"—Reynolds's "Legenda Sanctorum"—"Records of the Past," &c.

Notices to Correspondents, &c.

Notes.

ETON COLLEGE LIBRARY.

(*Concluded from p. 62.*)

With a notice of a few books that did not admit of classification under any of the previous subjects, and with a brief description of some specimens of bindings, this series of papers may fairly close.

Several works issued by the early Parisian press might be added to those mentioned under the head of classics, but we turn to some publications of a different character in our own country. The collection of county histories and other topographical works is a very good one. Of Stow's *Survey of London* there are two quarto impressions in gothic type, the second and third editions, 1603 and 1618. Norden's "*Speculum Britanniæ*, the first parte by the Travaile and View of John Norden, with the Map of Myddlesex," 1593, deserves notice, as does Richard Carew's *Survey of Cornwall*, 1602. Of Dugdale's works other than his *Monasticon* there are valuable copies, and very fine large-paper impressions of Pennant, Lysons, Morant, Atkyns, Thoresby, Leycester, &c. and a host of other authorities on this subject. In connexion with which we may also specify Jones's *Discourse on Bathe and its Waters*, 1676, King's *Vale Royall*, 1656, and *The History of the Church of Peterburgh*, by Symon Gunton, late Prebendary of that church, illustrated with sculptures, 1686, folio.

Heraldry.—To the votaries of this fascinating study the library presents some attractions both in MS. and in print. The *Anatomie of Spain*, by Harye Bedwood, and the splendid work of Tirolli have been noticed (6th S. iii. 263). To these we may add W. Segar's *Knights of the Garter*, with their arms blazoned in tinctures, from 1603 to 1619, a handsome manuscript on vellum; *La Science Héroique*, by Marc de Vulson, printed at Paris, 1644; Guillim's *Display of Heraldry*, 1679 (fifth edition); and Dallaway's *Inquiries into the Origin and Progress of the Science of Heraldry in England*, Gloucester, 1793. Two other folios on this subject claim a separate recognition. (1) Milles's *Catalogue of Honor*, "Translated out of Latyne into English," London, 1610, the earliest book of this class. Milles was nephew of Robert Glover, Somerset Herald, and received aid in his work (acknowledged in the quaint preface) from Lord W. Howard, Sir R. Cotton, Camden, and other antiquaries of the time. (2) *The Sphere of Gentry*, by Sylvanus Morgan, 1661. This curious and remarkable work was compiled and the greater part of it printed during the Commonwealth. It contains a large number of coloured coats of arms, and some engravings well executed, principally by R. Gaywood, the pupil and imitator of Hollar. At p. 89 is a plate of the hearse of Charles I. A fine copy of Weever's *Funeral Monuments* may be here mentioned, folio, 1671, with an emblematical title-page.

The library possesses a copy of the original impressions of the *Spectator*, from the first number on March 1, 1711, to August 12, 1712, printed for S. Buckley.

Lastly, the Strawberry Hill pieces may claim a separate notice. The collection includes nineteen out of the thirty-three publications enumerated by Dibdin (*Bibliom.*, p. 534), and those that are absent are of a more fugitive and comparatively uninteresting character. Bentley's *Lucan* and Hentzner's *Itinerary* have already come before us (6th S. iii. 442; iv. 2). The following are of value for their subject-matter, their scarcity, owing to the smallness of the number issued and their never having been reprinted, or for the elegance of their typography; in some cases from all of these reasons. (1) *An Account of Russia as it was in the Year* 1710, by Lord Whitworth. (2) *A Parallel between a Most Celebrated Man of Florence* (Magliabecchi) *and One scarce ever heard of in England* (Mr. Hill). (3) The fourth edition of the *Anecdotes of Painting*, with the plates. (4) The *Life of Lord Herbert of Cherbury*, with the genealogical table. (5) *Mémoires du Comte de Grammont*, with portraits. (6) Postscript to

the Royal and Noble Authors, with the etching taken from the illumination in the library of the King of France (Osborne's *Remarks on Noble Authors*, a very scarce volume, is also here). (7) *Description of the Villa of Mr. Horace Walpole*, &c. This last was a presentation copy to Mr. Anthony Storer, and contains two additional prints. We may mention that there are five copies of the *Castle of Otranto*, including one printed by Bodoni at Parma, 1791, and three impressions of Jeffery's edition, of which one is on vellum, with plates, and is bound in red velvet. The MS. of the *Supplement to Historic Doubts*, &c., which was printed and edited by Dr. Hawtrey for the Philobiblon Society, has been mentioned (6th S. iii. 104) as being in this library.

Bindings.—A few of these have been mentioned in the course of these papers. It may be worth while, however, to dwell a little more upon this subject, on which I have had the advantage of consulting Mr. Henry F. Wheatley, F.S.A. On one of the dreariest days of last January we visited the College library, and even then he was struck with the cheerfulness of the rich eighteenth century gilding which forms so prominent a feature. A description is here subjoined of some of the choicest specimens, the order observed being mainly that of the chronological history of the art. The first three are genuine Groliers—*Epistolarum ad Fridericum Nauseam*, Libri x., Basle, Oporinus, 1550, folio; *Philippi Beroaldi Opuscula, sine loco et anno*, 8vo.; *Juvenalis et Persius*, Aldus, 1535, 12mo., with illuminated initial letters. The first two of these are in brown calf, the last in dark grained morocco. They are all ornamented on the sides with interlaced gilt work. The first is a particularly fine specimen, with white polished leather let in. On the side of each of them is IO. GROLIERII ET AMICORVM, and on the reverse PORTIO MEA DOMINE SIT IN TERRA VIVENTIVM, the inscription and motto giving the distinguishing characteristic of the French school of ornamental binding founded by M. Jean Grolier (born 1479, died in 1565). The names of the binders whom he employed are not known. His library of about 3,000 volumes was preserved at the Hôtel de Vic till 1675, and then publicly sold. The following are all noteworthy:—*Sannazarius*, ap. Sebast. Gryphium, Lyons, 1547, 12mo., light brown calf binding in the Grolier style. Appiano, *Historia delle Guerre esterne de Romani*, Venice, 1543, small 4to. This Italian translation was bound for Demetrio Canevari, one of the most remarkable collectors in Italy during the sixteenth century, and has his characteristic medallion on the centre of each side. *Plautus*, Jacob Stoer, 1587, and *Diogenes Laertius de Vita et Moribus*, Leyden, 1592, two duodecimos bound in the style of Nicholas Eve, who in 1578 styled himself "Bookseller to the University of Paris and Bookbinder to the King." They are richly ornamented with fine gilt backs. *Aristotle*, Victorius's commentary on the *Ethics* and *Rhetoric*, Florence, Junt., 1679, folio, two handsome volumes in dark green morocco from the library of De Thou. The Storer collection is rich in such specimens, mostly in dark red morocco with a plain side, the arms in the centre and his monogram repeated down the back. These volumes have his arms as a bachelor, but as De Thou himself died in 1617 they must have been added to his library by his son, who continued to bind the fresh books in the same style as his father. *Lucian*, Basle, 1563, 4 vols., 8vo., in olive morocco, with De Thou's arms as above. *Phrynichi Dictiones Atticæ*, Strasburg, 1601, 4to.; *Juliani Cæsares*, with the *Sardi Venales* of Petrus Cunæus. These two books have De Thou's arms impaled with those of his first and of his second wife respectively, with a different monogram in each case. *Dante*, "Con l'espositione di Chr. Landino," Venice, 1507, folio, not bound in the style of De Thou, but curious as having been in his possession. The binding is original Italian, green morocco roughly but fully gilt on the sides and back, with the edges gilt and *gauffré*. Barker's Bible (A.V.) and Prayer Book, 1615, in contemporary calf, with solid gilt ornaments. *Æschylus*, Paris, Adrianus Turnebus, 1550, small 8vo., six plays, the *Choephoroi* being absent. This volume, the typography of which is also of singular beauty, is in red morocco, with the golden fleece stamped at the corners and in the centre of the sides as well as down the back. This ornament was adopted by Baron de Longepierre at the end of the seventeenth century, when, after writing several dramas, none of which succeeded, he resorted at last to the old subject of Medea, which was well received. The device is stamped also in the inside of the volume, which is *doublé*, the inside cover being also lined with leather. Cicero's *Orations*, Elzevir, 1642, 12mo., in twelve volumes, is another pretty specimen of this style. *Herodotus*, Paris, 1570, H. Stephens, folio. This is in every point of view an interesting book. The text is a great improvement on that of the previous editions, the type is beautiful, and the binding superb. It was probably bound by Le Gascon, one of the earliest French binders whose name has come down to us. It is dark morocco, very fully gilt all over the sides and back, with the *fanfare* pattern introduced. It may be considered altogether the finest specimen of binding in the library. *Pindar*, edited by Benedic Saumur, 1620, 4to., green morocco, covered over with fleurs-de-lys, interesting as having longed to Ménage. *Tasso*, Parigi, 1644, fol very elaborate specimen of French binding, i morocco, with sides and back fully gilt. C *dino Limerno di Pitocco*, printed on ve

London and Paris, 1773, 8vo., bound in red morocco by De Rome, with very rich ornamental gilt borders, for which he was famous. *Mémoires du Duc de Rohan*, 2 vols., Paris, 1661, 12mo., bound in morocco by De Rome le jeune, the eleventh of this family of bookbinders. *Hudibras*, Dr. Grey's edition, 1744, 2 vols., 8vo., large paper, with plates from Hogarth, in red morocco fully gilt, a very good specimen of the work of the middle of last century. *Geoponica de Re Rustica*, Libri xx., compiled by Cassianus Bassus, Needham's edition, Cantab., 1704, 8vo., bound in russia leather by Roger Payne, with appropriate tooling on the back, representing wheat-sheaves, a good example of the work of this artist, who was a native of Windsor Forest, and began life as an apprentice to Mr. Pote, the Eton bookseller. A fine set of most of the Latin poets (all Baskervilles, 1757–93), in red morocco by the same binder, is noticeable. He died in 1796. There are also on these shelves specimens of the excellent work of Walther and Kalthoeber, but no one among later English bookbinders is believed to have surpassed Roger Payne.

As we leave the subdued light of these time-honoured rooms, and pass out through the quiet cloisters into the Playing Fields, ringing with "the voice of joy and health," we seem to cross the bridge that separates us from the seventeenth century and the early eighteenth, and to realize the conditions under which our forefathers then lived, for it is to those periods that the associations of the library principally belong. The books they wrote and the books they used are unlike our own in form, in style, and in matter. The erudition they amassed was often uncritical. But their literature was solid if sometimes ponderous; it was inspired by a genuine enthusiasm for learning if it was occasionally too deferential to past authority. The stillness of those venerable writers, whose tomes are seldom disturbed from their repose, is indeed pathetic. And yet they have borne fruit in the works of many who have entered into their labours, and we may trust that they will continue to bear fruit in days that are yet far distant. For it is still true that out of "olde bokes" comes much, if not "all this scyence that men leare." Without venturing to forecast the future of this library—the product of centuries, and the result (as is the case with almost all such old libraries) less of constant purchase than of the particular collections formed at different periods by former members and lovers of the [illegible] may express a hope that so rich an [illegible] f the past will be most carefully and [illegible] uarded, improved, and utilized. [illegible] many now superseded editions of [illegible] many an old treatise the light of [illegible] ace paled before the lustre of [illegible] Yet even these are not without their value. And apart from this there will always be the demand for costly books of reference, and there is here in the collection of theological and political tracts a mine for research not yet, perhaps, fully worked out. In the above sketch we do not profess to have passed in review all or nearly all the subjects of interest to be found upon these shelves. Enough, however, will have been said to show that for the bibliographer in general, and for the student of certain special walks in literature, there is spread a choice and varied entertainment.

Francis St. John Thackeray.

Eton College.

P.S.—I have to-day (July 23) had my attention drawn to the New Shakspere Society, Series III., *Originals and Analogues*, Part I., in the introduction to which, p. ix, there is an account of the Italian poem on *Romeo and Juliet* (*ante*, p. 62), of which I was not previously aware. I must apologize for overlooking one or two misprints in my last paper. *Ante*, p. 61, col. 1, line 8 from commencement, for "Separation" read *Réparation;* col. 2, line 35, for "Gierusalemme" read *Gerusalemme.* P. 62, col. 1, line 23, for "Hekatomithi" read *Hekatommithi;* line 34, for "Fidelissimi" read *Fedelissimi;* line 36, for "sua" read *suo;* line 44, for "rime di diversi" read *rime diversi.*

THE REVISED VERSION OF THE NEW TESTAMENT.

VII. JAMES—2 PETER.

At James i. 1 the epistle is addressed to "the twelve tribes which are of the Dispersion," ἐν τῇ διασπορᾷ, and the same translation is kept at St. John vii. 35, 1 Peter i. 1. At ver. 6 κλύδων is more graphically rendered "the surge," instead of "a wave." In ver. 17 the translation "neither shadow that is cast by turning" is not a terse expression for τροπῆς ἀποσκίασμα. The Genevan version is "neither shadowing by turning," which may suggest either "shadow from turning" or "shadow by turning," as more concise than it is in the revision. At ver. 23 "mirror," as elsewhere, replaces "glass." In ii. 2 there is "synagogue" for συναγώγη, instead of "assembly"; and at vv. 18, 26, by the proper translation of χωρίς as "apart," the familiar phrase "faith without works" is removed. With this rendering of χωρίς as distinct from ἄνευ the translation of Heb. ix. 28 and Rom. vii. 8 may be compared. The last clause in iv. 5 is made interrogative; and at vv. 11, 12, where νομός occurs, it is translated as if it were ὁ νόμος (see 6th S. iii. 443). The translation in v. 16 is "the supplication of a righteous man availeth much in its working."

In 1 Peter i. 1 διασπορά is rendered "the Dispersion" (see above). In ver. 11 τὰς μετὰ ταῦτα δόξας is translated "the glories that

should follow," which is more exact than "the glory," as it is in the A.V.; in ver. 20 *προεγνωσμένου*, spoken of Christ, is rendered "foreknown," as in Rom. viii. 29, instead of "foreordained." At ii. 2 *ἄδολον γάλα* is rendered "without guile," as in the Rhemish version; at ver. 4 the distinction between *ὑπό* and *παρά*, which is lost in the A.V., is preserved in the prepositions "of" and "with," but it is not apparent for what reason "rejected of men" is retained in preference to "by men"; at ver. 7 *ἡ τιμή* is "the preciousness" instead of "precious." In ver. 9 *γένος ἐκλεκτόν* is rendered "an elect race" for "chosen generation," "race" being the usual substitute. The translation of *ἐκλεκτός* varies between "elect" and "chosen"; it is "chosen" in St. Matthew xxii. 14, but in St. Matthew xxiv. 22–31 it is translated three times "elect." Similarly *ὑμῶν τὴν κλῆσιν καὶ ἐκλογήν*, at 2 Peter i. 10, is "your calling and election," but *οἱ μετ' αὐτοῦ, κλητοὶ καὶ ἐκλεκτοί*, in Rev. xvii. 14, is "they that are with him called and chosen." In the same chapter (1 Peter ii. 9) "a peculiar people," which was the translation of Tyndale's version, is changed to "a people for *God's* own possession," which is a more exact representation of *λαὸς εἰς περιποίησιν*; at ver. 24 the marginal alternative for "bare our sins," as the translation of *ἀνήνεγκεν*, is "carried up . . . to the tree," with which may be compared Col. ii. 14. At iii. 6 the "amazement" of the A.V. is changed for "whose children ye are, if ye do well and are not put in fear by any terror." Tyndale has "and be not afraid of every shadow," which, if not exactly literal, is neat and rhythmical. The revisers seem to take *πτόησις* of an external source of terror, as in Prov. iii. 25, where it is also joined with the same verb; and where the translation of the A.V. is "Be not afraid of sudden fear." At ver. 21 *συνειδήσεως ἀγαθῆς ἐπερώτημα* is translated "the interrogation of a good conscience toward God," in contradistinction to "the answer" in the A.V. The construction resembles the *ἐπερώτησεν εἰς εἰρήνην* in 2 Sam. xi. 7, which describes David's inquiry after the peace of Joab. In v. 3 *κατακυριεύοντες τῶν κλήρων* is rendered "as lording it over the charge allotted to you"; in ver. 10 it is "shall himself perfect, stablish, strengthen you."

In the passage 2 Peter i. 5–7 the sense of *ἐν* is preserved as denoting the sphere or element in which the addition to the previously acquired virtues is to be made. In the A.V. this was lost in the translation "to." At ver. 19 it is "we have the word of prophecy *made* more sure." At ii. 1 the rendering of *αἱρέσεις ἀπωλείας* is "destructive heresies" instead of "damnable," and that of *ἀπωλείαν* is "destruction"; at ver. 13, instead of "their own deceivings," *ἀπάταις*, as in the A.V., it is "their love-feasts," *ἀγάπαις*. In iii. 16, for *τὰς λοιπὰς γραφάς*, there is the translation "the other scriptures," as in Cranmer's Bible, but the Rhemish version has, more correctly, "the rest of the scriptures."

Ed. Marshall, F.S.A.

I do not think the subject of the article by any means settled yet, and it may turn out that future generations may disapprove of the insertion of the article in St. Matt. i. 23, and also in Isaiah vii. 14, where it is inserted in Spottiswoode's "Revised Translation." In fact, the remark of Gesenius that the Hebrews conceived of many things definitely which we conceive of indefinitely is capable of immense extension, and applies also to the Greek. In the passage of Isaiah I believe the full force of the article to be no more than "one belonging to *the* class called young women or virgins." Nothing is commoner than this usage. Thus Elijah "went forty days and forty nights to Horeb, the mount of God, and there he entered into a cave." Here the Hebrew has the article "the cave," and in Spottiswoode's version it is inserted, needlessly and pedantically as I think, for we have no hint that there was one remarkable cave there, in a land where caverns are as numerous as the nest-holes of sandmartins are here. It is true that the article is often definite, and especially when referring to a subject mentioned before; but this is not the case here. I may add that our old translators stand by no means alone in omitting the article. It is omitted by Martin Luther, though inserted in Van Ess, in the passage of Isaiah. Luther also omits it in St. Matt. i. 23. It is omitted in Brenton's translation of the Septuagint and in that published by Bagster with the Greek and English in parallel columns, the source of which is not stated. I am not affirming positively my conviction that the article is not necessary, but I think that it will remain for some time an open question; and also that the Hebrew and Greek articles need not and cannot always be rendered by *the*.

H. F. Woolrych.

Oare Vicarage.

Is it possible that errors can have already crept into the text? My copy (brevier, 16mo.) has at Gal. vi. 10 "the household of the faith," whereas Mr. Marshall states (*ante*, p. 43) the reading as "the household of faith," commenting on the absence of the article.

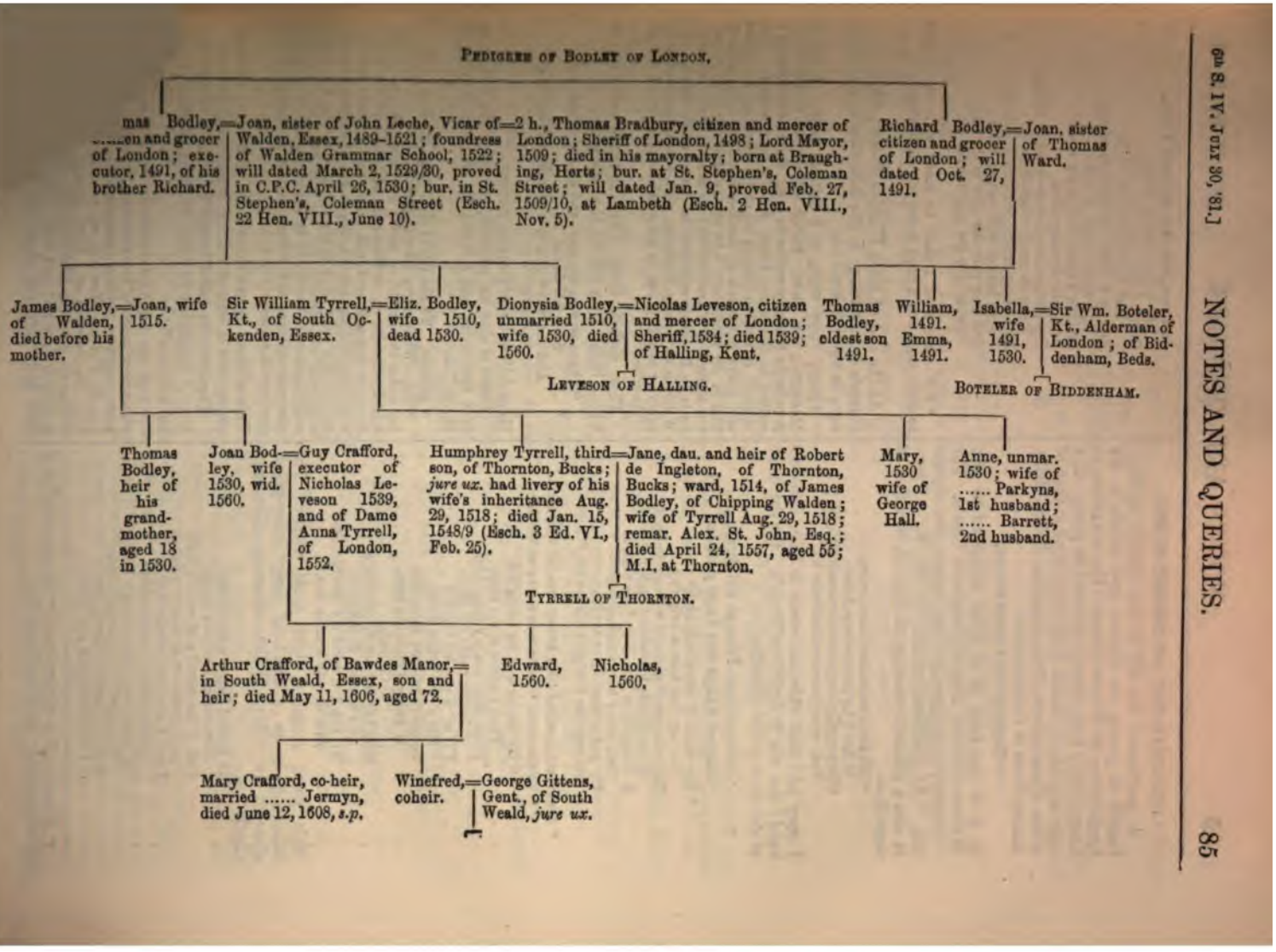
C. S.

PEDIGREE OF BODLEY OF LONDON.

The pedigree of Elizabeth Bodley's children by Sir William Tyrrell (6th S. iii. 423) is disfigured by an error, which ought to have been corrected when I received the proof. I have therefore made amends by putting together, on the opposite p all I know about this family of Bodley and t descendants.

Tewar

PEDIGREE OF BODLEY OF LONDON.



ORIGINAL MSS. OF ROBERT BURNS.

A gentleman has left in my custody a small bundle of poems, an address, and letters in the handwriting of Robert Burns. He is anxious to know if they have already appeared in print. The only edition of Burns I have at hand is that of Allan Cunningham, 8vo. (London, Bohn, 1842). Among them is the original of

"Yestreen I had a pint o' wine."

It is in the form of a letter addressed to Mr. William Stewart, Factor, Closeburn Castle. For "Postscript," as given by Cunningham, the original has, "An additional stanza for Mr. S." There is also a different reading of lines 3, 5, and 6 of verse 3:—

"Ilk little twinkler hide thy ray
When I 'm to meet my Anna.
Come night, come kind concealing night,
Sun, moon, or stars that saw na."

I may add that this last verse is in a different hand; the rest is doubtless Burns's. On the back of the sheet is the following:—

"A New Song—From an Old Story.

"Tune—'Wat ye wha I met yestreen.'

"The night it was a haly night
The day had been a haly day
The winnocks* gleam'd wi' candle-light,
When Gizzie hameward took her way;
A Ploughman lad, ill may he thrive,
And never haly meeting see
Wi' godly Gizzie met belyve
Amang the Craigie hills sae hie," &c.

"A new song, called 'My bonny wee bit spoonikie.'
'To the tune, 'There was a wee wifeikie.'

"My bonny wee bit spoonikie
Thou soother o' my care,
When fillin out my drapakie,
O' Toddy made sae Rare
I 'll wi' a wee bit tunikie
Gie a' the praise I can,
To canty making spoonikie
O' mony a glunshin man.
Chorus.
Sing hey my bonny spoonikie
And hey my flowin glass
Wi' you I 'll mind my trusty friend
And eke my bonnie lass."

This poem contains eight more verses. The following is on a sheet of long letter-paper, directed to "Mr. Willm. Stewart, Closeburn Castle":—

"In honest Bacon's ingle-neuk,
Here maun I sit and think,
Sick o' the warld and warld's fock
And sick d—mnd sick o' drink!
I see, I see there is nae help,
But still doun I maun sink;
Till some day, laigh enough I yelp
Wae worth that cursed drink.
Yestreen, alas! I was sae fu',
I could but yisk and wink;
And now, this day, sair, sair I rue,
The weary, weary drink.
Satan, I fear thy sooty claws,
I hate thy brumstane stink,
And ay I curse the luckless cause,
The wicked soup o' drink—
In vain I would forget my woes
In idle rhyming clink
For past redemption d—mnd is Prose
I can do nought but drink—
To you my trusty, well try'd friend,
May heaven still on you blink;
And may your life flow to the end,
Sweet as a dry man's drink!

"Robt. Burns.

"P.S.—In a week I shall be ready with two horses to drive time, but I hope to see you on Wednesday.

"R. B."

At the end of *Holy Willie's Prayer*, which is in Burns's handwriting, is the following explanatory note in another hand:—

"Holly [*sic*] Willie is I believe Ruling Elder in Mauchlin, the Revd. Pastor of which parish seeks popularity by every means he can. Gavin Hamilton is a writer in the same town, a jolly good fellow. The Ministr. refused to baptize his child, alledging, he drinks and plays too much at cards—Hamilton complains of him to the presbytary, who reprove him for his conduct. On Holly Willie's return that night from the presbytary, he is by R. Burns supposed to have put up this prayer. Willie is an elderly Bachelor, with strong pretensions to superior sanctity, but by his neighbours believed a great Hypocrite."

This differs from Cunningham's account, in whose index I do not see the following:—

"There was an old man, and he had a bad wife,
Sing fall de dal, &c.
And she was a plague a' the days o' her life,
And sing," &c.

Here follow twenty-seven stanzas.

There is also an address, of which the following is a specimen, and a letter in the handwriting of Burns:—

"Address. To the Right Honble. W. P., Esq., &c.

"Sir,—While pursy Burgesses croud your gates, sweating under the weight of heavy addresses, permit us, the late D—st—ll—rs, in that part of G—— B—— called S—— to approach you, not with venal approbation, but with fraternal condolence, not as what you just now are, or for some time have been, but as what in all probability you will shortly be. We will haue the merit of countenancing our friends in the day of their calamity, also you will haue the satisfaction of perusing at least one honest Address"—&c.

This address covers three sides of a sheet of large paper, and is signed "John Barleycorn, Preses."

The letter is dated from "Ellesland, Wednesday Even," addressed to "Mr. William Stewart, Closeburn Castle":—

"I go for Ayrshire tomorrow, so cannot haue the pleasure of meeting you for some time, but anxious for your 'spiritual welfare and growth in grace,' I inclose you the Plenipo—You will see another; 'The Bower of bliss,' 'tis the work of a Revd. Doctor of the church of Scotland—Would to Heauen a few more of them would turn their fiery zeal that way. There they might spend their Holy fury, and show the tree by its fruits!!!

* *Kilmarnock* is written above "the winnocks," as if another reading. Both are bracketed.

There, the in-bearing workings might giue hopeful presages of a new-birth ! ! ! ! !

"The other two are by the author of the Plenipo, but 'The Doctor' is not half there, as I haue mislaid it—I haue no copies left of either, so must haue the precious pieces again—I am ever your oblid. hum. servt.,

"Robt. Burns."

Cork. R. C.

"David's Sling against great Goliah."—I have a little manual of devotion, a description of which will, I think, be of interest to some of the readers of "N. & Q." The title-page is as follows :—

"1593. Davids Sling against great Goliah : Conteining diuers notable Treatises, the names whereof folow next after the Epistle to the Reader : *by* E. H. Mat. 26, 41. *Watch and praie.* Printed by R. Yardley and Peter Short. *Cum priuilegio Regiæ Maiestatis.*"

Small 12mo. pp. xii, 348 ; sigs. A to P in twelves. An ornamental border surrounds every page, that around the title being in six compartments. The last leaf is blank ; the last but one has an elaborate printer's device with legend, OS HOMINI SVBLIME DEDIT. Above this device is the date 1593, and below : "Imprinted at London by Richard Yardley and Peter Short, for the assignes of W. Seres. *Cum priuilegio Regiæ Maiestatis.*"

I can find no record of this edition, but that it was not the first appears from an entry in the Registers of the Stationers' Company (Mr. Arber's *Transcript*, vol. ii. p. 385) : "Quarto Die Januarij [1581] master Denham Lycenced vnto him vnder the wardens handes *David his Slinge*...vj^{d}." The only authority for the existence of a copy of the earlier edition is Maunsell's catalogue.

By reason of the initials, E. H., the authorship of the work has been attributed to Edward Hake, an excellent account of whose works by Mr. Charles Edmonds is prefixed to the beautiful facsimile reprint of *Newes out of Powles Churchyarde.*

Next after the title-page is the dedication "To the Right Worshipfull Sir George Calueley, knight, High Sheriffe of the Countie Palantine of Chester," signed "William Baker," who says, "A booke it is which a kinsman of mine, not so neere as deere vnto mee, at my vrgent request bestowed vpon mee in writing for my priuate vse, and peculiar exercise"; and who, in a subsequent passage, describes it as "being the firstlings of a Cheshire wit, gathered in a famous seedeplot of great learning and profound knowledge."

"The Epistle to the Reader," which follows, [illegible] signature "E. H.," and then, as the title-[illegible]dicates, are given "The Names and [illegible] the Treatises comprised in this booke";

[illegible]ng against Great Goliah. 2. A Sword [illegible] of death. 3. A battel betweene the [illegible]science. 4. The dead mans Schoole. [illegible]rus. 6. A retrait from sinne. 7. A praier vnto Almightie God, that the vse of this booke may be for our profit, made by A. F."

C. D.

M. Sully Prudhomme.—With permission, I will embalm in "N. & Q." the following lovely little poem of M. Sully Prudhomme's, which was published, I think, in 1875 :—

Prière.

Ah ! si vous saviez comme on pleure
De vivre seul et sans foyers,
Quelquefois devant ma demeure
Vous passeriez.

Si vous saviez ce que fait naître
Dans l'âme triste un pur regard,
Vous regarderiez ma fenêtre,
Comme au hasard.

Si vous saviez quel baume apporte
Au cœur la présence d'un cœur,
Vous vous assoiriez sous ma porte,
Comme une sœur.

Si vous saviez que je vous aime,
Surtout si vous saviez comment,
Vous entreriez peut-être même
Tout simplement.

I venture to think that for simplicity and directness, for grace and finish, this is unsurpassed by any recent French verse. A. J. M.

Preface to a Spicilegium of Notes, Anecdotes, &c. (done ex tempore) :—

Right welcome art thou, friend, with busy thumbs
To rout among this store of scraps and crumbs ;
Here wilt thou find no poison-painted sweet,
Nor spiteful wasp that here has found retreat,
But sugar'd cates and homely crusts of bread
(Hard crusts, maybe, but serving in good stead
Where "wholesomes" more than dainty bits are sought).
And if to my small treasury I 've brought
Some worthless husks as well as pleasant fruit,
Sure there are tastes that husks and thistles suit !
Perchance some ass, with curious critic's eye,
The good and sweet and sav'ry passing by,
Will, while from all the rest he turns his snout,
These very husks approvingly pick out.
And should *no* ass, but even I or you,
Most grave philosophers, such morsels chew,
If at our ruminations we but laugh,
We 'll own there 's good e'en in a bit of chaff.

Henry Attwell.

Barnes, Surrey.

Buried Fonts.—It appears from a report in the *Leicester Journal* (July 8, 1881) of some recent works of reparation at Hazlebeach Church, Northamptonshire, that when the church was restored in 1860

"there was a Norman font which had been altered into the Early English style, and the architect was anxious to give another font to the church. Mr. Pell, M.P., who took an active part in the restoration, rather objected to the idea, but the offer was ultimately accepted, and the present font, carved by Mr. Forsyth, was substituted for the old one, which it was decided should be buried under the church floor. Mr. Pell attended to see this done, and while the necessary excavation was being made the workmen came upon a Saxon font, which had probably been buried by the churchwardens 600 years before. There

are, therefore, now two fonts—a Saxon and a Norman font—buried in the church."

THOMAS NORTH, F.S.A.

Ventnor.

ANCIENT MSS. SOLD AS WASTE PARCHMENT.—The following will illustrate how cheaply antiquaries may sometimes rescue ancient MSS. from destruction. The original deeds of Harleston, near Northampton, over fifty in number, and of various dates between the twelfth and sixteenth centuries, were recently sold by auction in London, and fetched 2*s.* 6*d.* A few pence more would have placed them beyond "waste" price, and so have saved them. Y. B.

Birmingham.

SCRIPTURE READING AT MEALS.—This custom, formerly observed in our colleges and public schools and at bishops' tables, appears to have had its origin in St. Augustine's caution:—

"Ne solæ fauces sumant cibum,
Sed et aures percipiant Dei verbum."
Fuller's *Church History*, book vi., chap. 289.

WILLIAM PLATT.

Collis Court, St. Peter's, Isle of Thanet.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

THE WIFE OF ADMIRAL BENJAMIN WILLIAM PAGE.—I am anxious to ascertain a few particulars respecting the wife of Admiral Benjamin William Page, who died at Ipswich October 3, 1845, aged eighty. There is a long account of the admiral's services in the *Gentleman's Magazine* for 1845, pt. ii. p. 533, but no mention is made of his matrimonial alliance. I should also be glad to learn in what church he is buried, and to obtain such information as his monumental inscription may afford. G. SCHARF.

ANCIENT SOUTH AFRICAN CIVILIZATION.—At p. 85 of Aylward's *Transvaal of To-day* I read—

"that in the work of building the fort a singular fact was revealed, the mound on which the fort rested had been the burial place of some ancient race; the spade everywhere encountered the remains of human bodies, while broken pots and urns of ancient earthenware were turned up continually. The remains of old furnaces, and indications that copper mining and other enterprises had been carried on at some distant date by a people more civilized than the Kaffirs, were frequently met with. Some of us were of opinion that the mouth of the Steelport Pass had been at one time the site of a large and populous city."

Is there any history or tradition relative to these h African settlements? I remember some ago reading a report that columns and their capitals had been found near the seashore, by some gold prospectors I think, but the exact site was not given. Can these have been Phœnician or Egyptian settlements? There was a large trade from the port of Ezion Geber, which might easily have extended down the east coast of Africa, bringing gold, diamonds, hides, ivory, and other native productions, to Akaba and Suez, on the way to Tyre and Egypt. Burial mounds with urns, and the site of an ancient city, and the remains of copper smelting, are tangible facts, pointing to some much more civilized race than the present natives who at one time inhabited it. The question is, Who were they? J. R. HAIG.

THE BEAUCHAMP PEDIGREE.—The portrait of Queen Anne of Warwick, in Miss Strickland's *Lives of the Queens*, is asserted to be taken from "Beauchamp Pedigree, British Museum." Can any one who happens to be acquainted with this document kindly give me a correct reference? The Museum catalogues have been hunted through in vain, with the kind help of several of the officials; but the result is that the only illustrated Beauchamp pedigree which can be found is Lansd. MS. 882, and that does not contain any portrait of Anne of Warwick. Could Miss Strickland have foreseen the loss of time and trouble which she would cause to some of her readers by her painfully vague method of giving authorities, I venture to think that she would have made her references a shade more precise.

HERMENTRUDE.

DID NELL GWYNNE EVER LIVE AT 6, PALL MALL PLACE?—Can any of your readers confirm the legend, current among the members of the Century Club, that their premises (6, Pall Mall Place) were once occupied by Nell Gwynne?

GLEVUM.

BISHOP TAYLOR'S "WORTHY COMMUNICANT."—I possess an old edition, bound in the original red morocco, gilt, of the *Worthy Communicant*, of which the title-page runs as follows:—

"THE WORTHY COMMUNICANT: or, a Discourse of the Nature, Effects, and Blessings consequent to the Worthy Receiving of the LORDS SUPPER; And of all the Duties Required in order to a Worthy Preparation.—Together with the Cases of Conscience Occurring in the Duty of him that *Ministers*, and of him that *Communicates*.—As also Devotions fitted to every part of the Ministration.—To which is added a Sermon, never Printed with the Folio Volume of Sermons.—By *Jeremy Taylor*, D.D. and late Lord Bishop of *Down* and *Connor*. London, Printed by *T. N.* for *John Martyn*, at the *Bell* in St. *Pauls* Church yard, 1674." Pp. 462, 12mo.

I should like to know if this is the first edition, and of any rarity; also to have some few particulars of the early editions. There is a ver quaint engraved frontispiece, representing chancel of a church, with two angels at the al

HENRY WM. HENFRE

Ely of Leicestershire.—Can any of your readers oblige me with information as to the Ely family of Leicestershire? I desire to learn their Christian names and other information concerning them during the sixteenth and seventeenth centuries. Edwyn A. Ely.

Lassington Rectory, Gloucester.

"The horn was wound to celebrate certain dishes."—So writes Mr. Jeaffreson, in his *Book about the Table*, vol. i. p. 228. Surely a horn is winded, *i. e.*, filled with wind, not wound up like a clock. The only question is, ought the *i* to be long or short, *wīnded* or *wĭnded?*

E. Leaton Blenkinsopp.

Manor of East Greenwich.—In the original charter, under date May 2, 1670, from Charles II. to his cousin Prince Rupert and seventeen other persons of quality and distinction, granting the territories and privileges upon which the Hudson's Bay Company took its rise, the lands were to be "reckoned and reported as one of our plantations or colonies in America, and to be called Rupert's land." The company were to be deemed "the true and absolute lords and proprietors of the same territories; saving always the faith, allegiance, and sovereign dominion to us, our heirs, and successors, *to be holden as of our manor of East Greenwich*, in our county of Kent, in free and common soccage," in respect of certain specified services on certain specified occasions. The point is what may be regarded as the true significance of the words in italics. Is the manor of "East Greenwich" still in the hands of the Crown? Common socage, I need hardly add, is the ordinary tenure in this country, the exceptions being Borough English, gavelkind, &c.

Cornelius Walford.

Belsize Park Gardens, N.W.

"Bewaile" (Spenser, *F. Q.*, I. vi. 1).—

"As when a ship that flyes fayre under sayle,
An hidden rocke escaped hath unawares,
That lay in waite her wrack for to *bewaile*," &c.

Query, what is the meaning of the word *bewaile* in this passage? Has it anything to do with the words *wile*, *beguile?* or is it connected with Mid. Eng. *bigalen*, to enchant, a word occurring in Layamon's *Brut* (see Stratmann, *s.v.*)?

A. L. Mayhew.

"Devil's Drive."—Has this wonderfully clever poem ever been set to music? If so, where can it be seen? Can one learn anything about its authorship? It is printed in Southey's works, and a floating tradition assigns it to Porson.

C. A. Ward.

Mayfair.

Gunning Plunkett, Coventry Plunkett, and Argyle Plunkett.—Can any one tell me what has become of the descendants of these three sons of Major James Plunkett, by his wife Elizabeth Gunning? The eldest married Miss Jane Kelly, niece of Lord Clanmorris, and died in London, leaving a widow and four children—two sons and two daughters. The second son of Major Plunkett married and went to reside in France. The third son married Miss Lysaght, of co. Clare or Limerick. They went to America, where he practised as a doctor, and I believe they had a son who was also a physician. Major James Plunkett's two daughters, who were twins, also went to America, and one of them married. Major James Plunkett left Ireland in 1798, being implicated in the Rebellion, and went to live at Long Melford, where I believe he married Miss Gunning. Constance Russell.

Swallowfield Park, Reading.

"Stark naught."—South, in his *Sermons*, vol. i. p. 441, says:—

"And what is *Ill-nature*, but a Pitch beyond original Corruption? It is *Corruptio Pessimi*. And further Depravation of that, which was *stark naught* before."

Cowper, in *Table Talk*, writes:—

"You told me, I remember, glory, built
On selfish principles, is shame and guilt;
The deeds that men admire as half divine,
Stark naught, because corrupt in their design."

I wish to know whether this collocation formed a stock expression, and whether it can be exemplified from the works of other authors.

Defniel.

Plymouth.

Montgomery of Hessilhead [Hazelhead].—Can any reader tell me whether Hessilhead is still in the possession of the Montgomery family, and in what county of Scotland it is situated? Also I want any information concerning the parentage and descendants of a Capt. Alex. Montgomery, the author of some poems, who lived about 1600; also, as to the connexion between the Montgomerys of Hessilhead and the family of Eglinton or Braidstane. A. V. Montgomery.

Kilmer, Ballivor, Meath.

[The author of *The Cherrie and the Slae*, whom our correspondent evidently means, is supposed to have been a younger son of Hazelhead, Ayrshire. He died between 1597 and 1615, according to Anderson's *Scottish Nation*.]

A "Scavenger's Peruke."—*Nature* for May 12 relates that, at a *conversazione* given to Prof. Helmholtz at University College, Mr. Latimer Clark exhibited a curious unpublished letter from Sir Isaac Newton to Dr. Law, dated London, December 15, 1716, in which occurs the passage:—

"You ask me how, with so much study, I manage to retene my health. Ah, my dear doctor, you have a better opinion of your lazy friend than he hath of himself. Morpheous is my best companion; without 8 or 9 hours of him yr correspondent is not worth one scavenger's peruke."

It would be interesting to know whether Sir

Isaac invented this extraordinary simile, or whether it was a current proverb in his time. Did scavengers ever wear perukes of any kind? or was it intended to be as *rara* an *avis* as a black swan was supposed to be by Juvenal, or a white raven by the Greeks? W. T. Lynn.

Blackheath.

Tennis.—As the etymology of this word is declared by a high authority to be unknown, I may perhaps be allowed to point out the strong analogy between *tennis* and *dance*, more especially in the Teutonic form of *tanz*. The bounding or ricochet motion of the tennis-ball is a dance round the enclosure called a tennis-court, and the origin of both words may therefore be identical.

A. Hall.

Loggan the Artist.—Where can I find materials for a biography of Loggan, who executed the valuable engravings of Winchester College, Eton College, and every college in Oxford and Cambridge, in the seventeenth century? His prints are most valuable to students of architecture and archæology in these days of restoration, and they are not without interest as examples of English engraving in the seventeenth century. It is the greatest pity that his volumes have been so much dissipated by printsellers, who offer for sale separately the prints of the several colleges. I think complete, unmutilated copies of the entire volume must be rare now. E. S. Dodgson.

Pitney House, Yeovil.

William Brown, Artist.—I shall feel obliged if any of your readers will kindly give me any information respecting William Brown, an artist, who lived in Newcastle-on-Tyne in 1802, was a teacher of drawing, and painted a large water-colour drawing of the river Tyne, with Newcastle-on-Tyne in the distance as seen from St. Anthony's. It is said that this drawing was etched by the celebrated Thomas Bewick, and published tinted by W. Brown in 1802. F. P. Bankes.

Newcastle-on-Tyne.

Effervescing Drinks.—What are the earliest instances on record, either ancient or mediæval, of the use of effervescing wines or liquors as a beverage at festivals? Sparkling wines are scarcely to be recognized in Italian representations of banquets or in the *fêtes champêtres* of the French painters. Did our remoter ancestors ever think of bottling the sparkling waters of Spa or the Bath for after use? The earliest account of the practice of treating the waters of Selters would be interesting. Sitiens.

Gloucestershire Dialect: "Nunity, folky, greaty."—A Gloucestershire girl, talking to a friend of mine of a certain young couple, bachelor and maid, lately said, "You see, miss, they got very *nunity*."—"What's *nunity*?" asked my friend. "Oh, *folky*, miss."—But what do you mean by *folky*?" "Oh, *greaty*, you know, miss."—"Do you mean that they became great friends?" "Yes, that's it."

Is *nunity* to be taken as a case of the addition of *n* to *unity*? Surely it cannot be accounted for by the preceding *mine* and *an*, which are said to account for *nuncle* and *newt* respectively.

E. H. H.

Authors of Quotations Wanted.—

"Totus componitur orbis
Regis ad exemplar; nec tantum effingere mores
Humanos edicta valent quam vita regentis."

H.

Replies.

FEMALE SOLDIERS AND SAILORS.

(6th S. iii. 144, 297.)

Many of your readers must recollect the account of a Polish lady in the last war of independence who in the guise of a man fought with great courage for her country and was killed. A few years back a discovery of a British woman, made at Bombay, was reported in the Indian papers. I heard that during the Crimean War a Kurdish she-chieftain went on *jehad* with a thousand soldiers (males to all appearance), armed and equipped at her own cost, whom she paraded in front of the War Office at Constantinople like any commander of the sterner sex. I do not remember reading of this contingent in any of the European accounts, but should like to know more of it.

I had once in my possession a small book, *Lives of British Pirates*, which contains an account of one of these sea robbers—Mary Read, I believe, by name—which fascinated my boyish imagination. No matter if the poor girl was a robber, she must have been a woman of extraordinary capacity, however strange her destiny. And what right have we to be prudish who make so much of the robbers of our own sex by land and water? What are our most famous kings and warriors and statesmen, even those of whom a Homer sings or a Carlyle or a Hazlitt proses, but pirates all? Mary Read herself may yet be a heroine if a favourite of the muse of song or of history chances to take up her story. I thought her name must be familiar at home, but I nowhere else read or heard of her. And now I see that your correspondent A. J. M., writing of "female soldiers and sailors," ignores her altogether. Such is fame! or notoriety, which is another word for it. When a woman who turns pirate and organizes expeditions on the high seas may be so quietly forgotten within a few years or decades, there is little chance, in the long run, even for a Nihilist.

Perhaps you white men have no stomach for coloured heroines, or else we in the east could fur-

nish you with any numbers of Amazons indeed. One of them you might remember as having given you some anxiety, Luchmi Bai, the Rani of that Jhansi which Lord Dalhousie pirated for you. I do not name the Begum Hazrat Mahal, who had only the vices of her sex without the courage or capacity which so many of her sex in India have displayed. The Rani Chunda of Lahore was made of sterner stuff, who would not recognize the minister elect of the British Resident and managed to escape from confinement, and finally turned up in Nepal. There are scores of such and superior heroines in our history. Here in the extreme east of Her Majesty's Indian possessions, in the native state of independent (or, as your officials would like to call it, Hill) Tipperah—one of the oldest kingdoms in the world, which has an era, and of course a history, of its own—there has been an Elizabeth who, after her husband had been paralyzed by disaster and fear, harangued the troops, shamed the generals, and led them to victory and routed the enemy.

Nor is the phenomenon confined to the rajal or princely caste. The mother of the late Raja Kalinarayan Roy, Lord of Bhowal (one of Lord Northbrook's creations), Siddheswari, for years maintained her son's inheritance against the greatest European filibuster in the land, organized large bands of fighting men, fought battles equal to the skirmishes of states (the killed and wounded often numbering above a hundred), and finally compelled the enemy to give up his pretensions and sue for peace. This European planter, who, landing in India with only a soiled hat, left it a millionaire, had for commander of his native retainers a famous Bikrampore brave, a Mussulman, who, after the manner of the Abyssinian Theodore towards our Queen, had the unpardonable insolence to offer to marry Siddheswari when her husband died. The mockery of a bereaved lady involved in such a proposal you will all understand. But, accustomed as you are to women mourning for their third or fourth husband and yet prepared to marry again, to old dowagers with a host of descendants still inclined to matrimony, you will hardly realize the deep disgrace of such a suggestion in respect of a Hindoo lady, who, by her religion and the custom of her country, can have but one lord, here or hereafter. Siddheswari Dabi felt the sting of the reproach, but instead of crying over it and praying to her three hundred and thirty millions of gods for redress, as the typical lady, black or white, might do, she vowed vengeance. Her outraged honour required signal chastisement; nothing short of the head of Panju, the Mohammedan bully, would satisfy it. So she assembled her faithful people, and as their "mother" commissioned them to [illegible] the fellow's head. The word was passed [illegible] flew throughout the country. Panju recognized his danger, but the brave rascal was equal to the occasion. His fellow countryman and contemporary Doodoo Maah, the famous Ferazi leader, had already set an evil example which Panju was not loth to follow. He would fain have seized his haughty enemy and made good his boast. But Siddheswari was more than a match for him and his master, and all the rest of them. She not only repeatedly foiled his unholy endeavour, but, true to her word, at last got his head. And all the wise men of the West, official and unofficial combined, touched not a hair of her head for it. This in British Bengal in the reign of good Queen Victoria!

I believe it is not generally known, though understood by the initiated, that many of the circus celebrities and vaulting acrobats and rope-dancers, who draw such gaping crowds, are really male athletes with female names and in female costume. Some three years back we read of the death of a star of the hippodrome of the name of Kelly, who had passed through life under various female *aliases*. I hope some one will collect such instances.

A. J. M. concludes his note on female soldiers and sailors ("N. & Q.," 6th S. iii. 144) with a hint at American mendacity. There is not much to choose, perhaps, between the same race on both sides of the ocean. Unreality seems to have eaten Western life through. At least for literary and historic purposes it is difficult to fix the identity of persons in a land in which men and women have stage names different from their usual names.

SAMBHU C. MOOKERJEE.

Agartala.

INDIGENOUS TREES OF BRITAIN (6th S. iii. 468).—The late Dr. C. Daubeny, in his *Essay on the Trees and Shrubs of the Ancients*, pp. 21, 22, says:

"We must not expect from any author of antiquity the same precision as is demanded from modern botanists in such matters. Probably the two lines in Virgil's seventh *Eclogue*, 65, 66,—

'Fraxinus in silvis pulcherrima, Pinus in hortis,
Populus in fluviis, Abies in montibus altis,'—

express the amount of discrimination which the Romans exercised in such matters; so that not only the *Abies pectinata*, but any other resinous tree, with narrow pointed leaves, growing in mountainous places, attaining to a great height, and serviceable for timber, would have been included by them under the name of Abies. Thus, when Cæsar (*Bell. Gall.*, v. 12), in describing the productions of Britain, says, 'Materies cujusque generis, ut in Galliâ est, *præter fagum atque abietem*,' he must have alluded to the Scotch fir, the only species of the tribe indigenous in this country."

His account, however, of the beech is not very clear:—

"The beech, from its possessing a kind of acorn, ranked among glandiferous trees, and therefore among oaks. It appears to have been indigenous in the mountainous parts of ancient Europe, and to have spread gradually towards the West, for it was not known in

Holland, nor probably in England or Ireland at the time of the Norman Conquest. It was not the φηγός of Theophrastus [which, indeed, is a sort of oak, Martyn on Virg., *Ecl.* i. 1], who speaks of our oak under the name of Ὀξύη, but it was the *fagus* of Pliny, whose description both of its leaves and fruit agrees sufficiently well with our beech, and entirely differs from that given of the oak genus, 'Fagi glans nuclei similis, triangulâ cute includitur. Folium tenue ac levissimum populo simile,' Plin. x. 5, 6."

How is the professor's remark, that the beech was probably unknown in England at the Conquest, to be reconciled with his interpretation of the passage of Cæsar, and the fact that the county of Buckingham was so named in Saxon times from the number and size of its beech trees? See *Lectures on the Science of Language*, by Max Müller, Second Series, pp. 216, 222–35, with the extracts from Sir C. Lyell's *Antiquity of Man*.

W. E. Buckley.

The Abies is not the Scotch fir, but the spruce. The Romans distinguished between the spruce (Abies) and the pine (Pinus); and the distinction is equally well marked in modern Italian, *abete* and *pino*. The spruce was not indigenous to the south of Britain, though abounding in the mountainous parts of Gaul. *Fagus* is unquestionably the beech. The late Mr. Herman Merivale, in an excellent article in the *Edinburgh Review*, proved that though the chestnut had been introduced into Italy in classic times, it had not then displaced the beech, as at present; and that remains of the old beech forests are still found in the Basilicata. The chestnut, rare in Italy in Cæsar's time, had not made its way into Gaul. The uses to which the *fagus* was applied prove it to be the beech, for there are many instances in Virgil and elsewhere of its being turned into cups and bowls, for which it is admirably adapted, whereas the chestnut is of too coarse a grain. Though the beech was common to Gaul and Britain, there is good reason to believe that it did not exist in the Wealds of Kent and Surrey, where the timber was principally oak. I believe Cæsar meant "the timber of Britain is the same as that of Gaul, with the exception of the beech and the spruce."

J. Carrick Moore.

The facts that an undoubted beech nut has been found in the submerged forest of Torbay, that the same forest has yielded an unmistakable molar tooth of the mammoth, and that there are good reasons for believing that the submergence of the forest was an accomplished fact before the Christian era, appear to show beyond doubt that the beech tree is indigenous in this country.

Wm. Pengelly.

Torquay.

I have always understood, and the handbooks of botany I have at command bear me out in this view, that Abies is the white or silver fir (*Pinus abies*, Dur., *Abies alba*, Mill.), and Pinus (*Pinus silvestris*, L.) the Scotch fir.

Charles A. Federer.

Bradford.

This passage of Cæsar (*B. G.*, v. 12) was commented on by the late Prof. Rolleston, in an appendix "Of the Prehistoric Flora of this Country in the Neolithic Period," at the end of Greenwell's *British Barrows*, 1877, p. 722.

W. C. B.

Place-names of England: a Dictionary (6th S. i. 433; ii. 50, 90, 192, 376).—I have commenced a collection of Sussex place-names, and in about seven months have indexed over 6,000 spellings. I wish now to offer a few suggestions as to the work, based on my experience.

The best plan seems to me for two, three, or more persons to undertake a county, and decide amongst themselves which books and manuscripts each is to examine. This will no doubt involve a duplication of many spellings, but will save time in the end. The first step is to obtain from some history, or directory, a list of parishes, tythings, manors, hundreds, &c., and then in a quarto memorandum book open an account for each name. The book should next be carefully indexed, and when fresh spellings are found they should be posted (as in book-keeping) to the right account. As there will be some little difficulty at first in identifying many of the names, it will be well to enter in each account what old spellings (or references to documents, &c.) are identified with the name by previous historians. Authorities should be carefully noted by abbreviations, and it will be safer in doubtful cases to note the book which identifies particular spellings with the name in question. To illustrate,—in Sussex, Chailey appears as Chaggele, Jevington as Gynynton, Newtimber as Smytebery, Isfield as Sifelle, &c. Now without some clue, obtained as I have indicated, much time would be lost. Names which cannot be identified should be entered in a suspense account, and then from time to time examined as fresh experience is gained, and posted if possible.

Manuscript collections for county histories (such as Sir W. Burrell's collections for Sussex) will afford a great assistance. The books to be examined include all the Public Record Series (*The Taxation of Pope Nicholas*, *Nonarum Inquisitiones*, *Valor Ecclesiasticus*, Calendars of Charters, Inquisitions Post Mortem, &c., Calendars of State Papers), Camden, Speed, Holinshed, Dugdale, Rymer, &c. Many varied spellings will be found in Ecton's *Thesaurus*. Old maps yield many additional spellings. The Lay Subsidies in the Public Record Office will supply many spellings.

I think it may be well to note all the deriva-

tions which have been suggested by local historians, but on publication of the dictionary these derivations should be placed in a separate alphabetical list. It will be found that very many suggested derivations are based on modern spellings, and are utterly erroneous.

I am not clear as to the best mode of arranging the spellings for printing, and should like the subject discussed. The spellings can be placed (1) in order of date, or (2) showing syllabic variation. Thus we find Hamptonette, 3 Edward III., shortened to Hamptnet in 1815, and Hampnet now. The objection to the first arrangement is that the dates of various spellings cannot always be ascertained, and old forms often recur at later periods, and therefore the syllabic arrangement seems to me preferable. This mode would enable an average spelling to be obtained at a glance, and thus instead of assigning a derivation on a single spelling the average form would be taken, dates, however, being annexed as far as possible. Some mere misprints will, no doubt, get catalogued, but the collector will be safer in not discarding any spellings, as the average will counterbalance any mistake. The syllabic arrangement is illustrated by the following lists (two of the most characteristic I can find), in which I give the dates approximately and authorities also in case of standard books of reference :—

Ardingly (*a parish*).

Arding	ly	1645
	lye	Rowe's MS. (*temp.* Jac. I.)
	ley	Ecton, *Thesaurus*, 1754 edit.
	leg	38 Hen. III.
	legh	11 Hen. IV.
	leigh	Burrell MSS. (Add. 5683, p. 93)
	ligh	1576
	eleg	11 Hen. IV.
Arthing	ly	34 Eliz.
	lie	3 Jac. I.
Erthing	le	*Valor Ecclesiasticus*
	ley	Ecton
	ly	1645
	legh	*Val. Eccl.*
	leigh	1646
Erthyng	ly	1470
	lithe	*Nonarum Inquis.*
	legh	4 Hen. VI.
Erchinglegh		Hen. VI.
Erdingleigh		1589
Herbinglegh		Burrell MSS. (Add. 5683, p. 28)
Herdinglegg		*Taxation of Pope Nicholas*
Hertingeligh		*Ibid.*

The suggested derivation is from British *arden*, forest, and Saxon *ley*, pasture (Burrell MSS. Add. 5683, p. 28). This seems open to question.

Southease (*a parish near Lewes*).

	eas	2 Eliz.
	ease	Modern
	es	Burrell (Add. MS. 5684, p. 275)
	[illegible]	1651
		Non. Inq.
		1624
		1646
Suth	eys	Burrell
	ys	*Ibid.*
	ese	*Tax. P. Nich.*
	hese	*Ibid.*
Su	ise	Burrell
	isse	Horsfield, *Hist. Sussex*, i. 196
	esse	Domesday
	eisse	Horsfield
	eise	Chart. Edgar., Dugdale, *Mon.*, i. 211a
Suyesse		Horsfield
Souesse		Burrell
Sowese		1 Ric. II.
Sowtheis		1576, Lea Map
Sweise		Chart. Edred., Dugdale, *Mon.* i. 209b

In this case Mr. Elliot suggests (Burrell MSS. Add. 5684, p. 275) the derivation as from British *su*, south, and *ise*, *ese*, or *ose*, water. The adjacent river is called the Ouse.

The tendency has been to simplify and shorten many names, and the attempts of ignorant scribes to reproduce names phonetically are most amusing, and afford clues to their correct pronunciation.

Frederick E. Sawyer.

Brighton.

Dotterel: Doterel (6th S. iv. 49).—In my dictionary I give two references for *dotterel* or *doterel*. In one of these, Drayton's *Polyolbion*, song 25, it occurs as *dotterel;* in the other, the *Promptorium Parvulorum*, it is *dotrelle*. The true form was once *doterel*, formed with a double suffix (as in *cock-erel*, *pick-erel*) from the verb *to dote;* the sense is *dotard*, silly. Why we are told that *fagot* is a "new form" I do not know. Cotgrave has "Fagot, a fagot." It is surely better to find facts than invent them. The rule is extremely simple. Few English words were originally spelt with double letters, but they now abound, being inserted whenever the vowel is thought to be short. Thus, where Chaucer has *manere*, *matere*, and the like, we now have *manner* and *matter*. The second *t* has been inserted in *dotterel* merely because the *o* has been shortened by many people.

Walter W. Skeat.

The Abbey of Peterborough and the Priory of Spalding (6th S. iii. 469).—Hautbarge may see a list of "the principal authorities for the history of Peterborough Cathedral" at p. 227 of *Peterborough Cathedral: a General, Architectural, and Monastic History*, by Thomas Craddock, Peterborough, 1864. This is a much later work than Dean Gunton's. Copies were sold not long since by G. C. Caster, in the Market-place, at 10*s.* 6*d.* with plates, and 2*s.* 6*d.* without them. At p. 224 there is an extract from Wilkins's *Conc.*, vol. iv. p. 581, of Bishop Laud's "Orders" in 1635. So slight an account is given by Hautbarge of the well-known authorities that I venture to ask whether Dugdale's *Monasticon*, vol. i. (new edition), Nasmyth's *Tanner's Notitia Monastica*, 1787, B. Willis's Hist. of Cathedrals,

vol. iii., and Sparke's *Hist. Angl. Scriptt. Var.*, fol., 1727, have been consulted. T. Craddock was the master of a school in Peterborough.

ED. MARSHALL.

An original MS. cartulary of the priory of Spalding was offered to me a few years ago. It was afterwards sold by auction, I think by Messrs. Sotheby, Wilkinson & Hodge, and I have heard that it was bought for the British Museum. It was a thick folio in excellent preservation. It had been lost in the library of a barrister for many years, and was given to his clerk, whose son offered it for sale. ESTE.

Birmingham.

"THE EVIL ONE" (6th S. iii. 469).—Pope Adrian's authorized original was the Vulgate, which (Matt. vi. 13) has: "Et ne nos inducas in tentationem: sed libera nos a malo." The previous clause as well as the rest of the prayer forbid our accepting *malo* as an ablative masculine, *i. e.*, as "the Evil One," nor was it in those ages ever, I believe, so taken. Besides, "the fowle *thing*" is not in English synonymous with "the Evil *One*." BR. NICHOLSON.

I do not think that the words "the foul thing" in the version of the Lord's Prayer quoted by MR. RULE are in any way equivalent to "the Evil One." In fact, the words seem to me to definitely convey the impression that the translator thought the word which he translated was of the neuter gender, and had no personality in it. Does not the expression merely mean that which is foul, just as we have in the case of Achan (Joshua vii. 11, &c.) "the accursed thing," that which is accursed? At all events, this appears to be the interpretation of *The Lay Folk's Mass Book* (E.E.T.S., 1879), in which the B text has (p. 46):

> "And lede vs in no foundynge,
> Bot shild vs fro al wicked þinge."

The E text is also similar.

F. C. BIRKBECK TERRY.

Cardiff.

MANZONI'S "PROMESSI SPOSI" (6th S. iii. 467).—If SIGNOR GALINDO will refer to Manzoni's essay, "Sulla Lingua Italiana," page 559 of *Opere Varie di Alessandro Manzoni*, Milano, Fratelli Rechiedei, 1870, he will find that the celebrated Lombard writer held very decided views on the subject of the unification, as then contemplated, of the Italian language by the process of amalgamating the various dialects spoken in different parts of the peninsula. Manzoni adduces unanswerable arguments for the contrary course of adopting the Tuscan idiom as it is, and of absolutely rejecting all the other Italian dialects. So enthusiastic was he in carrying on his crusade on behalf of the Tuscan idiom, that he set himself to the task of entirely rewriting his celebrated work *I Promessi Sposi*, which had been twenty-five years before the public, in that idiom, pitilessly expunging every word or mode of expression which might betray a Lombard authorship. The result is a work written in highly classical Tuscan, certainly, but none except purist grammarians will applaud the transformation. CHARLES A. FEDERER.

Bradford.

Manzoni, for the purpose of creating a truly national language, tried in the later editions of the *Promessi Sposi* to adapt his style more and more to the pure and generally adopted language of the Florentine or Tuscan dialect. As a native of Milan he sought, therefore, to avoid, as far as possible, all words and expressions peculiar to the Milanese dialect. Wherever he speaks as author in his narrative he has replaced them by Tuscan words. On the other hand, wherever the author introduces the people of Milan they retain the popular language of their dialect. Thus the Milanese people, it has been fitly remarked, can always hear their own dialect out of the Tuscan language of the poet. *Vide* Sauer's *Manzoni, eine Studie*, Prag, 1871, p. 69, and the last edition of the *Promessi Sposi*, by Folli and Bonghi, 2 vols. Milano, 1876–79, where the texts of the two different editions of 1825 and 1840 are confronted.

H. KREBS.

Oxford.

A BOOK OF EPITAPHS (6th S. iii. 449).—W. C. F. says he is "compiling a book of curious and absurd epitaphs." If his object is merely to write a funny book, of course droll epitaphs are to be found by the hundred, and their manufacture is still going steadily on. But he would render a real service to the public if he would endeavour to authenticate some of the curious epitaphs already in print, and not admit into his collection any new ones except with a clear certificate of origin. The epitaph has succeeded the σκολαστικός τις of antiquity, and the Irishman of our youth, upon whom all the odd sayings used to be fathered; and it competes with the made-up answers of school children as a convenient peg for country clergymen to hang a droll story upon.

Two or three years ago a volume was published on this subject which swarms with sham epitaphs—real "old Joes." Mock title-pages of books that never were printed, mock quotations, and mock epitaphs are among the nuisances of literature.

JAYDEE.

"Owen Moore," &c. This couplet, not as an epitaph, may be found at p. 229 of *The Jest Book*, by Mark Lemon, Macmillan, 1864.

WILLIAM PLATT.

115, Piccadilly.

PLACE-NAMES (6th S. iii. 469).—MOONSPEN is probably aware that the terminations *-house*,

-ville, *-thorpe*, and *-by* mean an inhabited place or village; the *Gun* is probably derived from the name of some persons. In a MS. I have recently been studying mention is made of land in North Lincolnshire belonging to Roger, the son of Gunne. On p. 157 of the translation of the *Saxon Chronicle* by Rev. J. Ingram mention is made of Thored, son of Gunner, and on p. 457 we find that Gunner is preserved in Gunby. Thored, son of Gunner, lived in the year 966; Roger, son of Gunne, about the year 1280. The two names Gunne and Gunner are probably the same, so that the places Moonspen mentions derive their names from the fact that they were inhabited localities in some way specially connected with a person of the name of Gunne(r). Hautbarge.

The origin of "Gun" in place-names has been thus accounted for :—

"Gun, Danish, from Gunna, the name of a chief, and still, contracted into Gunn, a common surname in the Norse part of Scotland. Examples: 14 places, all in Danish England; Gun-fleet, Gunna's harbour; Gunthorp, Gunna's farm; Gunna's-by, now Gunby, Gunna's abode. Dio Cassius (lxvii. 5) mentions a prophetess named Ganna among the Germans, worshipped temp. Domitian."—F. Edmunds, *Traces of History in the Names of Places*, p. 218, Lond., 1872.

Ed. Marshall.

Does not our word *king* arise from the Teutonic *gunung*, which the Danes reduced to *kong* from the first syllable *gun* or *gyn*, the meaning of the word being *valiant?* D. G. C. E.

We have also Gunville-Tarrant, co. Dorset; Gunthorpe, co. Nottingham; Gunthwaite and Gunby, co. York; Gunton in Suffolk and Norfolk; and Gunwallow in Cornwall. In Celtic names *gun* or *gunn* is from the Cornish *gun* (var. *gûn*, *gon*, *goon*, *guen*, *wôn*, *woon*), a down or common; but in most of the names given it is probably from an owner, Gun, Gunn, or Gund. Gunville-Tarrant (in the county history Tarent Gunvill) appears to have derived its name from the family of De Gundeviles; the Nottingham Gunthorpe is found written *Gulnethorp* and *Gunetharp*; and the Norfolk Gunthorpe, *Gunethorp*. But conf. A.-S. *geond*, *geonda*, ultra; and the Darmstadt river-name Gund.

R. S. Charnock.

"Walking width and striding sidth" (6th S. iii. 470).—Whether this phrase is still in common use I cannot say, but it is clearly an amplification of the phrase "wide and side," *i. e.* wide long, which is so common in Anglo-Saxon See examples, *s.v.* "Síd," in Grein's ii. 442. *Width* refers to the breadth of t from side to side; *sidth* to the length garment in Middle English com- one that trailed on the ground .

Walter W. Skeat.

Portrait of John Bunyan (6th S. iii. 489).—This portrait was engraved by Inigo Spilsbury (not Spilsburg), an English engraver and print-seller, who resided in London about the year 1760. We have by him a great number of portraits, or, as Strutt says, "he scraped a great number of small plates and portraits from Sir J. Reynolds and other painters in mezzotinto." Neither he nor Bryan mentions this portrait of Bunyan, so that it would seem to have nothing remarkable about it; but it is recorded in Bromley's *Catalogue of British Portraits*. John Bunyan's portrait is prefixed to divers of his works issued in his lifetime. He is represented asleep and dreaming in the frontispiece to the *Pilgrim's Progress*, third edit., in 1679, an engraving by R. W[hite], which was not in the first or second edition; and in the frontispiece to *A Discourse upon the Pharisee and Publican*, 1685, beneath the view of the Temple, and filling the lower half of the plate, there is his portrait in a circle, "vera effigies Johanis Bvnyan Ætatis svæ 57," in small capitals, without engraver's name, but having at foot, "Printed for Jnº Harris at yᵉ Harrow in yᵉ Poultry." In the *Huth Catalogue*, p. 240, Mr. Ellis notes of the *Pilgrim's Progress*, fifth edit., 1682, "It appears probable that this is a counterfeit, as the type is different, and the portrait varies from that found in the sixth edit., 1681, and the ninth, 1683." He notes also that *The Holy War*, printed first in 1682, has a portrait. It seems that the earliest known portrait of Bunyan is that by R. White in 1679, whose drawing from the life is in the British Museum, and engraved in Offor's edition of the works, 1854. W. E. Buckley.

Elliott or Montgomery? (6th S. iii. 488.)—The stanza in question appeared before 1852, in the poem as printed in the *Naturalists' Poetical Companion*, a volume of selections by Rev. E. Wilson, M.A., F.L.S., p. 268, second edit., Leeds, 1846 (Lond., Hamilton & Co.).

Ed. Marshall.

John Wesley and the Real Presence (6th S. iii. 489).—Your correspondent will, I think, find his query answered in the *Eucharistic Manuals* of the Wesleys (Bull & Co., 1871); *John Wesley in Company with High Churchmen*, by an Old Methodist (Church Press Company, Burleigh Street, Strand, 1869); and *John Wesley's Place in Church History*, by Mr. Urlin, of the Middle Temple (Rivingtons, 1870). With regard to Wesley, it may not perhaps be generally known that, in the inscription on the original tablet to his memory in the chapel, he is said to have been "the patron and friend of the lay preachers" (Southey, ii. 546, third ed.). I was not aware until I read the excellent little work by Mr. Urlin that, some thirty or forty years after its erection, the original tablet, containing the obnoxious words which I

have quoted, had been removed and the amended version on the new tablet substituted.

H. W. Cookes.

Albini Family (6th S. iii. 489).—Has R. H. C. F. read Mr. Planché's *The Conqueror and his Companions?* He will there, I think, obtain much information with regard to the founders of this family, and find references to authorities on the subject of pedigree. By the way, an amiable, talented lady contributor to "N. & Q." tells me that the real parentage has been discovered of "Gundreda," the supposed daughter of the Conqueror, and one of the chief "characters" in Mr. Planché's book. When is the discovery to be made public?

Tibi.

"Ostent"=a Division of Time (6th S. iii. 490).—Conf. Dufresne under "Ostentum," "pars horæ minima," quoting Hrabanus in *Computo*, cap. 12.

R. S. Charnock.

1A, Adelphi Terrace.

The Oxfordshire Election of 1754 (6th S. iv. 4).—In extension of the list of pamphlets mentioned by Mr. Solly, I send the titles of two more which I have collected:—

"An Address to the Freeholders of the County of Oxford on the Subject of the Present Election." 8vo. pp. 19, Lond., 1753.

"The New Interest Display'd; or, A Second Dialogue between a Curate and a Cobler. Address'd to the Freeholders of Oxfordshire." 8vo. pp. 22, Lond., 1753.

At the end of this pamphlet is a list of five others "just publish'd" in octavo, including, besides those mentioned here and *ante*, p. 4, the following:—

"The Old Interest Display'd: A Dialogue between an Alderman and a Cobler. Address'd to the Freeholders of Oxfordshire."

"A Letter to the Printer; with a Letter to the Freeholders of Oxfordshire. Containing some few Candid Remarks on a New Pamphlet, intitled, An Address to the Freeholders of the County of Oxford."

There is also in the *Gentleman's Magazine* for August, 1755, a short article of four pages on this celebrated election. Being a great-great-grandson, maternally, of Sir Edward Turner, Bart., one of the successful candidates, I am interested in collecting all I can relating to the above, and I shall be glad to hear of any additions to this list.

F. A. Blaydes.

Tilsworth, Leighton Buzzard.

Apple-Scoops (6th S. iv. 7).—These implements are certainly as old as the time of Charles I., for one in my possession, made of wood, is dated 1636. It is ornamented with fleurs-de-lis.

A. H.

"Foxed" plates in Books (6th S. iv. 49).—Tiny Tim is welcome to my experience as that of a book collector of forty years. Mr. A. Lang's deprecation in *The Library* (Macmillan & Co., 1881), to which he refers, is far from being the only disputable passage in that booklet. My belief is that a first-class bookbinder would remove the tissue paper from the plates and insert provisional slips of another material to prevent a set-off. These slips are, of course, removed when the binding is finished. Tissue-paper harbours damp, and in a damp room will assuredly help to fox the plates which they face. I have had a melancholy experience of such mischief, as well as of set-off in all its forms. Most bookbinders take no means to prevent the latter, and I have in consequence had books, some printed in England and some in France, completely spoiled by the binder's press.

C. M. I.

Athenæum Club.

Dice (6th S. iii. 468).—The Rev. T. Wilson, in his *Archæological Dictionary*, published in 1782, and dedicated to Dr. Johnson, says this, *s. v.*,—

"*Venus*, a name given by the Romans to the highest throw with the *Tali* or Tesseræ. The best cast with the Tali was when they presented four different numbers, the best with the Tesseræ was three *Sices*."

And he says, *s. v.*,—

"*Tali* were certain instruments made use of in games of hazard, not unlike our dice. They had only four sides, and were conically shaped. Four Tali were made use of at a time, and the best throw was when four different sides came up. Some authors imagine that the different sides were marked with animals, as the dog, the vulture, the basilisk, or with the figure of some god, as Hercules, Venus; hence the best cast was called Venus, and the worst Canicula or Canis."

Tessera was the same as our dice. It had six sides, and so far differed from the *talus*. Three *tesseræ* were used in play. The highest cast was called Venus, the lowest Canis. I am afraid the foregoing is not a satisfactory reply to your correspondent's query.

Fredk. Rule.

Ashford, Kent.

"Soothest" in "Comus," 823 (6th S. iii. 248, 411, 452; iv. 55).—The examples of apparent confusion between *t* and *th* cited by St. Swithin are not *infringements* of Grimm's law, but *confirmations* of it. Grimm's point is precisely this: that whereas *t* and *th* are different sounds, one dialect will choose one of these, whilst another dialect will choose another. I cannot undertake to explain this further. Those who really know what Grimm's law is will know what I mean; those who would rather misunderstand it will continue to do so.

Walter W. Skeat.

Campbell of Carradale (6th S. iv. 49).—It is probable that C. B. would find some information in a book to which Dr. G. W. Marshall refers, *s. v.* "Campbell," in his most useful *Genealogist's Guide*, viz., *The House of Argyll and Collateral Branches of the Clan Campbell*, Glasgow, 1871.

There are the following references to the family during the seventeenth and eighteenth centuries in the *Act. Parl. Scot.* Campbell of Carradale: Duncan; on his forfeiture his lands, united with others into the barony of Muirhall, granted to Viscount Melfort, 1686, c. 1, VIII. 582; these lands annexed to the Crown, c. 17, VIII. 592; his forfeiture rescinded, 1690, IX. 166 *b*. Donald, Commissioner of Supply for Argyll, 1704, XI. 147 *b*. I remember the name well in old Kintyre days, and thought I had copies of some monumental inscriptions to members of the family, but have not as yet found any in my Kintyre collection.

C. H. E. Carmichael.

New University Club.

Milton Queries: (4) "The trepidation talk'd" (6th S. iii. 428; iv. 75).—I am much obliged to the four well-known and valued correspondents of "N. & Q." who have replied to my Milton query, but they have not removed my difficulty. I cannot make English of "the trepidation talk'd."

In reading *Paradise Lost* one must always remember that the poem was dictated by the author when he was blind, and that he was often dependent upon a chance friend to act as his amanuensis. He had no one regularly employed as such, and it was impossible for him to correct the press as he might have done in his *sighted* days. When a written passage was read over to him by the amanuensis slight verbal errors might escape his correction when they were presented only to the ear. Can Mr. Jerram bring forward any instance of "talked" being used as the equivalent of "talked about"?

Balance, I suppose, is used in the sense of axis, the imaginary axis of an imaginary sphere; trepidation of this axis or balance being supposed to account for certain astronomical variations.

I was pretty well acquainted with the theory of the Ptolemaic system; and had I not been so the admirable exposition of Prof. Masson would have made it clear to me. But how could the balance of a sphere weigh a trepidation? And how could "talked" mean "talked about"? These were my difficulties, and they are so still. J. Dixon.

Birds under the Cross (6th S. ii. 186, 316; iv. 56).—Readers interested in this subject may like to know that the engraved signet and the sculptured stone mentioned by Mr. Johnson Baily are both to be found figured and commented upon in Bohn's edition of Didron's *Christ-Iconography* (pp. 389, 396). Didron be- that the doves symbolized the human soul, serpent was seeking to destroy. The he accepted as symbolic, "since in and upon a monumental stone in of Narbonne peacocks are represented crowned like saints with a nimbus." Later on we read:—

"At the foot of the painted or sculptured crosses adorning the churches in Greece, animals are constantly represented face to face, contemplating with a mixture of love and terror the symbol of redemption, before which they appear to bend in humiliation. The lion, the eagle, the falcon, and the peacock are the animals most commonly seen; the eagle and the peacock are the emblems of pride; the falcon and the lion remind us of barbarous violence and brutal cruelty, and all may well signify those evil passions which are constrained to bow beneath the yoke of the cross; the dove and the sheep so frequently seen on the frescoes of catacombs and ancient sarcophagi might announce that virtues emanate from the cross in the same manner in which vices are overwhelmed by its power. St. Paulinus, Bishop of Nola, sends his friend Sulpicius Severus the following distichs he had had written near two crosses painted red, cinctured with a crown of flowers, and attended by two doves:—

'Ardua floriferæ Crux cingitur orbe coronæ
Et Domini fuso tincta cruore rubet.'

'Quæque super signum resident cœleste columbæ
Simplicibus produnt regna patere Dei.'"

Pp. 390-1.

The passage is interesting, though I think that some of Didron's interpretations of animal symbolism are open to question; the peacocks and eagles, for instance, I should regard, in such a position as that indicated, as being significant of immortality rather than of pride. I fear this note will not be of much use in helping S. T. T. to a right understanding of the Wirksworth sarcophagus. If he were at one with the *Gentleman's Magazine* of November, 1821, in declaring that the birds were "apparently cocks," I should suggest that they were intended to represent the birds of "dawning" watching for the Resurrection morn. I have no recollection of having read of a dove and a raven being found in association with the sacred sign, though, as the ark was a favourite subject with early Christian sculptors in the catacombs, one would not be surprised to find Noah's messengers in connexion with representations of the crucifixion. I believe the crossbill is quite a modern claimant to the honours of the legend referred to by Mr. Sawyer; they belonged of old time to robin redbreast (see "N. & Q.," 1st S. iv. 506; vi. 344; vii. 328). St. Swithin.

In reference to this subject, I may be pardoned for drawing attention to some exquisitely touching lines upon the robin redbreast, to be found in *Once a Week*, vol. iii. p. 722. They were written by my gifted and versatile friend Astley H. Baldwin. E. Walford, M.A.

Hampstead, N.W.

"Stretch-leg" for Death (6th S. iii. 408; iv. 34).—Like Mr. Jerram, I, too, recalled that curious passage in the third satire of Persius, but on consideration I felt confident that the nickname was suggested to its coiner by the practice

of professionals, employed to lay out a corpse, to forcibly extend the legs before placing it in the coffin. A "stretcher" was doubtless so called from the analagous operation of extending the limbs of an injured person on a flat board or a shutter. C. M. I.

Athenæum Club.

The Fife Earldom (6th S. iii. 308, 435; iv. 53).—No doubt Hermentrude's test is as a rule correct, but there are numerous exceptions, and a reference to the patent is the only safe guide where a doubt exists. On looking through the list of earls, I find the following whose titles coincide with their family names, the adjunct "of" not being introduced into the titles: Amherst, Annesley, Bathurst, Cadogan, Cairns, Cathcart, Cowper, Fitzwilliam, Fortescue, Gray, Howe, Lytton, Nelson, Poulett, Russell, Somers, Spencer, Stanhope, and also Vane. The following have now family names which differ from the titles, but some of these have changed their family names since the creation of their peerages: Beauchamp, Brownlow, Cowley, Delawarr, Ferrers, Feversham, Granville, Manvers, Sondes. Lords Brownlow and Granville seem to have taken their titles from their Christian names. *Per contra*, the Earls of Ashburnham, Craven, Home, Onslow, have the same family and territorial names. Lord Fife is given as the "Earl of" in my editions both of Lodge and Debrett.

Amongst the marquises we have Camden, Conyngham, Townshend, the last two only family names. One of the titles of the Earls of Leven and Melville, and of Shrewsbury and Talbot, and also of the Duke of Richmond, Lennox, and Gordon, coincides with the family name.

The newspapers are great sinners in miscalling peers. The Earl of Ducie is, I will venture to say, nine times out of ten described in the Gloucestershire papers as "Earl Ducie"; and in the accounts, a few days ago, of the funeral of the late Lady Fitz Hardinge the inscription on the coffin, apparently given *verbatim*, described the deceased lady as daughter of a former "Earl Ducie."

C. S.

Friday an Unlucky Day for Marriages (6th S. ii. 483; iii. 94).—The rhyme quoted by Mr. Fleming is given, with a slight variation, in Henderson's *Folk-lore of the Northern Counties* (p. 33, ed. 1879), as expressing the popular belief of the county of Durham. Henderson says:—

"As to Friday, a couple married on that day are doomed to lead a cat-and-dog life. But, indeed, a feeling is almost universal of the inauspiciousness of beginning any kind of work on this day, whether as the day of our Lord's crucifixion or that on which traditionally our first parents are said to have fallen."

Geo. L. Apperson.

Busby (6th S. ii. 247, 455; iii. 94).—The village of Cogenhoe, near Northampton, contains many inhabitants of the working class whose ancestors appear from the parish registers to have borne the name of Busby in this place long before the time of Frederick the Great. A. H.

Little Ealing.

Edmund Curll, Bookseller (6th S. ii. 484; iii. 95).—The clever poetical piece *Neck or Nothing*, 1716, was the production of Sam. Wesley, M.A., jun., and will be found in the edition of his poems by Mr. Nichols, 1862, pp. 304–11. Mr. Wesley was then the head usher of Westminster School.

J. I. Dredge.

Spanish Proverbs: "Garibay" (6th S. ii. 513; iii. 55, 76).—Capt. John Stevens, in his *New Spanish and English Dictionary* (London, 1706), says:—

"'Es como el alma de Garibay, que no la quiso Dios ni el diablo'; he is like the soul of Garibay, which neither God nor the devil would have. We have a saying, 'He hangs betwixt heaven and hell like Erasmus.' What is the reason of this saying of Garibay I have not found."

What is the reason of the above saying concerning Erasmus, and where is it to be found?

A. C. Mounsey.

Jedburgh.

A Billy-cock Hat (6th S. ii. 224, 355; iii. 77).—*Abu tanjera* signifies "father," and not "son," of a cooking-pot. In Arabic *abu*, by the figure metonymy, is of the same meaning as *zu*, sc. "having," "endowed with," "possessed of"; *e. g.*, Abu Shawarib (father of), *i. e.*, wearing whiskers. Thus Cafarelli, a distinguished general in Napoleon's army in Egypt, who had lost one of his legs by amputation, was surnamed Abu Khashabé, "father of a piece of wood" (see *Hist. de l'Expédition des Français en Égypte*, Paris, 1839, Arabe-Français, p. 66 Ar., p. 77 Fr.).

William Platt.

115, Piccadilly.

The Garnet-headed Yaffingale (6th S. ii. 309, 473, 523; iii. 195; iv. 18).—I have to apologize for an unaccountably careless mistake in my last note on this subject. The *Picus viridis* of Linnæus was not placed by Swainson in his genus Chrysoptilus, but in Brachylophus (*op. cit.*, p. 308). Alfred Newton.

Miscellaneous.

NOTES ON BOOKS, &c.

Introduction to the Study of English History. By S. R. Gardiner and J. Bass Mullinger. (C. Kegan Paul & Co.)

This book seems to supply a distinct want in English historical literature. It is composed of two parts, each of which is written entirely by one of the authors; and both the idea of this division of labour and the manner

in which it has been carried out are worthy of the deservedly high reputation of both of these literary partners. Mr. Gardiner contributes an admirable essay or study on English history, which, though, owing to the limits imposed by space, somewhat sketchy, is full of brilliant generalizations and is extremely suggestive. The leading idea is the continuity of English history from the English invasion to the present day; and this is worked out in a series of terse paragraphs compressed into two hundred pages. Mr. Gardiner tells us that his essay is meant to supply students who, having been through the ordinary course, desire to devote themselves to some special period of English history, with an outline to enable them to grasp the importance of their special period as a single scene in the great historical drama. But others also will derive great profit from its perusal. Mr. Bass Mullinger gives us, in another two hundred pages, what it is no exaggeration to call the most exhaustive and accurate account of the original authorities for English history, from Cæsar and Gildas to the present day, which has as yet been given to the world. The publications of the historical and antiquarian societies, of the Record Commissioners, and of the Master of the Rolls, all find a place in this valuable *précis*, which includes all the latest works—even Prof. Burrows's edition of the *Puritan Visitation of the University of Oxford in* 1647–58, just issued by the Camden Society. Of course for complete accounts of the writers up to 1327 we must still go to Sir T. Duffus Hardy's *Descriptive Catalogue*, but Mr. Mullinger's work, taken in connexion with Mr. James Gairdner's *Early Chronicles of England* (S.P.C.K.), will satisfy all but the most enthusiastic historical students. Mr. Mullinger gives very full references to the best editions, but in speaking of the continental chronicles he sometimes refers us to Migne's collection, which is cumbrous and rarely accessible, and sometimes (*e.g.* Geoffrey Gaimar) gives no references at all. In the case of the *Emmæ Encomium* (p. 247) the handy edition reprinted from Pertz's *Monumenta Germaniæ Historica* is far more convenient than Migne's edition. But this is hypercriticism, and we conclude by assuring our readers that it is not often that a work of such sterling merit in its department is published, and that the two authors are to be congratulated most heartily on the excellence of their joint venture, which we trust will meet with the success it most thoroughly deserves.

Catalogue of the Manuscripts and Muniments of Alleyn's College of God's Gift at Dulwich. By George F. Warner. (Longmans & Co.)

The manuscripts in Dulwich College have long been known, and are of especial interest for all those who are anxious to recover all that can be known as to the history of the English stage. Hitherto they have not been accessible in an orderly manner, and there has been no sufficient clue to their contents. This is now furnished, and the reader will have no more difficulty in finding what he requires than he has when working in the British Museum. The excellence of a catalogue depends on the measure of its accuracy. This we cannot test absolutely without working among the papers ourselves, but there are indications, which a student of manuscripts cannot overlook, which indicate pretty clearly when a cataloguer has done his work well and when he has been careless. The present volume shows [illegible] that the utmost caution has been used, and [illegible] no doubt whatever that it will prove a thoroughly [illegible] key to this interesting collection. The [illegible] ins more than its title promises. We have [illegible] ully written and elaborate introduction, [illegible] more than fifty pages, in which is contained a serviceable sketch of the life of Edward Alleyn. The Dulwich manuscripts have become unfortunately notorious on account of certain forgeries which have been inserted among them. They have almost all reference to the history of the theatre. At the time of their first detection great indignation was naturally expressed, and the fires of controversy crackled fiercely. Mr. Warner was not in any way mixed up with this painful conflict—in fact, it would seem that he can barely remember it, and can therefore have no inclination to view the papers before him through a coloured medium. He is unhesitatingly of opinion that the suspected manuscripts are modern fabrications or old documents that have been tampered with. The notes concerning the court rolls of the manor of Dulwich are of much value. To those who take an intelligent interest in the lives of the folk of earlier days they may perhaps prove well-nigh the most attractive part of the book. The list of personal names he has extracted therefrom is especially curious. Mr. Warner speaks of *duds* as a cant word. If he means by this that it is an importation from Ireland or America, or a conscious manufacture of our own lower class, we must call his conclusion in question. It occurs in the *Promptorium Parvulorum*, where it is the text for a serviceable note. There is evidence of its being used to indicate things belonging to a church clock as early as 1501 (see *Athenæum*, Feb. 8, 1868, p. 222), and Sir Walter Scott permits King James to use it in *The Fortunes of Nigel* (chap. v.). A place at Stourbridge where linen cloth was sold is or was called the Duddery.

Songs of a Worker. By Arthur O'Shaughnessy. (Chatto & Windus.)

The last words of one we loved, however trivial they may have been, linger in the memory. A singer whose songs have soothed us, although personally unknown, becomes dear to us. We know that there are many who will treasure this little volume for reasons apart from anything it contains. It is, like all the rest of O'Shaughnessy's work, quite able to stand on its own merits; but we cannot but believe that had its author lived to see it through the press it would have contained touches which are now wanting. There is hardly a stanza in it that is not poetry, and some—"Thoughts in Marble" and "Colibri," for instance—are verse of a very high order of merit. But, taken as a whole, we cannot say that it equals *Music and Moonlight*, a volume which all those who know how to distinguish between poetry and the cunningly contrived echoes thereof set much store by. There is but little sensuousness in these *Songs of a Worker*, and what there is to be found is pure as marble. Thoughtless critics of Mr. O'Shaughnessy's earlier verses accused him of using form and colour as no right-minded man would use them in verse any more than in painting or sculpture. It is hard to excuse such purblind want of discernment. There are, it is still needful to tell all such people, two kinds of sensuousness: that in which, it has been aptly said, "the soul squats down in the flesh, like a tinker drunk in a ditch," and that in which the artist's delight is shown in the mystic glory and beauty of all that comes from God. To the latter of these classes O'Shaughnessy belonged. That he should ever have been classed with the former shows that we have among us some who have but ill learned the very easy lesson that any man of science could teach them, that things which to the unobservant are not very unlike, nay, sometimes even identical, are often understood to be, by those who know their natures, as diverse from each other as food and poison. Almost in every herb plot you will find fool's-parsley growing as a weed in close proximity to its useful namesake, but he is a fool

indeed who has not learned to distinguish the evil plant from its wholesome pot-herb relative. Mr. O'Shaughnessy's professional duties led him, we have understood, to the study of zoology, and it was a pursuit in which he took the most intense interest. The poet and the man of science trod different paths. There are but few passages in any of his poems which show this other side of his nature.

> "In pastures where the feeding fishes gleam
> Spangled with suns and stars,"

is a bit of word-painting which none but one who was well acquainted with science could have achieved.

Legenda Sanctorum. The Proper Lessons for Saints' Days according to the Use of Exeter...compiled by John de Grandison, Bishop, 1327. Edited by Herbert Edward Reynolds, M.A. (Elliot Stock.)

The present fasciculus of this important publication comprises pages xlv–lvi, together with sheets 2 A–2 E, these sheets containing the lessons for saints' days in June and in July. The introductory pages contain good condensed notes on the less-known saints, together with two excellent woodcuts copied from the *Regulæ Monasticæ* in possession of the Dean and Chapter of Exeter. Three bosses in the cathedral, heightened with gold and colour; an illustration of a "miserere" seat, on which an elephant is represented; and a full-page plate of some exquisite leaf tracery, form other illustrations to this section. Amongst the more interesting of the lessons we would especially notice those for S. William, Archbishop of York; for the translation of S. Edward, king and martyr; S. Alban, a feast of nine lections; S. Etheldreda; the translation of S. Thomas of Canterbury and of S. Swithin, both feasts of nine lections; and of S. Kenulph, king and martyr. These contributions to English hagiology greatly increase the value of the volume. The paper and presswork maintain their high excellence: the whole preparation of the work must have been a labour of love. We hope that editor and publisher alike may receive such support from the bookbuying public as may at least repay the heavy outlay of such a book as this.

Records of the Past. Vol. xii. *Egyptian Texts.* (Bagster & Sons.)

The twelfth and concluding volume of the Texts published under the sanction of the Society of Biblical Archæology, and under the general editorship of Dr. Birch, is both interesting in itself, and particularly useful by reason of its table of contents of the entire series. The contributions, it is unnecessary to say, come from the pens of the ablest Egyptologists and Assyriologists in Western Europe. The present volume comprises the conclusion of the "Book of Hades," by M. Lefébure; the "Dream of Thothmes IV.," by Dr. Birch; the "Tablet of Rameses II. at Abu-Simbel," by M. Naville; and the "Inscription of Queen Hatasu," by Mr. Le Page Renouf; besides other matter of importance for the student of Egyptian and Biblical history.

Wiltshire Rhymes. By Edward Slow. (Salisbury, Blake; London, Simpkin, Marshall & Co.)

This volume is full of grotesque and irrelevant misspelling, as "conker" for *conquer*, and "rite" for *right*; but in 133 pages it contains only *ten* words that can by possibility be considered as specially Wiltshire words. Genuine dialect poetry is a thing always welcome, whether to the poet or to the antiquary; and the example of Mr. Tennyson, of the Rev. William Barnes, of Edwin Waugh, and of others, should by this time have made it clear that humour and pathos of the highest are to be found in such poetry, and that a mere string of rhymes on vulgar or commonplace subjects can do little honour to any county.

Messrs. Longmans announce as preparing for publication, *The Speeches of Lord Beaconsfield, K.G.*, selected and arranged, with explanatory notes and a preface, by T. E. Kebbel; Vols. iv. and v., completing the work, of Ihne's *History of Rome; The Marriages of the Bonapartes*, by the Hon. D. A. Bingham; *A History of Classical Latin Literature*, by G. A. Simcox; *The Fall of the Monarchy of Charles I.*, by S. R. Gardiner; and *A Popular Introduction to the History of Greek and Roman Sculpture*, designed to promote the knowledge and appreciation of the remains of ancient art, by Walter C. Perry.

Mr. John Taylor, of Northampton, sends us an addition, from the copy at St. John's College, Cambridge, to his valuable series of Northamptonshire reprints in the shape of *An Answer at Large, to a most hereticall, trayterous, and Papisticall Byll*, 1570, the author of which appears to have been much incensed with the "fained fables" of Robin Hood and Little John, and to have wished that the Pope should prevail —only *post calendas græcas*.

Mr. T. Rought Jones, of Market Drayton, publishes in an *édition de luxe* a pamphlet entitled *Mediolanum* (Bemrose), consisting of a correspondence in the *Athenæum* between himself and Mr. W. T. Watkin on the disputed site of the Mediolanum of the Tenth Iter of Antoninus, which Mr. Jones claims to have found near Bearstone, in Shropshire, four miles and a half from Market Drayton, while Mr. Watkin identifies it with Chesterton. The pamphlet also enters into other questions connected with the topography of Roman Britain.

Roman Lancashire is the title of a work, by Mr. W. Thompson Watkin, which will be shortly published by subscription. It has been undertaken with a view to bringing together the many scattered records which exist of discoveries of Roman antiquities in the county of Lancashire.

We congratulate our old and valued correspondent, Mr. J. A. Picton, on the distinction which the Queen has signified her intention of conferring upon him.

Notices to Correspondents.

J. S. A. writes:—"Will Mr. Platt, or some other correspondent, kindly say where I may find some articles and works on Conservatism or Toryism, such as that in the *Quarterly Review* for Jan., 1830, mentioned by Mr. Platt, *ante*, p. 36?"

P. H. B. asks for the best method of cataloguing a library. We shall be glad to forward prepaid letters.

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B. K.—*Household Words*, No. 249, Dec. 30, 1854.

Erratum.—P. 77, col. 2, l. 18 from bottom, for "hat" read *pat*.

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Notes.

SIR WILLIAM DRURY, AND THE DRURY FAMILY, TEMP. ELIZ.

It is curious to note the persistency with which history perpetuates errors, and how injustice may thereby be done to the memory of individuals.

In Pennant's *London* there is an error which has been constantly quoted by historians and antiquaries as authority in the matter of Drury Lane, its nomenclature, and the Drury mansion. Take, for instance, Fuller, Leigh Hunt, Smith's *Antiquarian Rambles*, Cassell's *Old and New London*, and Cassell's *Edinburgh*, now publishing in parts.

In part ii., p. 48, of the last work it is said:—

"Sir William Drury, Elizabeth's Marshal of Berwick, the same who built Drury House in Wych Street, London, and who fell in a duel with Sir John Burroughs about precedence, and from whom Drury Lane takes its name," &c.

This remark is a decided error. Again, on pp. 48, 49, we read:—

"Kirkaldy was visited in a *pretended* friendly manner by Sir William Drury, whose sole object was to note the number of the garrison and the strength of the walls..... The governor delivered his sword to Sir William Drury on receiving the *solemn assurance of being restored* to his estates and liberty at the *intercession* of Elizabeth..... The brave commander was *basely delivered* up by Drury to the vindictive Regent and was hanged."

(The italics are mine.) Now this is a perversion of history.

1. This Sir William Drury was Marshal of Berwick and the captor of Edinburgh Castle, but he died at Waterford, in Ireland, from over fatigue, and was buried at the charges of Queen Elizabeth in Christ Church Cathedral, October 3, 1579. See Froude's *Elizabeth*, and Monk Mason's *Hibernia Antiqua*, 1819; also Holinshed's *Chronicles*, who says, "he was buried in Dublin, his body resting in peace, his soul in everlasting bliss, and his fame in this world for ever immortal."

2. The Sir William Drury who fell in a duel lost his life whilst serving under Lord Willoughby in France; his body was brought to England, and was deposited in the vault in Hawsted Church, Suffolk, where there is a tablet to his memory. Camden styled him "Vir genere et omni elegantia splendidus." *The History of Peregrine, Lord Willoughby*, by Lady Georgiana Bertie, has many pages of matter relating to this Sir William Drury. Queen Elizabeth wrote his widow a condoling letter at his death, which letter I believe to be in the British Museum.

3. Neither the one nor the other of these two individuals built Drury Place (as the mansion was called), for it was erected generations previously by a Sir Roger Drury, who died in 1495, aged seventy-five years.

Now for a piece of injustice to the memory of a brave man, whom Fuller likens to "a pearl for preciousness, being hard and valiant," which injustice is also contradicted, I hold, by the facts of history.

Robertson's *Scotland* says:—

"Elizabeth determined to bring dissensions to a period before the French could take part in the quarrel, and sent Sir William Drury," &c.

After the siege and attack,—

"Kirkaldy and the others surrendered to Drury, who promised in name of his mistress that they should be fairly treated: they remained in Drury's custody, and were treated by him *with humanity* till the Queen of England, whose prisoners they were, *should determine their fate*, &c. Morton insisted they should suffer the punishment due to their obstinacy, and declared that so long as they were allowed to live he did not reckon his own person or authority secure, and Elizabeth, *without regarding Drury's honour or his promises in her name*, gave them up to the Regent's disposal."

Tytler's *History*, vol iii. (Nimmo's edition), p. 361:—

"Grange sent a message to Drury stating they submitted not to the Regent, but to the Queen of England and her general; they were accordingly carried to his quarters, notwithstanding *some remonstrances* on the part of Morton; he (Drury) instantly wrote Lord Burghley entreating the Queen's decision upon their fate..... Elizabeth did not instantly decide, but Killigrew and Morton so strongly advised their execution that she *commanded them to be delivered up;* before, however, the

final order arrived Lethington died in prison; ten days after this Drury *reluctantly* complied with the orders of Elizabeth and they were hanged."

Now, so far from Drury going to the castle to play the spy, the following letter of his, written to Lord Burghley April 11, 1573 (which is in the State Paper Office), will show he was actuated by humane feelings:—

"Should the Castelians upon his seeking of them, offer to deliver up the Castle to the Queen, shall he receive it and deliver it to the Regent? he will do the best of his *skill* & play his part so that the same *shall be rendered without force*."

Again, on June 1 he writes to Burghley,—

"One part of the prisoners remain in his own lodgings. It was determined Lethington to have been in the custody of Mr. Killigrew, but the outcry of the people was so great, that at his first bringing from the Castle, he thought it good reason to remain with him. He *beseeches his good means* with the Queen for her speedy resolution thereon, *how the prisoners shall be bestowed*: will with all diligence haste him and his charges to Leith, and stay there *till he receive* instructions. His own part being an executioner by force, he thought best to like of such conditions as the Regent allowed them," &c.

The Regent evidently expected that the prisoners would have been delivered up to him as soon as the castle had been surrendered, and strong words passed between them, for from that date Drury in writing to Burghley says, "Morton takes a misliking of him," and the Regent writes to Burghley of "the slender good-will of the commander of the English forces"; he also praises everybody excepting Sir William Drury, and never after mentions him by his name (although they had previously been great friends): he also prays "the authors of the calamity shall receive their just deservings."

On June 18 Drury writes to Burghley, "On Monday last towards night I delivered to the Regent in presence of the ambassador the prisoners committed to him," and, to show how he deemed himself tied to orders, and how much there was of *red-tapism* in those days, he dared not have the body of Lethington buried (who had poisoned himself) without instructions, for, he says, "having been earnestly pressed by the Earl of Athol and others that Lethington's body might be buried, and not remain above earth as it does, thinks good to let him know thereof to the end the Queen's resolutions thereon."

On July 18 he again addresses Burghley, and says he "gathers the Regent intends to discover the continuance of misliking him, beseeches that he may have the Queen's licence to repair up, where he may answer what may be objected against him." Morton even tried to make it appear that he had stolen the Scottish crown jewels, and did everything he could to injure him. It is hard to say how this matter ended; many of Drury's letters asked for his recall so as to have the matter sifted, but his conduct must have passed criticism, because he has been so frequently and proverbially named by Holinshed for "*uprightness* and *honesty*."

In "N. & Q." 2nd S. viii. 324, P. H. F. calls in question Miss Strickland's right to insinuate that Sir Amyas Paulet and Sir Drue Drury (brother to this Sir William) "were only hindered from doing a foul murder by reason of the absence of a bribe," and indignantly remarks, "It is the duty of the historian and biographer to deal justly by the persons whose actions they undertake to narrate." Are these words less true at the present day?

E. J. D.

GEORGE EDMONDS AND GEORGE EDMONDS.

Few things give more trouble to the bibliographer than the occurrence of two authors of precisely similar names, living during the same period and writing on kindred subjects. Two gentlemen of the name of George Edmonds have much puzzled index-makers, and it may not be going too far to say that in no printed or manuscript index is a correct account of their respective works to be found. Some further evidence on the matter has, however, of late years appeared, and it is believed that an accurate list can now be made out.

George Edmonds number one was a son of the minister of the Baptist chapel in Bond Street, Birmingham. He was born in Kenion Street, Birmingham, in 1788. Educated under his father, he acquired a knowledge of several languages, and at an early age was in correspondence with many learned philologians. He was never apprenticed or articled to any business or profession, nor does it appear how he was employed until 1823, when he was keeping a school in Bond Street, Birmingham. The etiquette of the law was not at this period very strict, and George Edmonds was permitted to act as an advocate in the Court of Requests and in the Magistrates' Court, where his love of fun and his droll stories did much to enliven the courts and made him a general favourite.

In the new county courts, established in March, 1847, Mr. Edmonds found himself ineligible to plead. He therefore articled himself to Mr. Wright, and after being admitted a solicitor followed his profession actively during the remainder of his life. When Manchester was incorporated in 1838 and a Quarter Sessions established, George Edmonds was appointed clerk of the peace.

Mr. Edmonds was in his day considered an ultra-Radical, and, being indicted at Warwick for taking part in a conspiracy to elect a me[illegible] Parliament, he was sentenced to twelve imprisonment in the common gaol, which he underwent for the full period of [illegible] mentioned. The account of this event [illegible] found in

"The King against Sir Charles Wolseley, B[illegible] Joseph Harrison, schoolmaster, set down f[illegible]

Chester on the 4th April, 1820. Being remarks tending to show the untenability of this indictment. By Jeremy Bentham, Bencher of Lincoln's Inn. London, printed by John McCreery, Black Horse Court, Fleet Street, 1820." 8vo., pp. 39.

This work has a second title-page, which commences as follows :—

"The King against Edmonds and others, set down for trial at Warwick 29th March, 1820. Being brief remarks tending to show," &c.

Sir Robert Peel afterwards admitted that this trial had been illegally conducted, and in order to prevent the chance of any other cases being tried in a similar manner, he brought in a Bill to amend the working of the jury system.

Besides editing a newspaper called *Edmonds's Weekly Recorder*, which he commenced in 1819, he published the following works :—

By His Majesty's Royal Letters Patent. The Philosophic Alphabet, with an explanation of its principles. .....To which is added a philosophic system of education. By G. Edmonds. London, Simpkin; Birmingham, F. & J. Turner, [printed] 1832. 8vo., pp. iv and 96.

A Universal Alphabet, Grammar and Language; comprising a scientific classification of the radical elements of discourse, and illustrative translations from the Holy Scriptures and the principal British classics; to which is added a dictionary of the language. By G. Edmonds. London and Glasgow, R. Griffin & Co. [*n.d.*, 1856], 4to. Preface, pp. vii; contents, pp. vii; introduction, pp. 34; book i., alphabet, pp. 152; book ii., translation, pp. 44; notes, pp. iii, addenda and corrigenda, pp. ix; book iii., dictionary, unpaged.

At the age of seventy-nine he married a second wife, but the union proved so very unhappy that at the end of three weeks he and his wife separated by mutual consent. His mind had for some time been giving way; eventually he was placed in an asylum at Winson Green. From thence he was removed to a private asylum at Northampton, where he died in 1868. For the above account I am partly indebted to E. Edwards's *Personal Recollections of Birmingham and Birmingham Men*, and to Richard Bissel Prosser, Esq., of the Great Seal Patent Office.

George Edmonds number two was born at Penzance March 25, 1805, being the third son of Richard Edmonds, solicitor and town clerk of Marazion. He was educated under Mr. Wotton at Penzance down to 1818, at St. Pol de Léon College, Brittany, 1818-20, and at Bodmin Grammar School 1820-22. He passed as an attorney July 4, 1827, and was in practice in London 1829-38. Whilst residing in London he was actively engaged in writing against the stamp duty on newspapers, and was so often employed by defendants in prosecutions for selling unstamped newspapers that he was frequently called "the Attorney-General for unstamped newspapers." He died at Croydon, September 13, 1869. He was the author of the following works, and probably of some others :—

"The Tuck Net" retucked, or Porpoises instead of Pilchards!!! The printer has refused to print the following pages without the author's name affixed to them; he subscribes himself George Edmonds. Penzance, E. Rowe, 1824. 12mo., pp. 8.

George Edmonds's Complete Ancient Classical Dictionary. [Stevens & Pardon printers, Bell Yard, London, 1837.] 12mo., pp. 16.

George Edmonds's Complete English Grammar, with a supplemental grammar of etiquette. Fifth edition. London, printed for George Edmonds, Esq., 19, East Street, Lamb's Conduit Street, 1837. 12mo., pp. 16, 1½*d.*

The Penny French Grammar. By George Edmonds. 1837. 8vo.

George Edmonds's Three-halfpenny English Grammar; or, the Art of Speaking and Writing. London, Stevens typ., 158, Drury Lane. *n.d.* 8vo. pp. 18.

The Tri-National Grammar. By G. Edmonds [colophon, "Published by G. Edmonds, 12, Church Row, Old St. Pancras, and 25, Bow Street; Stevens & Pardon printers"], *n.d.* [1838]. 12mo., pp. 16.

The Penny Gospel. By George Edmonds. Edinburgh, published by George Edmonds, 28, Greenside Street, 1843. 8vo., pp. 16.

GEO. C. BOASE.

15, Queen Anne's Gate, S.W.

HENSLOWE'S DIARY.

It is now nearly thirteen years since, by the kindness of Dr. Carver, I spent parts of two days in the examination of the Diary and Account-book of Philip Henslowe. From a letter, now before me, from the late Rev. Alex. Dyce, it must have been in the month of September, 1868. The conclusion I arrived at was that some dishonest person had taken advantage of the blanks, not infrequently left by Henslowe, for the purpose of inserting pseudo-antique entries, evidently with the view of supporting unauthorized statements by adducing the purport of those false entries.

The same book has been recently re-examined by Mr. George F. Warner, of the Department of MSS. of the British Museum, with the result of branding as forgeries five entries. They will be found on pp. 158-162 of Mr. Warner's recently published *Catalogue of the Manuscripts and Muniments of Alleyn's College of God's Gift at Dulwich.* The simple fact is that these five do not include one of the most remarkable forgeries in the volume, and it is unaccountable how Mr. Warner came to overlook it; especially as Dr. Carver had concurred with me in condemning it. I did not at the time call public attention to either of these, for I felt sure that the volume contained other forged entries besides the two which I had discovered, and I thought it prudent to wait until my anticipation might be fulfilled by the investigation of an expert. However, seven and a half years later I published in the *Academy* a challenge respecting these and other pseudo-antiques, which I thought betrayed the hand of the same cunning forger. My letter in the *Academy* is dated Jan. 26, 1876, and was published in the number for April 1, 1876. It is entitled "Spurious Ballads, &c., affecting Shakspere and Marlowe." In the

course of it I challenge these two entries in Henslowe's Diary :—

I. Like } xxxx[s]
quits Like }

"There is," I write, "certainly nothing in the whole volume which bears the least resemblance to this entry. The word 'Like' in the first line has been written on an erasure, and part of the erased word is still legible. Henslowe not unfrequently made an entry in his accounts, leaving a long blank for the name of the play for which the advance of money was made. Then, on a subsequent occasion, he entered the name of the play; and if it was a single word, he inserted it at or towards the end of the blank, so as to leave a vacant space before the name. This, for instance, he has done in an entry which occurs just above the one in question: here the payment was for Chettle's *Hoffman*.....It is evident to me that the writer of the spurious entry found an unusually long blank before the little word which stood as the name of the play, that he wetted his finger and erased that little word, and then wrote over the whole blank the title of an imaginary play, a title too which he found prepared ready to his hand in Shakspere's *Measure for Measure*."

II. Pd vnto Thomas Dickers the 20 of Desembr 1597 for adycyons to ffostus twentie shellings and fyve shellinges more for a prolog to Marloes tambelan so in all I saye payde twentye fyve shellinges. } xxv[s]

Of these, the first escaped the scrutiny of Mr. Warner: the second is number two of his five, and he writes of it, "the whole entry is evidently a forgery, written in clumsy imitation of Henslowe's hand." C. M. INGLEBY.

Athenæum Club.

TRAVELS IN THE HOLY LAND.

(*Continued from* 6th S. iii. 385.)

1845. Nugent (Lord). Lands Classical and Sacred. 2 vols. 8vo.

1846. Thackeray (W. M.). Notes of a Journey [in 1844] from Cornhill to Grand Cairo, by M. A. Titmarsh [*i. e.* W. M. T.]. 8vo. Illustrated. (Chapman & Hall.)

1846. Macfarlane (Charles). The Romance of Travel: the East. 2 vols. 18mo.

1846. Wolff (Rev. Joseph). Narrative of a Mission to Bokhara in 1843–5 to Ascertain the Fate of Col. Stoddart and Capt. Conolly. 8vo. See also 1860.

1847. Wilson (John), D.D., F.R.S. (missionary at Bombay of the Free Kirk of Scotland). Lands of the Bible Visited and Described in an Extensive Journey Undertaken with Special Reference to Biblical Research and the Advancement of the Cause of Philanthropy. Maps, plates, and numerous illustrations. 2 vols. royal 8vo.

1847. Croly (Rev. Dr.) and Brockedon (W.). Views by D. Roberts in the Holy Land. See 1842.

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1849. Plan of the Town and Environs of Jerusalem, from the Royal Engineers' Survey made in 1841. The Letter-press by the Rev. Geo. Williams and Prof. Robt. Willis. (J. W. Parker.)

1849. Williams (Rev. George). Historical and Descriptive Memoir on the Town and Environs of Jerusalem. Plans.

1849. Williams (Rev. George). The Holy City; Historical, Topographical, and Antiquarian Notices of Jerusalem. Second Edition, with Additions, including an Architectural History of the Church of the Holy Sepulchre. By Prof. R. Willis. Numerous plates, tinted, plans, woodcuts. 2 thick vols. 8vo.

1849. Curzon (Hon. Robert). Visits to Monasteries in the Levant. Numerous illustrations. 8vo. See also 1854.

1850. Lamartine's Travels in the East and Journey in the Holy Land, with Memoir. 2 vols. 8vo. Edinburgh.

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(!) 1852. Bartlett (W. H.). Forty Days in the Desert on Track of the Israelites. Royal 8vo. Many plates. No date.

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1852. Bodenstedt (Friedrich). The Morning Land; or, a Thousand and One Days in the East. Translated from German by R. Waddington. 4 vols. 8vo., comprising first and second series. 1851–53.

1853. Macgregor (John), M.A. Three Days in the East. Plate. 12mo. See 1869.

1853. Browne (J. R.). Yusseff; or, the Journey of the Frangi.....Numerous illustrations. 8vo.

1853. Pfeiffer (Madame Ida). Visit to the Holy Land, Egypt, and Italy. Translated from German by H. W. Dulcken. (London, Ingram, Cooke & Co.)

1854. Fluegel (G.). Haji Khalfae. Lexicon Encyclopædicum et Bibliographicum edidit G. F. 7 vols. Leipzig, 1835–54. The Oriental Watt, containing scriptions, it is said, of more than 50,000 books in Ar Persian, and Turkish.

1854. Van de Velde (C. W. M.). A Journey t Syria and Palestine in 1851–2. Translated the Author's superintendence. Map, plates, co 2 vols. 8vo.

1854. Carlisle (Earl of). Diary in Turkish and Greek Waters. 8vo. London.

1854. Curzon (Hon. Robert). Armenia, a Year at Erzeroum and on the Frontiers of Russia, Turkey, and Persia. Map and woodcuts. Cr. 8vo. See also 1849.

(?) 1854. De la Zouche, Lord [*i.e.* Hon. Robert Curzon], Memoir of. Small 4to. Privately printed by Philobiblon Society.

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(*To be continued.*)

ST. BALDRED OF THE BASS: WHOSE SAINT IS HE?—Most of your readers are so far acquainted with the story of the Bass Rock as to be aware of its having been used as a prison for the Scottish Covenanters in the seventeenth century. At an earlier stage of its history—that is, in the seventh or eighth century—it was the abode of a good man of the Culdees, now known as St. Baldred of the Bass, a name still held in much veneration in these parts. Baldred is said to have been the friend and coadjutor of a Pictish king called Derili, with whose assistance he was the means of establishing Christian churches in the Lothians.

Recently there has got abroad an idea that the old sites and facts of the Covenanting times are passing out of mind in Scotland, and efforts are being made by certain denominations in the Presbyterian Church to refresh the public knowledge of these matters by commemorative meetings held on, or near, the sites of events worthy of being remembered. Such a meeting* was held on a Saturday afternoon early in September of last year on the Links of North Berwick, in view, in every sense, of the Bass Rock. The most striking fact, perhaps, in connexion with this meeting was that, while full justice was done to the narrative of [illegible] who suffered and died in the dungeons [illegible] Rock, a strong claim was put forward to [illegible]ession of the worthy Baldred as a member of the *Scottish* Church, in opposition to a similar claim by the Roman Catholic Church (which, of course, has been advanced), on the ground that in the age when Baldred pursued his blessed work in Scotland the Church had not succumbed to the dominion of the Bishop of Rome, a theory admitting of much discussion, but interesting as being advanced as a challenge by a Presbyterian clergyman in the very act of commemorating the Solemn League and Covenant.

The Roman Catholic view of the memories of the saint of the Bass is well shown in the following little incident, related by a former minister of North Berwick, the parish in which the "cell" of St. Baldred is situated:—

"A singular incident occurred on the Bass a few years ago [prior to 1844] in connexion with the chapel. A young lady, in the presence of her father, was here solemnly confirmed in the Romish faith and profession, and the due ritual services gone through in the presence of the keeper of the Bass and his boat assistant. On the conclusion of the solemnities the priest turned to the keeper, and asked him, with due decorum, if he would not also kneel down before the altar and follow them in a similar dedication and worship? 'Me!' cried the Protestant Presbyterian James. 'Me? Na, na; am thankfu' there 's mair sense gi'en. I wad just as soon fa' doun and worship ane o' thae puir Solan geese (pointing to the myriads round about them) than gang on wi' ony sic mockery!' James remains an invincible adherent to Protestant doctrine, and a stern abhorrent of prelatic tyranny and royal despotism, as may well be conjectured, the Bass being ever before him."

ALEX. FERGUSSON, Lieut.-Col.

Gullane, East Lothian.

* [illegible] of your readers will, without doubt, agree [illegible]rthy old woman who, all for love, was [illegible]ountry to give notice of this meeting, and [illegible] the present writer, that "In thae days [illegible]ver mony modern principles."

YORKSHIRE FIELD-NAMES.—The following local names are extracted from Canon Raine's admirable account of Marske in Swaledale, which appeared in the twenty-second number of *The Yorkshire Archæological and Topographical Journal.* The names are all, or nearly all of them, very old. The numbers attached to each indicate the page of the *Journal* on which it is to be found:—

Acreshowe, 216.
Bradehowe, Bradowe, Bratheow, Brathow, 213, 218, 280, 281.
Brisselkelde, 283.
Chapel grene, 213, 218.
Clappegate, 217.
Clevedale Rake, 213.
Clivedalebeck, 219.
Clyffedale, 218.
Cockhowe, Coakehowe, 213, 218, 282.
Cokko hill, 282.
Conanridding, 217.—The Rev. J. C. Atkinson, in the *Cleveland Glossary*, interprets *ridding* as equivalent to clearing, and quotes from the *Towneley Mysteries* the following passage relating to the slaughter of the Holy Innocents:—

"We have made *rydyng* thrugh oute Jure,
Well wyt ye oone thyng, that mordered have we
Many thowsandes." P. 156.

I believe that *ridding* in local names sometimes indicates a third part of some larger division.
Felbeck, 213, 218.

Feldegile, 216, 217.
Feresekell, 283.
Fersschelde, 283.
Frere ridingsmyre, 219.
Gamelridhyng, 219.
Gaveloake howe, 282.
Golmyre, 219.
Graystane Hill, 213.
Halleflat, 219.
Hazelhowe, Hesilhowe, Hesylhowe, 213, 218, 281.
Hartsties, Hertsties, 218.
Hell Pott, 282, 283.—*Pot* signifies in the North Country a hole in the bed of a stream. In the ballad of *Earl Richard* we read :—

"The deepest pot in a' the linn
They fand Erl Richard in;
A green turf tyed across his breast
To keep the gude lord down."

Sir Walter Scott, in the *Minstrelsy of the Scottish Border* (ed. 1861, ii. 188), has the following note under this word: "The deep holes scooped in the rock by the eddies of a river are called *pots;* the motion of the water having there some resemblance to a boiling caldron."
Helwath, 218, 281.
Hermite croft, 220.
Herviridding, 217, 219.
Houltonriddyng, 219.
Hyndrake, Hyne Rake, 213, 218.—*Rake* probably means a pasture. In North Lincolnshire the right of pasture on unenclosed land is called the "rake of pasture." In the manor of Scotter, Lincolnshire, there was in 1591 a place called Long-Rake. Cf. Icel. *reika*, to wander, to stroll.
Marrigge well, 282.
Marrycke, 281.
Moze Myer headde, 282.
Ragil, 219.
Rukke, 218.
Robertrudyng, 219.
Sorvemyre, 213, 218.
Stelling dubbe, 283.—*Dub* signifies in Scotland a small pool of water, and also a gutter (Jamieson's *Dict. of the Scottish Language, sub voce*).
Swaynemyre, 213, 218.
Thyrlegate, 213.
Whitewall, 218.
Whydaylle, 219.
Whytegate, 213, 284.
Whyte Stane, 213.
Wodkeld, Wudkeld, 213, 218.
Younaker, 219.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

A CURE FOR FITS.—On July 15, 1881, I observed a broad silver ring on the middle finger of the left hand of a man, formerly of Chudleigh, now of Torquay, a painter by trade, who was working at my house at the time. In reply to my questions, he stated that he was twenty-seven years of age, and had worn the ring about seven years for the purpose of protecting himself from fits, to which he had long been subject. The ring, he said, was made of nine sixpences, given to him for the purpose by nine unmarried females, all, as was necessary, of the parish of Chudleigh, where he resided at the time. The sixpences were given in response to his question, "Will you give me a sixpence?" he being careful not to say, "Will you *please* to give me a sixpence?" and careful also to avoid saying, "Thank you," on the receipt of the coin—either of which would have vitiated the charm. He took the nine coins to an ordinary jeweller, who made them into a ring, but it was necessary for the success of the charm that he should receive nothing for his labour. The givers and the receiver of the sixpences must be of different sexes, and the ring must be worn on the middle finger of the left hand. It had not quite kept away the fits, but they had been much less frequent than they were before he wore it.

WM. PENGELLY.

Torquay.

WILTSHIRE PROVINCIALISMS.—An old friend, a native of Wiltshire, has kindly sent me a note of the following provincialisms, now almost obsolete :—

Aumoo.—A cow or bullock.
Avish.—Half-witted, silly.
Bakkylamb.—A sheep.
Buffler.—A cheat.
Caddle.—Confusion, everything disarranged.
Codnogger.—A gossip.
Collyfodger.—One who takes unusual care of himself.
Cham.—To chew, to eat slowly.
Cleavy.—A mantel-shelf.
Climbtack.—A child always in peril.
Dabby-nointer.—A dirty person.
Daddiky.—Rotten, as applied to wood.
Daglett.—An icicle (aiguillette?).
Duddered.—Confused by a noise.
Dumbledar.—The large humble bee.
Dunch.—Deaf.
Drunge.—To push forward in an excited manner, as an unruly crowd would do.
Forum-snorum.—Boisterous and rude.
Gearn.—Garden.
Halledge.—A moving tumultuous assemblage of rough people.
Happering.—A snapping of an ember in the fire.
Hayto.—A horse.
Heel-out.—To pour out.
Horse-conber.—A rude, boisterous girl.
Hud-me-dud.—A scarecrow.
Jakkypig.—A pig.
Knawse of a knawsness.—Much the same as usual.
Loppett.—A tall ungainly person.
Lumper.—To stumble.
Nanny-fudget.—A nervous, effeminate, fidgetty person.
Nawst.—Near, hereabout.
Plim.—To plump, to swell.
Ply.—To bend.
Pure, quite pure.—In good health.
Scob.—A dark hole or cupboard.
Scrigs.—Small fruit left after the gathering of the crops.
Shramd.—To be miserably cold.
Slat.—To crack.
Slopper-hock.—Untidy about the feet, slipshod.
Snop.—A smart blow on the head.
Squish.—To squirt, to gush out.
Squish-gun.—A syringe.
Stocky.—Stout built (applied to a man).
Stowl.—A stump of a tree.

Tack.—A shelf.
Tallet.—A hayloft.
Teart.—A sharp pain.
Vinney.—Nervous irritability.
Yaut.—To pour.
To yaut it up.—To drink greedily.

W. M. B.

A Succession of Vicars from the same Family.—A mural tablet has just been erected in Sileby Church, Leicestershire, in memory of the Rev. John Dudley, who was sixty-one years vicar of that parish and sixty-two years Vicar of Humberstone. He is described as the eldest son of the Rev. John Dudley, thirty-five years Vicar of Humberstone, and grandson of the Rev. Paul Dudley, likewise Vicar of Humberstone for fifty-four years. We here find a record of father, son, and grandson officiating as vicars of the same parish for the long period of one hundred and fifty-one years. Thomas North, F.S.A.

Folk-lore.—I do not remember to have come across this bit of folk-lore before :—

"The village and church of Ditchling lie below—a village in which a Jew pedlar once upon a time murdered an innkeeper, his wife, and their servant, and was for these crimes hanged upon a scaffold hard by. A piece of the gibbet, as the local histories bear witness, was long considered a certain cure for toothache."—Louis J. Jennings's *Rambles among the Hills*, p. 202.

Ditchling is in the Southdown country. Anon.

A Frisic Guild or Club.—Our nearest kinsmen, and those we have cared least for, are the Friselanders. The composition at San Francisco, in our far west, of *A Grammar of the Old Friesic Language*, by Adley H. Cummins, A.M. (Trübner), is a challenge to us. After all, there are in England a few lovers of our kinsfolk, and it would be easy to do something to keep up the memory of the tongue of those who had so large a share in the English settlement of Britain. What we could do is to form a small Frisian guild. Mr. W. J. Thoms, who is an old votary of Frisic, and has the largest gathering of books, thinks kindly of the plan, and I shall be glad to hear the opinions of any one interested. It is a compliment to "N. & Q." to say that its pages offer the best opening and beginning for the interchange of thought among those who are few and far between and wide scattered. Hyde Clarke.

22, St. George's Square, S.W.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the replies may be addressed to them direct.

[illegible] de Holand, last Duke of Exeter.—[illegible]man's body was found floating in the British Channel, with no evidence to show how he came by his death. The date is given by Dugdale and Stow as 13 Edw. IV., but Mr. Scoble, in his notes to the *Memoirs of Philippe de Comines* (ed. Bohn), gives 1475. Can the date be ascertained more precisely? He was divorced from the Princess Anne, at her own suit, Nov. 12, 1472, according to Stow and Dugdale; and she subsequently, in 1474-5, married Sir Thomas St. Leger. I want to find out whether the second marriage took place before the duke's death. It almost certainly did not, if 13 Edw. IV. be the true date. I also wish to ascertain whether the duke's only daughter died before him or not. She was living Jan. 4, 1473, and dead July 18, 1474. Where did Miss Strickland get the date of October, 1466, for the marriage of this daughter, Anne Holand, with Thomas, Marquis Dorset? It is scarcely confirmed by that of the royal assent to their marriage settlements, given Jan. 4, 1473. And where did Stow find the date of the divorce? There is no hint of any divorce on the Rolls of Edward IV., and his sister is described, months after this date, and on several occasions, as Anne, Duchess of Exeter, though her husband is referred to on the Issue Roll as "Henry, called Duke of Exeter," and on the Patent Roll, in the entry of his pardon, as "Henry, calling himself Duke of Exeter." Is there any evidence to show that after her husband's forfeiture the Princess Anne was created Duchess of Exeter in her own right? There is no entry of such a nature on the Rolls.

Hermentrude.

Discovery of Antiquities [?] in Southwark in 1786.—The following appeared in the *Bristol Gazette* of June 22, 1786. I have read the paragraph to a gentleman who has known Southwark for fifty years, and he had never heard of the subterranean chamber, nor any tradition of one having been found in the borough. Was it a hoax?—

"On Saturday [June 17, 1786] as Messrs. Wilcox & Co., of St. Saviour's, Southwark, were digging for the foundation of several new houses in that parish, the workmen discovered a large marble slab which measured 7 ft. by 5½ ft. It was found to cover the entrance into a subterranean passage hewn out of the solid rock. Mr. Wilcox and several gentlemen went with lamps a distance of 196 yards along a passage which terminated in a circular apartment 25½ yards in diameter, and 12 ft. perpendicular, supported by nine pillars of veined marble of the Tuscan order. Along the passage on both sides, at the distance of six feet, are niches, in which are the figures of Popish saints habited in their religious habiliments, with crucifixes, beads, &c.; and in the amphitheatre or circular apartment are six niches, which are filled with saints and other pious relics of the Papal Church. Several pieces of gold and silver coin of Julius Cæsar's were found in the vault, and great care has been taken to preserve the whole as a museum of great curiosity. The learned are divided as to the use of this subterranean temple and its antiquity, which appears to be very great. At the further end of the apartment was found an enormous toad, which weighs eleven pounds

five ounces, and is the size of a full-grown capon. It was found alive, but on being brought to the air it died in less than an hour. It is kept in spirits."

D. J.

YORKSHIRE POLL BOOKS AND ELECTION RECORDS.—I have in my possession a poll book (published at York in 1742) of the contest for the county in 1741 between Fox and Turner. Will any of your correspondents inform me if this is the earliest publication of the kind, or, if not, what earlier printed poll books there are, and where copies of them can be referred to? also where the rolls of previous elections are deposited, and how access can be obtained to them? I wish more particularly to refer to the lists of voters at the elections in 1708 and 1734, but also to any earlier records of the kind. H. E.

SHAKSPEARE'S SONNETS.—Can any of your readers kindly refer me to, or furnish me with, a list of the works published about Shakespeare's sonnets? Not only books, but magazine articles and reviews.

CHATTERTON'S PORTRAIT.—I am aware of the fact that the portrait prefixed to Dix's *Life of Chatterton* is not considered authentic, and have read the discussion which appeared in the *Gentleman's Magazine* and in "N. & Q." several years ago, but I want a reference to the latter's authority for saying, "After the discovery that the portrait was not that of Chatterton, the frontispiece to the *Life* was suppressed, and the plate was destroyed." *Vide* 5th S. vi. 60, notice to ELISHA.

SHAKSPEARE AND COMMENDATORY VERSES.—Is any instance known, or work extant, in which Shakespeare wrote "commendatory verses" of a contemporary? J. H. I.

TENNYSON'S "DREAM OF FAIR WOMEN."—Can you or any of your readers tell me whether or not the lines in the twelfth stanza of the above—

> "And once my arm was lifted to hew down
> A cavalier from off his saddle-bow,
> That bore a lady from a leaguer'd town,"—

contain an allusion to any incident or characters in history, legend, or fiction? The readers of *Ivanhoe* will remember the Templar's escape with Rebecca from Front de Bœuf's beleaguered castle, but the poet speaks of a town. C. T. B.

THORNEY ABBEY.—Among the Protestant refugees settled at Thorney in the seventeenth century were families of Mazingarbe, Fauvergue or Fovargue, Harley, Le Tall, Le Pla, and Ris. Do any of these still exist? I shall be thankful for information respecting any of them or their descendants. F. BAYLEY.

PLAYNE AND IDEN FAMILIES, CO. KENT.—I should be grateful for any information as to where in Kent the family of Playne held land. Their arms in Burke's *Armory* are given as, "Arg., a cross pattée fitchée sa., on a chief of the last, three fleur-de-lis of the first." One member of the family married a daughter of Iden, and a descendant, Iden Playne, was living at East Peckham, Kent, 1648. Query, When did the Iden family become extinct in the male line?

W. L. KING.

Watlington, Norfolk.

GOD ALONE CAN MAKE A GENTLEMAN.—There is a saying attributed to James I. that he could make a *lord*, but only God Almighty could make a *gentleman*. What is the correct version of the anecdote, and where is it to be found?

A. S. P.

"The Roiail Progenei of our most Sacred King Iames By The Grace of God King of E. S. & I &c Decended from yt victorius King H. ye 7 & Elizabeth his wife wherin ye 2 devided famles ware vnited together."

Can any of your readers give me any information about an engraving which I have lately fallen in with, and which is entitled as above? At the foot is "Benjamin Wright fecit, John Woutneel excu. 1603." The plate is 14¾ in. long by 10¾ in. wide. For some purpose the margin appears to have been cut close away, leaving, however, the engraving uninjured. At p. 90 of his *Calcographiana*, London, 1814, Caulfield mentions an engraving the description of which corresponds in most respects to that to which I am referring. But Caulfield concludes thus, "Benjamin Wright fecit, Compton Holland excudit 1619." The date is different, and Compton Holland takes the place of John Woutneel. H. L. L. G.

PRICES OF VARIOUS ARTICLES AT DIFFERENT TIMES.—I wish to complete the table of prices given in Ruding's *Annals of the Coinage*, vol. i. p. 95, by bringing it down to the present time. Can any reader, therefore, give me the following information (with full references to the original authorities), or else refer me to the sources of such information?

I require the prices of the under-mentioned articles at these dates, viz., 1800, 1815, 1830, 1840, 1850, 1860, 1870, 1880:—1, wheat per bushel; 2, horse; 3, ox; 4, cow; 5, sheep; 6, hog; 7, goose; 8, hen; 9, cock; 10, butter per pound; 11, cheese per pound; 12, ale per gallon; 13, small beer per gallon; 14, beef and mutton per pound; 15, labour in husbandry per day. FITZ-HENRY.

"SELF-OPINIATED"=SELF-OPINIONED.—I have often in the north of England heard persons use this word, which I always mentally registered as an error, but I never saw it in print until I met with it in "N. & Q." (6th S. iii. 512). Can your correspondent quote any good authority for the use of the word? Ogilvie and Webster give onl

self-opinioned. *Opiniate* and *opiniated* they mark as obsolete. F. C. BIRKBECK TERRY.

NUMISMATIC.—Sixpence, Philip and Mary, 1555. Obv.: legend, "Philip . Et . Maria . D . G . Rex . et . Regina . Angli." I cannot find this coin with "Angli" described by Hawkins, p. 295; Henfrey, part ii., "Silver Coins," p. 68; or Ruding, vol. ii. plate xi. p. 317. Can any of your readers help me? W. STAVENHAGEN JONES.

79, Carlton Hill, N.W.

DE LENTRE.—Sometimes in affluence and sometimes without a shilling, he founded in France the Masonic lodge of the "Contrat Social." At one time he was a police spy in Paris, and when in London kept good company. Is it known where he lived in London? Where did he die?

C. A. WARD.

Mayfair.

BLUNDERFIELD FAMILY.—Where can I procure a copy of the *History of the Blunderfield Family*, published, I believe, in the country? E. L. F.

SPARROW BOTTLES.—Some time ago a friend showed me a print of a fine old house that formerly stood in one of our county towns. Close to the upper windows were hung what appeared to be glass globes. These, I was informed, were for sparrows to build their nests in; that, when the eggs were hatched, the inhabitants of the house took the nest for the sake of the young birds, which were considered a great delicacy at table. I should be glad to know if such a custom really ever existed. The print to which I refer is not more than one hundred years old.

HELLIER GOSSELIN.

Blakesware, Ware, Herts.

"GOUTS."—

"Live you in luxury and pampered ease,
As if whole nature were your cateress;
Soft be your beds, as those which monarchs' whores
Lie on, or *gouts* of bedrid emperors."
Oldham, *Satires on the Jesuits*, iii. (Bell's ed., p. 111).

Wanted the meaning of *gout* in this passage.

A. L. MAYHEW.

AN OLD TOKEN.—I have lately seen a token which about five years ago was dug up in the parish of Bisley, near Stroud, Gloucestershire. It is equal in size to a penny; and on the obverse there is a crown with the letters "G. R.," and on the reverse, "For the King's Private Ways." For what purpose was it intended, and what may the date? ABHBA.

TENNANT'S TRANSLATION OF THE 151ST PSALM. A time ago I saw a small book of poems for sale in which was inserted a poetical translation of so-called 151st Psalm (as given in the Septuagint) by Tennant, a Scotch poet. Will any of your readers give me the title and the name of the publisher of the book, or tell me where I can find a copy of Tennant's translation of the psalm in question? C. C.

FAMILY OF LONGDEN.—Can you give me any information as to the family of Longden, or De Longden, or De Longedon, of Longden, Salop (besides what is contained in Eyton's *History of Shropshire*), also of Stow-in-the-Wold, co. Gloucester? H. ISHAM LONGDEN.

Oakwood, Crawley, Sussex.

AUTHORS OF BOOKS WANTED.—

The Dove-Like Sovle. A Sermon preached before the Prince's Highnes at White-Hall. Febr. 19, 1618. By I. R., D.D., and one of his Maiesties Chaplaines in Ordinary. No imprint, 4to., 26 pp. Text: Psalm 55. 6.

C. W. S.

AUTHORS OF QUOTATIONS WANTED.—

"Ah! why on monumental stone
Record the love, that yet lives on?
As though it were a thing that 's gone,
And would not live, when life is done!"

JOHN PICKFORD, M.A.

"The sharp autumn breeze that scattered the dead leaves at our feet came as cold to me, on a sudden, as if my own mad hopes were dead leaves too, whirled away by the wind like the rest." WILLIAM PLATT.

Replies.

LYNE FAMILY.

(5th S. xii. 107, 275; 6th S. i. 503; iii. 135.)

After the decease of Sir Robert Bardolf, Knt., the brother and heir of Sir Thomas Bardolf, Lord of the Manor of Maple Durham Gournay, co. Oxon, the family of Lynd were next of kin to this branch of the great house of Bardolf, a daughter and heir of Sir John Bardolf having been married to a Sir Roger Linde.

This family of Lynde had been established in Herefordshire as early as 9 Edward II. (1316); at that date Richard de la Lynde and his son Richard were lords of the townships of Park, Pixley, and Munsley, places in the hundred of Radlow, and even at a period earlier than that mentioned Thomas Lyne held of the king (in capite) land in Kingston in the county of Hereford.*

Sir Robert Bardolf died on Thursday, May 20, 1395 (18 Richard II.), and his manors of Maple Durham Gournay and Stoke, then called Stoke de L'Isle from a family of that name having been the former possessors of the manor, were held by his relict, Lady Amicia Bardolf, from the time of his death. She died on Friday, Oct. 2, 1416, when these manors came into the possession of William Lynd, the brother and heir of John Lynd, who

* *Vide Rot. Orig. Abbreviatio*, 23 Ed. I., and *Parliamentary Writs*, 25 Ed. I. and 9 Ed. II.

died without issue; the manors of Stoke L'Isle and Cokefield being held of the Earl of Oxford by fealty in lieu of all services—Stoke L'Isle being worth 20*s.*, and Cokefield the same. William Lynde married Joan, the daughter of Sir Hugh Annesley, Knt.; she is buried at Maple Durham.* William Lynde was also tenant in tail of the manor of Chesham Bois, co. Bucks; he died March 17, 1438 (16 Henry VI.). James Lynd, a younger brother, did not inherit, William Lyne having a son and heir Thomas. Thomas died June 2, 1477, and left issue two sons, John and William. John, by deed of Feb. 1, 1490 (5 Henry VII.), conveyed by bargain and sale his manor of Maple Durham Gournay to Richard Blount, Esq.; this John Lyne died prior to 1521, leaving three daughters, viz., Elizabeth, married to Robert Holt, Esq.; Alice, married to Edward Love, Esq.; and Joan—see grant at Westminster (State Papers), Mar. 21, 1521 (12 Henry VIII.), "Custody of Joan Lynd of Stoke Lyne, daughter and one of the heirs of John Lyne."

In the church of St. Peter at Stoke Lyne, in the chancel against the north wall, is a tablet of grey marble, having at its top, as expressing a belief in the resurrection, our Lord rising out of the tomb, lower down on each side are coats of arms, and beneath, the text,—

"Delicta juventutis nostra et ignorantias
Nostras ne memineris Domine."

Under this is the picture of a man and a woman, behind him five boys, behind her three girls, with this inscription:—

"Of your Charity pray for the Souls of Edward Love Gentleman and Alys his wyfe, which Alys lyeth buried under the Stone before this stone and deceased the xx day of January ye yere of our Lord God MV^cXXXIIIII and the said Edward dyed the —— day of —— ye yere of our Lord God MV^c—— for whose and all Xten Soules of your Charity Say a pater noster and an ave."

The above inscription is copied from Harleian MS., No. 4170, British Museum (Monumental Inscriptions, co. Oxon.). The Rev. C. D. B. Marsham, the present Vicar of Stoke Lyne, informs me that the tablet still remains, and that Mr. Woodyer, who restored the church eleven years ago, was much struck with this tablet, as being most perfect and excellent in execution and design.

The Lynes formerly settled at Bucknell and Swalcliffe, parishes near to Stoke Lyne, were, in all probability, members of another branch of the family of Lyne of Stoke. Thomas Lyne, son of Robert Lyne, born Oct. 18, 1653, occurs as the first entry in the Registers of Bucknell (see Dunkin's *Oxfordshire*).

The following are extracted from the Lay Subsidies, Public Record Office, and from the Calendars of Oxfordshire Wills:—

Lay Subsidies—Bucknell, co. Oxon.

1566–7, 8 & 9 Eliz., Robert Lyne, in goods, 4*l.*
1576, 18 Eliz., Robert Lyne, in goods, 4*l.*
1581, 23 Eliz., Robert Lyne, in goods, 4*l.*
1610, 7 Jac. I., George Lyne, in goods, 3*l.*
1640, 16 Car. I., Richard Lyne, in lands, 20*s.*
1640, 16 Car. I., John Lyne, in lands, 20*s.*
1641, 17 Car. I., John Lyne.
1665, 17 Car. II., John Lyne, 2 hearths.
1665, 17 Car. II., Robert Lyne, 2 hearths.

Wills, &c.

John Lyne of Bucknell, 1573.
Robert Lyne of Bucknell, 1605.
Robert Lyne of Bucknell, 1639.
George Lyne of Bucknell, 1640.
Gulfrid Lyne of Bucknell, 1677.
Prudent [? Prudence] Lyne of Bucknell, 1684.

Extracts from the Registers of Swalcliffe, co. Oxon.

1583, Nov. 7, Richard, ye sonne of John Line, Baptized.
1595, June 3, John Line, Buried.
1620, Dec. 31, John, Son of Jerome Lyne, Buried.
1631, July 4, Jane, Wife of Jerome Line, Buried.
1632, April 22, John, ye sonne of Jerome Line, Buried.
1638, May 17, Julian Line, Widow, Buried.
1639, Elizabeth, ye daughter of Matthew Line, Buried Nov. 13.
1643, April 7, Thomas, ye sonne of Matthew Line, Buried.
1645, Jan. 4, John, ye sonne of Matthew Line and Elizabeth, Baptized.
1674, July 4, William, ye son of John Line and Dorothy, Baptized.
1678, Oct. 31, Jeromy Line of Swalcliffe, householder, Buried.
1678, Dec. 7, Henry, ye son of John Line and Dorothy, Baptized.
1696, Feb. 33, William Lyne of Swalcliffe, Buried.
1704, June 18, John Line of Swalcliffe, Buried.

The Registers of Epwell, a Chapelry of Swalcliffe, contain the following:—

1640, May 25, Robert, ye sonne of Richard Line, Baptized.
1683, May 20, Samuel, the son of —— Line and Elizabeth, Baptized.

In the Lay Subsidies, Public Record Office, the following occur under Swalcliffe, co. Oxon:—Hearth Tax, 17 Car. II. (1665): John Lyne; Jeremiah Line.

Amongst the Oxfordshire wills, now at Somerset House, London, are the following:—Will of John Lyne of Swalcliffe, 1547; Will of John Lyne of Swalcliffe, 1595.

ROBERT EDWIN LYNE.

Royal Dublin Society.

THE STUBBS FAMILY, CO. LINCOLN, IN 1612 (6th S. iii. 467; iv. 75).—An interesting account will be found of Dr. Henry Stubbs's mother in that genealogical encyclopædia *The Memoirs of the Chesters of Chicheley*, by Mr. Chester Waters (vol. i. p. 345). Mrs. Stubbs was the remarkable mother of a remarkable son. She was in the service of the Chester family for the long period of seventy years. She entered the household of the first Sir Anthony Chester in 1622, as the gentlewoman of Lady Chester, and when her

* *Vide* Hearne's MS. Diaries, vol. lxxxvi. p. 12, and Rawl. MS. B., in Bod. Library.

mistress died, in 1629, married John Stubbs, the minister of Fartney, in Lincolnshire, who afterwards turned Anabaptist. Being left a widow with two sons and a slender income she settled in London, where she made a sufficient living by her needle to send her son Henry to Westminster School; and when he was provided for at Oxford she returned to service, and became the housekeeper of Sir Henry Chester, the son of her old mistress. She lived with him until his death in 1666, when Sir Henry left her by his will an annuity of thirty pounds a year. She insisted, however, on remaining in the family, and she retained her post as housekeeper until her death, in the ninety-third year of her age. She died on June 20, 1692, and was buried at Chicheley, when her master the third Sir Anthony Chester, was the executor of her will. Her tombstone, with a long inscription, from which most of these particulars are taken, still remains in Chicheley Church, but is much dilapidated. Mrs. Stubbs is not a solitary instance in this family of the life-long attachment and fidelity which are equally honourable to master and servant, for a tablet in Tilsworth Church preserves the memory of John Quinny, who was fifty-six years the faithful servant of the same Sir Henry Chester. Mrs. Stubbs was a gentlewoman by birth, and before the civil wars ladies of rank usually had for their attendants persons of gentle blood. Mr. Chester Waters has collected in a note a number of examples of servants of good family who were related to their employers. The notion that domestic service is degrading came in with the revolution of 1688.

E. P.

"The Buffs" (6th S. iv. 26, 65).—Having taken an interest in the question of the 3rd Regiment, which I have hitherto believed to have been entitled to the honour of being the City of London Regiment, I should be glad if An Old Officer of "The Buffs" could help in establishing the claim, in which I have failed.

Cannon's records no doubt relate the story of Morgan's regiment, raised in the City of London, and officially records the history of the 3rd Foot; but the link between Morgan's corps and the Holland regiment is missing. There is no proof that "the Buffs" are descended from the band raised in the City, and there is no evidence that they ever claimed such a descent till the recent date of 1846, when they for the first time obtained the sanction of the Corporation of London to marching through the City with drums beating and colours flying. Can An Old Officer of "The Buffs" give me any evidence of an earlier exercise of this right or an earlier recognition of the claim?

Sebastian.

Milton Queries: (4) "The trepidation talk'd" (6th S. iii. 428; iv. 75, 97).—It is certainly difficult to conceive how "talked" can mean "talked about"; but at the same time it is difficult to conceive how it can mean anything else. But as for the *balance weighing the trepidation*, may not "trepidation" be a quasi-cognate accusative after "weighs"? In *Comus*, Milton says that the nightingale "nightly to thee her sad *song mourneth* well." I assume that "weighs" and "mourneth" are both intransitive verbs; and I would suggest that in both cases the accusative is merely an amplification of the notion implied in the verb.

R. H. G.

Rev. Thomas Broughton (6th S. iii. 288).—A considerable time having elapsed and no reply being forthcoming on this subject, though I can give no information as to the father of the Rev. Thomas Broughton, your correspondent may be pleased to know he had other children than those named by him, viz., another son, Charles Rivington, and a daughter, E. M. B., who married a Mr. Wood or Woods. The family possessed a portrait of Thomas Broughton, which was engraved and published, and the following panegyric, written by the daughter, may be of interest to your inquirer:—

"*On the Rev'd Mr. Broughton's Picture.*

"Oh! I could gaze for ever on this Face,
Dwell on that look and hang o'er every Grace,
'Till my swol'n Eye, unable to explore,
Shrinks from the sight and aches at every Pore
Yet ah! how vain thy Pencil to impart
The lively glow which warm'd his bounteous heart
Tho' strong the likeness, attitude, and dress,
My throbbing heart and streaming Eyes confess,
Yet should each Artist as one man combine
Did all who ever drew, or breathed a line,
Could I in loftiest strains his praise rehearse,
Did flowing numbers deck my humble verse,
Did Sappho's melting strains attune my Lyre
Or the fam'd Mantuan Bard my breast inspire,
Nor I—nor They—nor Thou—could ever trace
The Heavenly look that form'd that Angel face.
How then attempt the beauties of his mind
The greatest, humblest, best of human kind.
Since then no Art can make thy worth appear
And all my eloquence is but a Tear—
Come close dear Shade and let me fondly gaze
With mute attention and with fixed amaze
Come then dear lifeless image of my Sire
Who views Thee sees him, seeing must admire,
Come thou sad substitute of him we mourn
Tho' gushing tears bedew his sacred urn,
This precious gift my greatful heart shall prize
'Till I rejoin my Father in the Skies. E. M. B."

W. Dilke.

Chichester.

John Reading: the Readings (3rd S. i. 109; vi. 61; 4th S. i. 12; 6th S. ii. 434; iii. 49, 410).—The "Adeste Fideles" (4th S. xi. 75, 219; 5th S. xi. 265, 298, 331, 372, 418; xii. 173, 357, 457; 6th S. i. 85, 141, 160, 224; ii. 434, 487; iii. 49, 410).—Without wishing to take any credit from Mr. Cummings's researches on this subject—which, I fear, will have tired your readers ere now—I think

it only fair to the writer of the article in Mr. G. Grove's *Dictionary* to state that he was in possession of the information before Mr. Cummings had put pen to paper.

I have one little correction to make on Mr. Cummings's last note, as I observe he describes me as saying that the statement that Reading composed "Adeste Fideles" rests on the dictum of a daughter of Novello. I said that only on Mr. Cummings's own authority, and I remarked thereon that Novello's critical judgment in such matters was far from being conclusive. To that opinion I adhere. I am glad to see that Mr. Cummings has corrected some of his former dates, though he still spells Jeremiah Clark's name as Jeremiah Clark did not spell it, preferring, apparently, the second-hand authority of Dr. P. Hayes to that of Clark himself.

I do not think any one will succeed in showing that John Reading of Dulwich was the son of John Reading of Winchester, or that either of them composed the tune of "Adeste Fideles." Certainly neither of these propositions has yet been proved. Julian Marshall.

Edmund Curll, Bookseller (6th S. ii. 484; iii. 95; iv. 98).—So much interest attaches to Wesley's poetical epistle to John Dunton, entitled *Neck or Nothing*, that I may be permitted to question whether it is quite correct to say that it was written by Samuel Wesley, jun., M.A., "head usher of Westminster School." I think Samuel Wesley the younger was elected from Westminster to Christchurch, Oxford, in 1711, and was admitted Bachelor of Arts May 5, 1715. His letter to John Dunton was published in 1716. He did not take his degree as M.A. till April 5, 1718, and I believe was only appointed usher at Westminster School in that same year, that is, at least two years subsequent to the publication of his poem.

Edward Solly.

Arthur Schopenhauer (6th S. iv. 49).—E. S. D. may be glad to learn, on the authority of Miss Zimmern's *Life of Schopenhauer*, that the German philosopher was at school at Wimbledon from July to September, 1803, and that the name of the clergyman with whom he was placed was Lancaster. E. Walford, M.A.

Hampstead, N.W.

The clergyman's name was Lancaster. In Dr. Gwinner's *Life of Schopenhauer* it is stated that this gentleman kept a boarding school, and that Schopenhauer was placed under his care from July to September, 1803, while his parents were travelling in the northern part of Great Britain.

H. J. Adams.

Priory Road, N.W.

"To rule the ring" (6th S. iii. 477).—Xit suggests that this phrase arose from bull-baitings or cock-fightings. *Apropos* of this, I would also make a suggestion. Sixty years ago, in this town, and in several of the Yorkshire towns that I could mention, the usual form of a challenge to fight was either the shaking or the turning over of the bull-ring, which still remains in the market-place.

W. H. D.

Skipton, Craven.

Heraldic (6th S. iii. 490).—Argent, an oak tree growing out of the base proper, surmounted of a fess azure, charged with a crescent or between two mullets of the field, are the arms of Watson of Aberdeen. Papworth (from whose *Ordinary* the above is extracted) does not give the second coat as blazoned by the querist, but he mentions Ermine three increscents gules, as the coat of Symmes [Burke, *Gen. Armory*, 1878, Symes], of Daventry, and Gules, three increscents argent, as that of Bunnell. Frank Rede Fowke.

24, Victoria Grove, Chelsea.

Comets (6th S. iv. 3).—The compilers of the *Saxon Chronicle* used to record these. Anno 678, "This year the star called a comet appeared in August, and shone like a sunbeam every morning for three months; and Bishop Wilfrid was driven from his bishopric." Anno 892, "After Easter, about Rogation week or before, the star appeared which in Latin is called *cometa;* some men say in English that it is a hairy star, because a long radiance streams from it, sometimes on the one side and sometimes on each side." E. W. B.

The Knebworth Registers (6th S. iv. 6).—A full account of these registers, with the most interesting of the entries of "Christeninges, marriages, and buryalls," and of the items in the parish accounts, by the Rev. Prebendary Pearson, will be found in vol. viii. of the *Transactions* of the Royal Historical Society.

John H. Chapman, M.A., F.S.A.

"A creature of Christ" (6th S. iv. 7).—Though I have searched a great many parish registers, in only one case have I come across the above epithet, and that was in the registers of Eaton Bray, co. Bedf., where I found it in the Latinized form of *Creatura Dei*. I was puzzled to know the meaning at first, but ultimately concluded that all such entries related to the burial of infants who had not received the sacrament of baptism, and consequently had no Christian name. The following will serve as a specimen entry: "1655. Creatura dei fil. Jacobi Ashwell et Aliciæ uxoris ej: nat: 21° die ffebruarij et sepult: 22° ejusdem mensis." F. A. B.

Lists of Emigrants (6th S. iv. 67).—Sor very useful lists of the founders of the New E land colonies will be found in the appendix work entitled *Chief of the Pilgrims; or, the*

and Time of William Brewster, by the Rev. A. Steele, A.M., Philadelphia, 1857. They comprise a list of passengers in the Mayflower; a list of passengers that arrived one year after in the second small ship Fortune; a list of those who came over in the Ann and the Little James; and a list of those entitled to a share in a division of cattle belonging to the colony on May 22, 1627. The book itself is worth the attention of those interested in this subject.

JOHN H. CHAPMAN, M.A., F.S.A.
38, St. Charles' Square, W.

Since the passing of the first Act of Parliament (9 Geo. IV., c. 21), in the year 1828, relating to passengers in merchant ships, the master of every vessel has been required to deliver a list of his passengers to the officers of customs at the port of clearance, for transmission to the Emigration Commissioners. By the Merchant Shipping Act, 1872, all duties imposed upon the Emigration Commissioners were transferred to the Board of Trade, to which department the lists of passengers are now forwarded.

EVERARD HOME COLEMAN.
71, Brecknock Road, N.

THE BEAUCHAMP PEDIGREE (6th S. iv. 88).—Miss Strickland may thus have designated the Rous Roll, in which Anne of Warwick is portrayed.

CALCUTTENSIS.

"INLAND" (6th S. iv. 7).—I do not think that the technical sense of "inland," as it occurs for *terra dominicalis*, can have been in use so recently. The waggoner probably merely meant that he had not to do the laborious farm-work on the land by the coast, but that he went inland, up the country, with the team of the carrier's waggon. In this sense "inland navigation" means canal or river, not sea, traffic. For a classical use of the phrase there is in *Paradise Lost*, x. 422–3 :—

> "The rest were all
> Far to the inland retired."

ED. MARSHALL.

THE ORIGIN OF Βαλανεῖον (6th S. iii. 470).—I am afraid that the derivation of this word which had reached the ears of St. Augustine is not worth much, but only deserving of a place in Prof. Skeat's collection of philological absurdities, which I trust we may shortly see published. Minsheu, in his *Guide into the Tongues* (ed. 1617), quotes this derivation, only he is more explicit, as he states, "quoniam βάλλει τὰς ἀνίας, i.e., anxietates pellit ex animo." He gives also "the accepted derivation," about which, I must say, I am very sceptical, unless there is more evidence forthcoming than I have yet seen. Messrs. Lewis and Short, in their recently issued *Latin Dictionary*, state that "L. bal-neum (contracted from balneum=βαλανεῖον) stands for bad-neum, kindr. with Sanscr. root bád, lavare, se lavare; Germ. Bad; Engl. bath." This apparently is more satisfactory, though Liddell and Scott *do* say that Βαλανεὺς=bathman is "in some way or other connected with Βάλανος=acorn."

F. C. BIRKBECK TERRY.

Scapula (*Lex. Gr.*, 1609), after mentioning the more common derivation of βαλανεῖον, gives as an alternative, "Vel quoniam βάλλει τὰς ἀνίας, id est, anxietates pellit ab animo." This comes from the *Etymologicum Magnum*, in which it is stated to be the opinion of some grammarians, but is not accepted.

ED. MARSHALL.

COFFIN BREASTPLATES (6th S. iii. 226, 395, 455; iv. 76).—By all means let MR. HEMS be "a gleaner after time," but let him not be so very comprehensive, but confine his gleanings to what are really old-world relics. It is, of course, by the mischievous restoration of churches, and the consequent meddling by greedy workmen with eighteenth century intramural interments, that the coffin-plates of our immediate ancestors have been thrown into the market, but it would be well if general collectors would restrain, rather than encourage, such traffic. Propriety would surely demand that each successive age should "draw a line." In any case I should certainly have the greatest pleasure in applying the "pains and penalties" mentioned by X. Y. Z. if I found any one in possession of the coffin-plates of my eighteenth century ancestors, of which plates I possess the original drafts.

ALBERT HARTSHORNE.

THE BAGPIPE IN LINCOLNSHIRE, &c. (6th S. ii. 407; iii. 52, 95).—"N. & Q." has contained of late several passages as to the Lincolnshire bagpipe. Doncaster is not in Lincolnshire, but it is very near thereto. The following extract shows that it was the music of the common people in that neighbourhood in 1682. I have not made the quotation direct from the original, but have taken it from the notes to an article on Sir Gervase Cutler published in the *Barnsley Chronicle* of February 26:—

> "1682, Dec. 30, Jan. 1, 2, 3, 4, and 6. There lay at my house upon these several days Sir Gervase Cutler, Jasper Blythman, Mrs. Blythman and her daughter (and others which are named). For music, I had two violins and a bass from Doncaster that wore my livery, that played well for the country; two bagpipes for the common people; a trumpeter and a drummer. The expense of liquor, both of wine and others, was considerable, as well as of other provisions; and my friends appeared well satisfied. I dined two days from home this Christmas; one day at Sir Gervase Cutler's, another at my Lord Strafford's.—*Memoirs of Sir John Reresby, of Thrybergh*, pp. 67, 74.

ANON.

"HISTOIRE DE L'ÉCOLE ALEXANDRIQUE," BY JULES SIMON (6th S. iii. 469).—There is a copy of

this book in the London Library, 12, St. James's Square, S.W. EDWARD H. MARSHALL, M.A.

THE PUBLISHER OF RALEIGH'S "HISTORY OF THE WORLD" (6th S. iv. 55).—This note of a book in my possession may be an interesting illustration of MR. E. T. DUNN's note:—

"Ternarius Bezoardicorum et Hemetologia sev Trivmphvs Vomitoriorum Angeli SALÆ, cum EXEGESI CHYMIATRICA Andreæ TENTZELII, *Erfurti*, 1618 (M.DC.XIIX.)." 8vo. old vellum wrapper.

In the binding, at the beginning and end, are two fragments of an old law document, which seems to be the original draft of the deed of agreement with the publisher of Raleigh's *History of the World*.

First fragment:—

"intituled historiam.....
of the world.....
prefertur per prefatum Wa.....
conscriptum et per.....
formam predictam ad.....
.. iam predictus Walterus....."

Second fragment:—

"cum omnibus ordinibus et expensis tam in trac .
librum predictum parat. ad impressionem quam in .
illis ac omnibus dampnis anglice losses ratione ut .
prefertur habendendis (*sic*) sive sustinendis prius .
et defaccat (*sic*), ac licet predictum Willelmum S. .
per assignationem anglice by the appoyntment ."

On looking at it again I am sorry to see that the end of the book with the second fragment has, by some unknown means, departed since the above was copied. THOMAS KERSLAKE.

Bristol.

"JINGO" (5th S. x. 7, 96, 456; 6th S. i. 284; ii. 95, 157, 176, 335; iii. 78).—It is asked by MR. EDWARD H. MARSHALL, "What is the earliest occurrence of the expletive 'By Jingo' in English literature? I am not able to trace it further back than Miss Caroline Wilhelmina Skeggs." And MR. MAYHEW writes, "Can any one give me instances of the early occurrence of the formula 'By Jingo' in English literature?" At 5th S. x. 456 there is reference to the 1842 edition of *Don Quixote*. I hope the following memorandum may prove interesting to your correspondents. I bought the anonymous *Satyrs upon the Jesuits written in the Year* 1679, &c., "the second edition, more corrected," published in 1682, and found the clue to its author, John Oldham, in I. D'Israeli's *Curiosities of Literature* (see the article "Hell"). He writes, "Oldham must ever have readers among the curious in our poetry," and that it is "a work which would admit of a curious commentary." In these observations I can fully concur. Now in the fourth *Satyr*, p. 89, the second and third lines read:—

"When spiritual Jugglers their chief Mast'ry shew:
Hey Jingo Sirs! What 's this! 'tis Bread you see."

I refrain from giving the context. Should any person be anxious to follow up the investigation, the book itself will probably be found in the British Museum Library. It would appear a very possible conjecture that the library of the elder D'Israeli possessed a copy of it—that famous library where his greater son says he was born, and where we can believe he may have read the lines himself. Through a strange coincidence, I am indebted to an article in his father's works for this discovery of an early use of the word by Oldham—"Jingo," so connected with the popular history of Lord Beaconsfield.

W. FRAZER, M.R.I.A.

Dublin.

MOWBRAY AND ALBINI FAMILIES (6th S. ii. 389; iii. 32, 489; iv. 96).—The Albini and Mowbray pedigree in Thomas Blore's *Rutland* starts with Roger de Albini and Avicia de Mowbray, parents of the above Nigel Mowbray.

Roger de Albini=Avicia de Mowbray.

- 1st, Matilda=William de Albini, son of Roger (*Mon. Ang.*, i. 593); Pincerna Regis (*ib.*, 339); given honour of Arundel (*ib.*); Earl of Chichester (*ib.*, 592); Earl of Arundel (*ib.*, 593); ob. 1176.
  - Nigel.
  - Oliver.
  - William, Earl of Arundel and of Sussex, ob. 1222.=Matilda.
    - William, Earl of Sussex=Mabel.
- 2nd, Adeliza, widow of Henry I.
- Oliva, sister of William, Earl of Chichester, and wife of Ralph de Hain (*Mon. Ang.*, i. 592); sister of William, Earl of Arundel (*ib.*, 593).
  - Oliva, dau. of William, Earl of Arundel (*Mon. Ang.*, i. 593).
  - Godfrey.
  - Alice.
  - Agatha.
- Nigel Mowbray (*Mon. Ang.*, i. 593).

Nigel and Oliver, the two eldest sons of William de Albini, seem to have died *s.p. vitâ patris*.

May I hazard a conjecture that Oliva is wrongly placed in this pedigree as daughter of Roger de Albini, and that she was really his grand-daughter, and identical with the Oliva of the next generation?

In the *Liber Niger* is a "Carta Willelmi de Albini, Pincernæ Regis," whose wife is "filia Rogeri Bigod," and who is clearly identical with the first William de Albini of the pedigree, Nigel's brother But Hearne has a note *in loco*, in which he sta that the father of this William, Pincerna Re was *William* (not *Roger*, as in the pedigree), cit Dugd., *Bar.*, i. 118, "è quo liquebit Willelmo

Albineio (patri Willelmi nostri) comiti Arundeliæ, filiam exstitisse Olivam nomine, quæ nupta fuerit Radulpho de Haya." Surely this William de Albini, father of Oliva, was not "*pater* Willelmi nostri," but "Willelmus noster" himself, viz., the William of the carta. Moreover, in the same carta Comes de Hou is mentioned as having married "filia Comitis Arundel." Hearne is no doubt right when he takes this Comes de Hou to be the Ralph, Earl of Haya, who married Oliva de Albini, as above. But if so, her father must have been Earl of Arundel; whereas, according to the pedigree, it is her *brother* William who first had the honour and title of Arundel in gift from Henry II.

If we may but suppose that William, second Earl of Arundel and Earl of Sussex, bore also his father's title of Earl of Chichester, the difficulty vanishes; and Oliva, wife of Ralph de Haya, and sister of the Earl of Arundel and Chichester, transmigrates into Oliva, her niece in the pedigree, and daughter of William, Earl of Arundel. William, second Earl of Arundel, died in 1222. His son's wife Mabel is stated in the pedigree to have died before her brother Ranulph, "who died 1132." Ought not this to be 1232? Mabel could hardly have died ninety years before her father-in-law. R. H. C. F.

THE PICTS A SCANDINAVIAN PEOPLE [?] (6th S. iii. 389, 515).—M. H. R.'s "curious little book" appears to be compiled from Holinshed's *Chronicles*, or from the same sources as that book, a principal one of which is "The Description of Scotlande, written at the first by Hector Boethus in Latin, and afterwarde translated into the Scottish speech by John Bellendon, Archdeacon of Murrey, and now finally into English, for the benefite of such as are studious in the Histories, by W[illiam] H[arrison]." In this veracious history the origin of the Scotch is traced up to Gathelus, "a noble man among the Greeks" in the days of Moses, who married a daughter of Pharaoh named Scota. For parallel passages to those quoted by M. H. R. about Argyleshire, the Britons, the Picts, &c., see col. 2, p. 5, and onwards. R. R.

Boston, Lincolnshire.

ROYAL NAVAL BIOGRAPHIES (5th S. xii. 488; 6th S. i. 102, 505; ii. 138; iii. 293, 336, 438).—In reply to D. W.'s request (which I have only just seen) for information as to where he can find accounts of the expeditions of George, Earl of Cumberland in the sixteenth century, I will [illegible]rm him that Sir William Monson's *Naval* [illegible]s, London, printed for A. & J. Churchill, [illegible] contains: "The Expedition to Portugal, [illegible]589"; "The Earl of Cumberland's Voyage, [illegible]89"; "The Earl of Cumberland's Voyage [illegible]st of Spain, anno 1591"; "The Earl of [illegible]d to the Coast of Spain and Island, anno 1597"; "The Earl of Cumberland's Voyage to the Island of Puerto Rico, 1586." Sir William Monson served under the Earl of Cumberland and chronicles what he had a personal knowledge of. Burchett's *Complete History of the* [*recent?*] *Transactions at Sea* (London, MDCCXX.) also contains a brief account of the Earl of Cumberland's expeditions. Lidiard's *Naval History of England*, vol. i. (London, MDCCXXXV.), contains a full account of the earl's several expeditions. I have a number of books besides, giving some account of the earl and his expeditions, but doubtless those noted will be sufficient for your inquirer.

G. H. PREBLE.

Brookline, Mass., U.S.

"GUFFIN" (6th S. ii. 448; iii. 94).—The form *guff* is not merely a Cumberland word; it is quite common in the speech of Lowland Scotland. It expresses thorough contempt, and is meant to cut more deeply than such descriptive terms as "blockhead" and "simpleton." Not long ago a pugnacious father, distressed at his son's discomfiture in single combat, was heard to exclaim, with withering scorn, "Ye muckle guff, to stand there hingin' your head like a bulrush!"

THOMAS BAYNE.

As a native of Cumberland I may, I think, venture to assert, in spite of the authority of Messrs. Wright and Halliwell, that neither *guff* nor *guffin* is a Cumberland word, nor is it to be found in Mr. Dickinson's *Glossary* for that county.

B. J.

NEGRO SLAVES IN GREECE (6th S. iii. 430).—The Greeks kept black slaves, and apparently for the same reason that English ladies used to keep black pages, for Theophrastus says, *Characters*, xxi., *περί μικροφιλοτιμίας — καὶ ἐπιμεληθῆναι δε, ὅπως αὐτῷ ὁ ἀκόλουθος Αἰθίοψ ἔσται.* See Becker's *Charicles*, and J. A. St. John's *Ancient Greece*, vol. iii. 33.

EDWARD H. MARSHALL, M.A.

Library, Claremont, Hastings.

THE DEVIL AND THE BEST HYMN TUNES (6th S. ii. 369; iii. 16).—The following passage, from the *Break of Day in the Eighteenth Century*, lately published by Mr. Cyprian T. Rust, may be worth reprinting in "N. & Q." as a solution of the question asked a century and a half ago by the Wesleys, "Why should the Devil have all the best tunes to himself?"—

"Does any one know what were the 'best tunes' in the year 1710, when hymns began to be sung, and when in 1740 Charles Wesley wanted them for some of his peculiar metres? Some of the best of them, we are told, appeared in the *Beggars' Opera*, 1727. The best were perhaps those of Purcell. One thing is apparent, the difference between sacred and secular music at that time was not such as it is now. The most popular airs were in a minor key; when sung very slowly they had a most

lugubrious and funereal sound: there, however, lay their great charm. They were set to words full of buffoonery and roystering merriment; or, alas! sometimes covert, sometimes gross indecency. The grave faces and tones of the singers gave pungency to the madness of the song. I fear that very few of them could be used with safety at the Society's meetings. All who have studied the history of music know that the close of the last century was the very crisis of its new birth. Dr. Watts lived just before the movement began, before the arrival of Handel in 1710: he died fifty years before Haydn, who was the main instrument of this regeneration. The Countess of Huntingdon used her influence with Giardini, the celebrated violinist, to get one or two new tunes written, 'Moscow' among the rest. Tomaso Giordina, another Italian artist, composed several tunes; the tune called 'Cambridge' is mentioned as one of them. Miss Ford, an accomplished Irish young lady of great musical talent and skill as a vocalist and a composer, was also pressed into the service. Most unfortunately, she attended a drawing-room meeting at Lady Huntingdon's, and, without warning, she witnessed the tones and gestures of her ladyship in prayer. They were acknowledged to be singular. The young lady was so convulsed with laughter that she made a disturbance in the meeting. Peace was made at last by the composition of a tune for the difficult metre, 'All ye that pass by, to Jesus draw nigh.'"

E. WALFORD, M.A.

Hampstead, N.W.

QUERIES BY JEREMY TAYLOR (6th S. ii. 512; iii. 71).—Is not Churton wrong in ascribing *Contemplations* to Nieremberg? I have an imperfect copy of an early edition, and after an address to the reader by B. Hale, D.D., is the following preface:—

"Candid Reader,—The most learned and pious Jeremy Taylor, D.D., late Lord Bishop of Down and Connor in Ireland, left these Holy Contemplations, in the hands of a worthy friend of his, with a full purpose to have printed them if he had lived. But since it hath pleased God, to take that devout and holy person to himself, (the better to advance Devotion and Sanctity of Life, and to make men less in love with this frail Life, and more with that which is eternal,) it is thought fit to make them publick. I beseech God to conduct us all thence, by the many helps and assistances which he hath been graciously pleased to afford us, and to further us in Piety and Holiness of Life, is the Prayer of thy Friend, "ROBERT HARRIS."

WM. FREELOVE.

Bury St. Edmunds.

OLD HOUSES WITH SECRET CHAMBERS (5th S. xii. 248, 312; 6th S. ii. 12, 117, 295, 433, 523; iii. 96).—At Harnington Hall, near Chaddesley-Corbet, Worcestershire, there is a mansion of the time of Henry VIII., which belonged then, as it does now, to a Catholic family, and has several curious hiding-places where priests were concealed in the reigns of Elizabeth and James I. One of these, which I saw a short time since, can only be entered by lifting one of the wooden steps of the stairs, and is a very gloomy recess. On its floor still remain relics of a mat of rushes on which refugees reclined as they best could. This massive pile of red brick is now bare of furniture, except one room for the housekeeper. It is moated round, and Lady Mary Yate, widow of Sir John Yate, Bart., of Buckland, Berks, who is said, as lady of the manor, to have resided here for sixty-five years, successfully defended the house against the attack of a Kidderminster mob who had come to pillage the mansion in the time of James II. She died in 1696 at the age of eighty-nine, and was buried in Chaddesley Church.

Birtsmorton Court, in the Malvern district, is another old moated manor-house, once belonging to the Nanfans, but now the residence of a farmer, which had a secret chamber entered by a door in the wainscoting of the dining-room, recently turned into a closet for stores. It communicated with the side of the moat; and in a recent publication on *Malvern Chase*, by the Rev. W. S. Symonds, this recess, it is said, once sheltered Sir John Oldcastle in the reign of Henry V. According to the work mentioned, other persons were concealed here in the troublous times of the Wars of the Roses. EDWIN LEES, F.L.S.

Worcester.

John Evelyn mentions in his *Diary*, under date August 23, 1678, Ham House at Weybridge, in Surrey, belonging to the Duke of Norfolk, as having some of these secret chambers. "My Lord, leading me about the house, made no scruple of showing me all the hiding places for Popish priests, and where they said Masse; for he was no bigoted Papist." The house, I may add, appears, from Mr. James Thorne's *Handbook to the Environs of London*, to have been built no earlier than the reign of Charles II., so that probably it is almost the latest example of the kind. E. WALFORD, M.A.

Hampstead, N.W.

Let me add Bochym, an interesting old house between Helston and the Lizard; also Cothele, in the parish of Calstock on the Tamar.

A. E. DOWLING.

"DRAY"=SQUIRREL'S NEST (6th S. iii. 449; iv. 78).—Topsell's *Hist. of Foure-footed Beasts*, 1607, also has, "[Squirrels] build them nests (which in our countrey are called *Drayes*)," and says they store fruits and nuts, "euen so much as their little *Dray* will holde" (pp. 657-8). Hence the term would appear to have been general. *Dray* and *draw*, according to Parish, are still used in Sussex, and Miss G. Jackson gives *dray* as Shropshire. As a possible aid to the explanation of the term, I add from the *Book of St. Albans*, "And we shall say that howkys [for hawkys] doon *draw* when they bere tymbering to their nestes, and nott they beld ne make ther nestes." BR. NICHOLSON.

THE PRONUNCIATION OF "GIBRALTAR": "TRAFALGAR" (6th S. ii. 406; iii. 56).—The follow[illegible] passage from Marlowe may prove of interest [illegible]

reference to the spelling and pronunciation of Gibraltar in the sixteenth century :—

"The galleys and those pilling brigandines,
That yearly sail to the Venetian gulf,
And hover in the Straits for Christian wreck,
Shall lie at anchor in the isle Asant,
Until the Persian fleet and men of war,
Sailing along the oriental sea,
Have fetched about the Indian continent,
Even from Persepolis to Mexico,
And thence unto the straits of *Jubaltèr ;*
Where they shall meet and join their force in one,
Keeping in awe the bay of Portingale,
And all the ocean by the British shore."

Tamburlaine the Great, III. iii.

F. C. BIRKBECK TERRY.

Cardiff.

I would add two further instances for the correct pronunciation of Trafalgar :—

"Oft did he mark the scenes of vanished war,
Actium, Lepanto, fatal Trafalgar."

Childe Harold, ii. 40.

"And launched that thunderbolt of war
On Egypt, Hafnia, Trafalgar."

Introd. to *Marmion*.

A. E. DOWLING.

Plympton St. Mary, South Devon.

The proper Arabic spelling would be Jibāl-al-Tarik.

R. S. CHARNOCK.

Nice.

THATCHED CHURCHES (6th S. ii. 447 ; iii. 56).—In answer to S. T. S. I beg to give the following list of thatched churches in Suffolk :—Ashby ; Barnby ; Barsham ; Cove, North ; Cove, South ; Coney-Weston ; Eriswell ; Icklingham, St. James ; Icklingham, All Saints ; Fritton ; Hopton, St. Margaret ; Ringsfield ; Rushmere, St. Michael ; Middleton ; Sapiston ; Thelnetham. There are most likely many in Norfolk, and I dare say some in Essex.

WILLIAM DEANE.

Hintlesham Rectory, Ipswich.

These churches appear from the lists published in "N. & Q." to be peculiar to the counties of Suffolk and Norfolk, and it is interesting to note that Bloomfield, in his *Farmer's Boy*, alludes to this characteristic of the churches of his native county (Suffolk). In "Autumn," lines 82, 83, he says, referring to a village church :—

"The rude intelligence of poverty
Reigns here alone : else why that roof of straw ?"

It is singular that a county which can boast of such magnificent town churches as those at Lowestoft, Hadleigh, Lavenham, Stoke Nayland, &c., should yet be notorious for the meanness of its village churches. I may mention, to be quite correct, that the parish church of South Cove, near South-[illegible], has the nave only covered with thatch ; the [illegible]l is plane-tiled.

W. R. TATE, F.R.H.S.

[illegible]desdon, Guildford.

[illegible]rfolk several thatched churches are not only standing, but also in congregational use, viz., Eaton, and Little Melton, and Marlingford—all within six miles of Norwich ; and I believe others are still to be found in the county.

T. S. N.

In 1864, when in Cheshire, I noticed that Rostherne Church had the nave thatched.

W. G. P.

"RIGHT AWAY" (6th S. ii. 223, 416 ; iii. 77).—I thought this was an Americanism. A New York politician, an ultra-Democrat well known in his day, gave me an account of his calling on his minister in London for a passport for France. When he called the minister was not up, so he took a walk, called again, and then had to wait some time. When the minister appeared he said to him, "You get up very late, Mr. Everett." The reply was, "Yes, sir, the habits of London life keep us up very late at night." He told his business ; Mr. Everett filled up the passport and handed it to him, saying, "Now, sir, you must take this to the French ambassador's *right away* for him to sign it." He answered, "Yes, sir, but did you say *right away ?*" "Yes, sir, *right away*," said Mr. Everett. The New Yorker said, "Then, Mr. Everett, that's all I have ever seen or heard of America since I entered your doors."

ELLCEE.

Craven.

THE GENDER OF DEATH (6th S. ii. 448 ; iii. 93).—Lacroix, in *Les Arts au Moyen Age*, p. 282, and *Vie Militaire et Religieuse*, describes Orcagna's frescoes at Pisa as representing "les quatre fins de l'homme," Death, Judgment, Hell, and Paradise, each of which compositions comprises several scenes, the "Dream of Life" and the "Triumph of Death" forming, as it appears, the two parts of Death. In Lacroix's chromo-lithograph of the "Dream of Life" there is no representation either of an old woman or an old man, and in that of the "Triumph of Death" an old hermit appears with a long white beard and a scroll, as if pointing the moral. There is no old woman in this subject, as MR. E. H. MARSHALL states, and it is by no means evident that Death is specially represented by the old hermit ; this part of the allegory is, indeed, sufficiently marked by the ghastly decaying figures in the three open coffins. The picture, considered on its merits as representing the triumph of death, falls somewhat short of the mark, for, strictly speaking, there is much more of life than of death in it, and it may be that Orcagna had a somewhat different allegory in his mind when he painted it.

A. H.

Little Ealing.

"THE BLUE BONNETS OVER THE BORDER" (6th S. ii. 345, 437, 454 ; iii. 72).—Your correspondent from the North may be quite right in saying that

it is inexcusable in any of your contributors not to know that Sir Walter Scott wrote the song from which the lines quoted are taken. But he would have been more exact had he said that Scott wrote *a* song with this title, seeing that a very much more remarkable production with a similar refrain had been in existence for ages before Scott's time; the same, no doubt, as that which Sir Walter Scott took as his model.

The piece in question is entitled *Lesley's March to Scotland.* The hero was that David Lesley who commanded a division of the Parliamentary army at Marston Moor. The song is evidently the composition of some Cavalier wit of no mean genius. Hogg, the Ettrick Shepherd, when he first met with it, thought it might be a clever parody by Burns on another song of the same period and style, namely, *Lesley's March to Longmarston Moor;* but he ultimately satisfied himself that it was old. His verdict upon the song was that it is "the very essence of sarcasm and derision, and possesses a spirit of energy for which we may look in vain in any other song in existence." Here is the first verse; making allowance for a few rough phrases, it is excellent throughout:—

"March, march, pinks of Election,
Why the devil don't you march onward in order?
March, march, dogs of Redemption,
Ere the Blue Bonnets come over the Border."
Hogg's *Jacobite Relics*, First Series, pp. 5, 163, Edin., 1819.

It may be observed that Scott says, in *The Monastery*, that the ditty there given was sung "to the ancient air 'Blue Bonnets over the Border.'" It is most probable that Scott was correct, and that there was a tune—perhaps a song—of that name long before the Commonwealth, and about the period embraced in Sir Walter Scott's story, that is, the Reformation.

ALEX. FERGUSSON, Lieut.-Col.

"THE LAND O' THE LEAL" (6th S. i. 18, 137; ii. 51, 116, 350, 409, 477; iii. 98).—In reading the *Fortunate Shepherdess* of Ross of Lochlee, I have found an expression which I am sure will interest M. P., whose elaborate and excellent reply to the query I put as to this song appeared in 6th S. i. 137. In speaking of what we may call the apotheosis of the adjective *leal*, M. P. says of Lady Nairne:—

"It was probably she who, discerning the capabilities of the simple adjective, left alone by its kindred in the northern dialect, conferred upon it immortality by forming it into a collective noun—*the leal*—and applying it to 'the spirits of just men made perfect.'"

In the *Fortunate Shepherdess* a practical father thus urges his son, who is like to prove somewhat of a laggard in love:—

"Ye maun mak o'er her, kiss her o'er and o'er,
Say ye're in love, and but her cannot cowr;
But, for her sake, maun view *the lands o' leal*,
Except she pity and your ailment heal."

Ross's dates are 1699–1784. The *Fortunate Shepherdess* appeared in 1768, when the future Lady Nairne was but two years old.

THOMAS BAYNE.

Helensburgh, N.B.

GALATIANS III. 19, 20 (6th S. i. 253; iii. 75).—It should not be forgotten that the present Bishop of Durham, in his *Commentary on Galatians*, remarks, "The number of interpretations of this passage are said to mount up to 250 or 300." He sums up the question briefly by "giving that which appears to him the most probable":—

"Ver. 20. *No mediator can be a mediator of one.* The very idea of mediation supposes two persons at least, between whom the mediation is carried on. The law thus is of the nature of a contract between two parties, God on the one hand, and the Jewish people on the other. It is only valid so long as both parties fulfil the terms of the contract. It is, therefore, contingent and not absolute.....*But God* (the giver of the promise) *is one.* Unlike the law, the promise is absolute and unconditional. It depends on the sole decree of God. There are not two contracting parties. There is nothing of the nature of a *stipulation.* The giver is everything, the recipient nothing. Thus the primary sense of 'one' here is numerical. The further idea of unchangeableness may, perhaps, be suggested; but if so, it is rather accidental than inherent."

ED. MARSHALL.

FEMALE SOLDIERS AND SAILORS (6th S. iii. 144, 297; iv. 90).—I heard a good deal of the Kurdish she-chieftain inquired after by your correspondent when I was with the army at Constantinople. She served on the Danube with Omer Pasha. She went by the name of the "Black Virgin," for her features were swarthy and by no means lovely. Major Leveson (the "Old Shekarry"), who was on Omer Pasha's staff, knew her very well, and gave me an account of her, but I cannot now recall particulars. E. LEATON BLENKINSOPP.

THE PHYSICAL CLUB (6th S. ii. 309, 473; iii. 116).—There is a tolerably detailed account of this institution in Dr. R. Lyall's *Character of the Russians*, 4to. London, 1823, p. 27.

ALEX. BEAZELEY.

AUTHORS OF QUOTATIONS WANTED (6th S. iii. 449, 498).—

"The woman of mind."

It is much more probable, I think, that LEX refers to the well-worn song of this name than to any extract from the decidedly later production of Owen Meredith. The song—of which I append the four opening lines—is certainly meritorious, and it would be as interesting as it is desirable to determine its authorship. But how can this be effected? I possess several copies—one with music by Jonathan Blewitt—but find attached to each and all the indefinite, insufficient, and tantalizing "Anon." It begins,—

"My wife is a woman of mind;
And Deville, who examined her bumps,
Vows that never was found in a woman
Such large intellectual lumps," &c.

T. L. A.

(6th S. iv. 69).

"I could forgive him all the blame."

Perhaps G. F. S. E. has in his mind the lines of Tennyson to Christopher North, which appear in the *Poems*, 1833, but have been omitted in subsequent editions. They are as follows:—

"You did late review my lays,
Crusty Christopher;
You did mingle blame and praise,
Rusty Christopher.
When I learnt from whom it came,
I forgave you all the blame,
Musty Christopher;
I could *not* forgive the praise,
Fusty Christopher."

E. S. SHUCKBURGH.

"But if hosen nor shoon thou never gave nean
Every night and awle;
The whinnes shall prick thee to the bare beane
And Christ receive thy sawle."

The above is, I have no doubt, the passage which your correspondent inquires after. It occurs in the remarkable Yorkshire soul dirge preserved by John Aubrey in his *Remaines of Gentilisme and Judaisme* (Folk-lore Society), p. 31. It has been printed many times, *e. g.*, Sir Walter Scott's *Minstrelsy of the Scottish Border*, ed. 1861, ii. 135-42; *Archæologia*, xxxvi. 152; J. C. Atkinson's *Glossary of the Cleveland Dialect*, 595; John Brand's *Popular Antiquities*, ed. 1813, ii. 180; W. J. Thoms's *Anecdotes and Traditions* (Camd. Soc.), 89; Myre's *Instructions for Parish Priests*, edited by E. Peacock (E.E.T.S.), 90. EDWARD PEACOCK.

(6th S. iv. 90.)

"Totus componitur orbis," &c.

This is an incorrect quotation from C. Claudiani *De Quarto Cons. Honorii Paneg.*, l. 299:—

"Tunc observantior æqui
Fit populus, nec ferre negat quum viderit ipsum
Auctorem parere sibi. Componitur orbis
Regis ad exemplum: nec sic inflectere sensus
Humanos edicta valent, ut vita regentis."

The lines are correctly given in Adam Dickinson's edition of the old *Gradus ad Parnassum*, *s.v.* "Rex," Edinb., A.D. 1816, but the author is not given. E. A. D.

Miscellaneous.

NOTES ON BOOKS, &c.

Domesday Studies: an Analysis and Digest of the Staffordshire Survey. By Rev. Robert W. Eyton. (Stafford, Joseph Halden.)

THE historian of Shropshire is specially qualified by his previous researches to interpret and illustrate the Domesday survey of the adjoining county of Stafford, and his *Digest* brings to light a mass of new information. The chief interest of these *Domesday Studies* to the general reader consists in their enabling us to compare the England which was conquered by the Normans with the country in which we are living. Staffordshire, which is now a hive of industry and mine of wealth, was in 1086 one of the poorest of English counties—sparsely populated and partially cultivated. Its abject condition at that period can best be estimated by comparing it with Dorset—which is a smaller county, as it only contains 633,000 acres, whilst Staffordshire includes 740,000 acres. The collective revenues of rents of the smaller county of Dorset amounted to 3,360*l.* a year; so that land in Dorset was nearly seven times more valuable than in Staffordshire. The survey distributed counties in hides for the purpose of taxation, and the average hide of Dorset contained 240 acres, but the Staffordshire hide contained nearly 1,437 acres, which shows how small a weight of taxation the Midland county was capable of bearing. One-third of Staffordshire was moorland, which was omitted altogether from the survey as not being worth valuation; and more than one-half of the surveyed lands were woodlands, which were exclusively used for purposes of chase and warren. The single oakwood was in Earl Rogers's manor at Shipley, and was only ten acres in extent. Burton Abbey was the only monastic house in the county, but there were four collegiate churches besides the cathedral at Lichfield, and more than one-fifth of the county belonged to the church. The king's revenues amounted to 152*l.* 9*s.*, and the rental of the church was 70*l.* 2*s.* The remaining 286*l.* 5*s.* was distributed as follows:—The fief of Robert de Stafford, the great landowner of the county and the constable of Stafford Castle, was valued at 123*l.* 6*s.* 8*d.* per annum. Earl Roger and his son Hugh had 84*l.* 15*s.*, and William Fitz Ansculf had 33*l.* 19*s.* per annum. Five other barons had 12*l.* 17*s.* per annum between them, and the twenty manors which some fourteen English thanes had managed to save from the wreck were worth 3*l.* 14*s.* per annum. Mr. Eyton has proved by internal evidence from the record itself that Staffordshire, Warwickshire, Oxfordshire, and Northamptonshire were surveyed by the same set of commissioners, and that in each county some of the original returns were misplaced by the clerks of the exchequer who were employed in codifying them. Drayton, in Oxfordshire, the fief of Turchil de Arden, was, by a mistake of this kind, misplaced in Staffordshire, which misled Dugdale into supposing that the place intended was Drayton Bassett, and in consequence the baronial house of Bassett has been hitherto deduced from an ancestor who never existed in the flesh.

Les Littératures Populaires de toutes les Nations.—Tome I. *Littérature Orale de la Haute-Bretagne.* Par Paul Sébillot. (Paris, Maisonneuve & Co.)

INSTRUCTION is a very valuable thing, we grant; railways are elements of happiness which we could not easily dispense with; macadamized roads strike us as incomparably better than the most picturesque lanes, which, despite all their beauty, are perfectly impassable in winter; but since the progress of civilization has brought along with it excursion trains, easy and cheap locomotion, and board schools, there is no doubt that the characteristic features of the various races of men have disappeared, that historical and poetical traditions are fast vanishing, and that at no distant period few monuments indeed will be left of primitive literary curiosities. We question very much whether Sir Walter Scott would have been able to collect in the year of grace 1881 the ballads and songs which seventy years ago made up the *Minstrelsy of the Scottish Border*; we doubt if a tolerably complete series of German *märchen* would be possible now; and it is quite evident to us that if M. Sébillot had waited much longer his delightful little volume might never have appeared. It is a most interesting anthology of tales, legends, and proverbs of Breton origin, illustrated with notes and preceded by an introduction or *avant-propos* full of curious details, completed by special prefaces for the several parts of the book. In Upper Brittany, as in most other localities, the inhabitants of rural districts and villages used in days

of hearing anecdotes, singing ballads, and proposing to each other puzzles of a facetious or moral character. There were the *filouas* or *filanderies*, consisting of sometimes as many as forty or fifty persons, assembled together ostensibly in order to spin; the *veillouas* or evening *réunions*, devoted to amusements in the way of singing or dancing; the *éruseries*, where "young men and maidens" helped each other in preparing flax; the *cuiseries de pommé*, for the making of a kind of apple marmalade. All these gatherings afforded opportunities for the narrating of wonderful stories, and almost universally concluded with the regular old type of country dances. As M. Sébillot very well remarks, it is not always easy for an archæologist to collect local traditions and to make himself acquainted with the treasures of what may be called oral literature. He requires both perseverance and tact. He must possess the art of ingratiating himself with the peasantry, of appealing to their vanity, and humouring them as much as he can. But once at home amongst these primitive sons of Adam, the harvest is ready for him, and he has nothing to do but to make up his sheaves. Thus in the preface to his *Contes Lorrains* M. Cosquin tells us that one village alone supplied him with no less than eighty narratives. During a stay of four months M. Sébillot collected one hundred tales in a single locality; and in another he wrote from dictation two hundred and ten. These do not represent by any means the whole popular legends of the district. The volume we are now noticing is divided into two parts, the former of which comprises in its turn five sections, corresponding to the following subjects:—(*a*) Fairy tales and wonderful adventures; (*b*) facetiæ and anecdotes founded on display of cunning; (*c*) ghost stories, devilry, and witchcraft; (*d*) miscellaneous legends; (*e*) tales connected with seafaring men. Part ii. also is subdivided into five sections as follows:—(*a*) Songs with the varieties of childish ditties, dancing or marching songs, love songs, and satirical songs; (*b*) puzzles; (*c*) formulæ; (*d*) proverbs; (*e*) jokes, witty answers, specimens of rustic wit, &c. M. Sébillot has taken care to give in his notes references to works on folk-lore in various languages. He has also scrupulously recorded the chief parallel legends, stories, and traditions which have been for many ages enriching the literature of India, Scotland, the southern and eastern provinces of France, Germany, &c. Finally, the volume for which we are indebted to his learning inaugurates in the happiest manner M. Maisonneuve's collection "Les Littératures Populaires."

The Poems of Lord Herbert of Cherbury. Edited, with an Introduction, by John Churton Collins. (Chatto & Windus.)

Coleridge said of George Herbert that he was a true poet, but one whose poetic gifts will never be appreciated except by those who have sympathy with the mind and character of the man. This is, with due limitation, true of all poets except the highest, but especially so of those like the Herberts, who write not for all men and all time, but for those only, or at least mainly, who are on the same spiritual level. George's poems have been many times reprinted and devoutly read by thousands. The first modern edition of Lord Herbert's poems is the one before us. There is a striking likeness between them. The Herberts were, as Margaret Fuller Ossoli remarked, "a race whose spirit had never been broken or bartered," and each wrote with the fullest independence, the priest with the lamp of revelation always before him, the peer with the fertile ideas of his new philosophy—new at least here in England—influencing the turn of every sentence. It is difficult to estimate the relative value of the two poets, so much depends on individual conviction as to things unseen and the relation of the human soul to God and the universe. We know that Lord Herbert was a true poet, though his style is almost always quaint and sometimes absolutely barbarous, but we do not think any fair judging person would put him as a poet on a pedestal equally high with his brother. The echoes of other writers, themselves not of the highest, are too frequent, and the fancies, especially in the love poems, too far fetched for a great part of the volume to have anything beyond an historical interest. When, however, he writes his own thoughts naturally, without having before him the work of some dead or contemporary master, he at times rises to a high degree of beauty. There are few passages in the minor poetry of the seventeenth century more charming than the sonnet "made upon the groves near Merlon Castle"; and some of the lines in verses on platonic love show that if Lord Herbert had not wished to teach philosophy he might have risen to a much higher level than he ever attained. Mr. Collins has done his duty as editor with great judgment, and the book is most beautifully printed on thick paper, and issued in a parchment cover which will delight the eyes of all who are fond of books.

The British Archæological Association will hold its thirty-eighth annual meeting at Great Malvern, commencing Monday, Aug. 22. Visits are to be made to Worcester and Cheltenham, and the MS. treasures of the late Sir Thomas Phillipps will be described by Mr. E. M. Thompson, F.S.A., Keeper of the MSS., British Museum. Birtsmorton, Pickersleigh, Eastnor Castle, Ledbury, Tewkesbury, the Herefordshire Beacon, &c., are among the places of interest to be examined by the Congress. The Dean of Worcester, Lord Alwyne Compton, is to be President.

The International Literary Congress will hold its fourth session in Vienna, Sept. 20 to 29, under the presidency of his Excellency J. M. Torres Caïcedo, Minister of the Republic of San Salvador in Paris. The subjects to be discussed include the progress made towards the more effectual protection of authors and artists in recent international conventions; the existing condition of German and Russian legislation on copyright; conventions between nations speaking the same language, *e.g.*, Great Britain and the United States, Portugal and Brazil, &c. The first International Literary Congress, held in Paris, 1878, was described in the pages of "N. & Q." in an article by Nomad (5th S. ix. 501).

The Rev. Kenelm H. Smith, of Ely, has been appointed by the Society of Antiquaries of London Local Secretary and Correspondent for Cambridgeshire, by diploma.

Notices to Correspondents.

P. A. L.—"Hoc monumentum condendum curavit" or "curavere."

Calcuttensis.—We shall be glad to have the proposed note.

J. B.—Derived from Gongora, the Spanish poet, who made the style fashionable.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

ENDYMION.

For A KEY to LORD BEACONSFIELD'S NOVEL,

"ENDYMION,"

SEE

NOTES AND QUERIES for 21st May, 1881.

*** A Copy will be sent upon the receipt of 4½*d.* in stamps.

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NOTICE.

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TRINITY COLLEGE, CAMBRIDGE, IN THE SEVENTEENTH CENTURY: RECOLLECTIONS OF DR. CREIGHTON.

The following letter is preserved in the muniment room of Trinity College, Cambridge, among other papers relating to the history of the college which were collected by Thomas Parne (A.B. 1717/8, A.M. 1721, S.T.B. 1729, S.T.P. 1739), Fellow of Trinity and University Librarian. In the index to the volume in which it is found it is described by Parne as "Mr. Pains memorandums relating to Trin. Coll., collected from ye conversation of Dr. Creighton, relating to the time in wch he knew ye Coll. scil. from *circ.* 1655, &c." The writer was probably James Paine (A.B. 1718/9, A.M. 1722), Fellow of Trinity (1721), and not John Paine (A.B. 1690/1, A.M. 1694), also a Fellow of the college, because in the admission book I find that he entered as a sub-sizar from the Grammar School at Wells, the master of which was Mr. Creyghton or Creeton; and if, as I suppose, this Mr. Creyghton was Robert Creyghton of Trinity (A.B. 1695/6, A.M. 1699), son of Dr. Creighton, Precentor and afterwards Prebendary of Wells, it would account for the intimacy which appears to have existed between the writer and the doctor, and which may have suggested to Parne the inquiries to which the letter is an answer. Dr. Creighton died in 1736 at the age of ninety-seven, and he is described in the letter as eighty-eight years old at the time the conversation took place, which therefore was in 1727. Parne was one of Bentley's most determined opponents, and it was probably for the purpose of gaining information which would be of service to him in his opposition that he was desirous of gathering the recollections of one who must have been among the very oldest members of the college. Dr. Creighton was elected to Trinity from Westminster School in 1655; took his degrees of A.B. 1659/60, A.M. 1662, S.T.P. 1678; was elected Fellow in 1659; College Traveller from Michaelmas 1662 to Christmas 1663; Greek Professor from 1666 to 1672.* After Michaelmas, 1667, his name disappears from the college books. He was the son of Robert Creighton, Bishop of Bath and Wells. Portions of the letter have already been printed. That which refers to Bishop Pearson is given in his *Minor Theological Works* (ed. Churton), vol. i. p. cxv, and the paragraph about Dryden was supplied by me to Mr. Christie, and quoted in the introduction to his Selections from Dryden, edited for the Clarendon Press Series, p. xvi, note.

"SIR,—I took ye first Opportunity of seeing Dr. Chreighton, being glad of something that lookt like Busyness to introduce me. I have had Intimations from him, that I should be wellcome at any time; but I knew that he did not much care for any kind of company, and therefore have refrained for more than 12 months. I found him very chearfull; and when I had given him an occasion, he fell into a long discourse about Trin. Coll. as it was in his time. I believe he often has thought on it wth pleasure; for he was very particular in every Story he told; and would sometimes say it was ye happyest part of his Life. As to ye Coll. Bowling green; it was much ye same in his time as it is now, Every fellow had a key to it w^thout any distinction of Seniority. The Seniors he said, would sometimes come & see a Rubbers; but never offered to molest ye Juniors, or claim any Privilege above them. Being asked whether it was ever a garden belonging to ye Seniors; he said, there were some banks of Flowers round it; but these were in common; & that he never heard of its having been otherwise before his time: every fellow having a key because of ye Boggs as well as of ye Green. This, w^thout ye least incouragement from me, drew him on to an Encomium on Dr. Pearson (ye Master) whom he said, it was a disparagement to call Dr., but it should rather be ye Great Pearson. A man saith he, ye least apt to incroach upon any thing that belongd to the fellows; but treated them all wth abundance of Civility and condescension: The fellows, he has heard, askd him whether he wanted any thing in his Lodge, Table linnen or ye Like; no, saith the good man I think not, this, I have, will [MS. *well*] serve yet; and tho pressed by his wife to have new, especially as it was offered him, he

* This is the statement in the *Cambridge Calendar*. In the *Alumni Westmonasterienses* he is said to have been Greek Professor in 1662–3. A note to his name in the *Graduati Cantabrigienses* says, "Ling. Græc. Prof. 1672–3."

would refuse it while ye old was fit for use. He was very well contented wth what ye Coll. allowed him; wch he very well remembers to have been 16s. p^r week at ye Butcher's shop; but other particulars he did not mention: only in General, that ye Mastership was then reckoned a good 500*l.* p^r an'. The fellows Dividend was 35*l.* a year, wch never failed: & 10 pound a year besides, & a chamber. This 10 pound a year he himself had while he was Batchelor, but had no Div^d 'till Master. He then gave an Account of his being made Fellow; wch was when he was Junior Batchelor, and ye year before ye Restauration wch happened when he was middle Batchelor. He said, he sat for a fellowship as all ye Batchelors did, but w^thout any Expectation of succeeding, having many Seniors. The Circumstances of his being chosen (wch indeed I have heard him tell before w^thout any Variation) were these. There was at that time a Tennis Court, some where about ye place where ye Library now stands. As some of ye Scholars were at play there, ye Ball was st[r]oke by chance in to ye Eye of one of them; whereupon ye Doctor cried out, O God, O God, ye scholar's Eye is stroke out. This happening not long before ye Election, one of his Competitors of ye year above him (whose name he never tells) took an occasion from it to accuse him to ye Master (Dr. Wilkins) & Seniors as a prophane person, and one that daily took God's name in vain; and as a confirmation of it, 'twas added that he never came to their private (praying) meetings. So the Master sent for him when all ye Seniors were come together for ye Election, & charged him wth it: examined Dr. Duport his Tutor & one of ye Seniors about his Carriage, and sent for others, Batchelors, of his acquaintance, who all vouched for his Sobriety, and that they had never observed any thing to come out of his mouth, that tended to Prophaneness or Blasphemy or ye Like, tho they believed he might say some such words in relation to ye Scholars Eye. And upon ye whole matter, the Master said, it lookt like malice; and that it did not signify much if he neglected to come to their private meetings, since he never failed ye public, nor his Tutors Lectures; and therefore proposed to ye Seniors, that they would lay aside ye Informer & his Adherents, & elect ye accused & his: wch they at his request consented to, & chose him. Dr Gale (afterwards Dean of York) & Dr Hutchison all of ye same Year, Fellows. And ye next day there was a note privately put up in ye Screens, 'He that informed against Dr Crichton, (so his name was then spellt & pronounced), deserves to have his breech kickt on.'—This ye Doctor reckons an instance of ye Master's really disliking ye Party he was supposed to be of: and saith, that tho he had married Cromwells Sister, he was in his heart a true Loyalist [altered to *Royalist*], & had privately sent money often times to ye king; and allways used his Interest wth Cromwell in favor of ye royall Party; who whenever he saw him come to him, would first accost him thus, What, Brother Wilkins, I suppose you are come to ask something or other in favor of ye Malignants? And one thing in particular, ye Doctor saith, was reckoned to be very much owing to him. Cromwell had a design to seize ye Rents belonging to ye Universities to pay his Army; wch the Master understanding went to him; told him, they were no great matter; that he would lose his Honor by such an Action, and y^t his concern to have that preserved had engaged him to desire him to forbear: upon wch Cromwell laid aside his design. And that ye Master was really well affected to King Charles, was made plain, at ye Restauration. For when Dr. Fern ye Kings Chaplain came & dispossessed him, he was presently made Dean of Ripon, & soon afterwards Bp. The Dr. saith he was admitted, when Arrowsmith was Master, a very sickly man, that seldom came abroad, who, as well as Hill his Predecessor & Wilkins his Successor, was put in by Oliver Cromwell after ye Universities were purged. It was very low wth him then, having at first little else to maintain him but his scholarship & an Exhibition of 4*l.* a year; He came from Westminster schole wth Dr. Gale & so was soon made Scholar. Afterwards he had another Exhibition of 4*l.* a year: one of ye two given to each University by Sr Richd Nesworth formerly Ld Mayor of London. The manner of his getting that may give you some light into ye Hearts of other men. Mr. Poole (ye Author of ye Synopsis Criticorum) was sent from London to Cambrige by the Lord Mayor & Aldermen of London or, as I once understood ye Doctor, by ye fish-mongers Company, to find out some Scholars whom he should think worthy to receive these Exhibitions, wch had laid vacant for some time. Mr. Poole being as you know, a Presbyterian came to Dr. Worthington then Master of Jesus, a friend of his & not much different in Opinion, tho a learned valuable man. And acquainting him wth his Busyness, desired his advice, whom he should recom'end to those that sent him. Dr. Worthington sent for Dr. Duport, a man known to be of a different Opinion; and telling him ye Matter they asked, if he had any Pupils fit objects of such a kindness. Dr. D. told Mr. Poole he had one; but he thought, he would not be approved of, because his father was then wth ye King beyond sea. Mr. Poole answered, he liked him not ye worse, but rather ye better for that; and bid him send him to them, wch he did: & Mr. Poole examined him in ye Septuagint & Hebrew Psalter, & got him ye Exhibition.—The Doctor also mentioned something of Dryden ye Poet, wch I tell you, because you may have occasion to say something of him. Dryden he said was 2 years above him, and was reckoned a man of good Parts & Learning while in Coll.: he had to his knowledge read over & very well understood all ye Greek & Latin Poets: he stayed to take his Batchelors degree; but his head was too roving and active, or what else you 'll call it, to confine himself to a College Life; & so he left it & went to London into gayer company, & set up for a Poet; wch he was as well qualified for as any man.

"I askt ye Doctor about Dr. Richardson; but he said he knew nothing of him, being long before his time, nor did he remember that he ever heard of any Quarrels betwixt him & ye Fellows: when I mentioned Dr. Barrow he said, he was a pleasant goodnatured man; was only Fellow of ye Coll. in his time; but said nothing particular of him.—This is all I could carry away from ye Doctor, at that time: I shall take every opportunity I can to set him a talking again; tho I believe I shall not get much from him to your purpose, Because I cant interrupt him in any story by asking any Questions to get an exact knowlege of what he is telling. For the good old Gentleman is something deaf; and not very strong, as you may guess at ye Age of 88: he talks pretty loud, wch soon tires him; and should he be any way interrupted, it would teize him & tire him ye more. He never shews himself disgusted while Company is wth him; but his servants easily discern it afterwards by his peevishness, wch grows upon him when faint & tired wth talking. He is apt to be passionate, wch I have been told is a Family distemper: so I did not tell him ye Reasons of my Inquiry concerning Coll. Affairs in his time. For if he should have happen'd not to like it; I should not have got a word from him. So that as far as I can guess, tho I should have been glad to have see you here, you would have lost your Labor, if you h taken a Journey hither on purpose to inquire w account ye Dr. could give you in Relation to our C There is no man, I believe, has a better memory those things; but it would require a good deal of

& Patience to get it from him. His fancy & Parts are very quick still, but perhaps they are not at his own com'and; but depend much upon ye inconstancy of an old weak Body. And so you may imagine it no easy matter for me to give you ye Satisfaction you desire; but you may be sure I'll try.—To come to ye other parts of your Letter: I told his Grandfather what you had said of Robin Creighton; it pleased him much to hear of his gracefull Delivery; why then sai[t]h he, he is like [h]is great Grand Father (Bp. Chreighton, formerly Fellow of our Coll., Greek Professor & public Orator). And in Truth all his Thoughts are wound up in his grandson; and nothing seems to affect him more than what relates to him; and I believe it would go near his Heart, if he should any way fail."

WILLIAM ALDIS WRIGHT.

Trinity College, Cambridge.

THE REVISED VERSION OF THE NEW TESTAMENT.

VIII. 1 JOHN—REVELATION.

At 1 John i. 1 "the Word of life" indicates by the initial letter the relation of "the Word" here to "the Word" in St. John i., the personal Λόγος. The form of printing in this place came in, so far as I can see, with the revision by Dr. Blayney in 1769. At iii. 1, 2, τέκνα, "children," is distinguished from υἱοί, "sons," of the A.V. in the designation "children of God." At v. 7 the words referring to the heavenly witnesses, as without authority, are omitted, with no note in the margin; at ver. 19 it is "the whole world lieth in the evil one" (see I., 6th S. iii. 422).

At Jude ver. 1 it is "kept for Jesus Christ" and not "preserved in" Him: at ver. 5 it is "though ye know all things once for all," the reading πάντα being accepted instead of τοῦτο. At ver. 12 σπιλάδες is rendered "hidden rocks"; the former translations in English followed the Vulgate, in which "maculæ," spots, appears, as if from the Greek σπίλοι, which is not the reading of any MS. in this place, but which appears at 2 Pet. ii. 13, a parallel passage. In the same verse δένδρα φθινοπωρινά is rendered "autumn trees," resembling "trees of autumn" in the Rhemish translation. At ver. 19, ἑαυτούς being omitted, οἱ ἀποδιορίζοντες are "they who make separations"; and in the same verse ψυχικός is translated "sensual," while in 1 Cor. xv. 44-6 the same word is rendered "natural," in both which passages there is a similar contrast between the "natural" and the "spiritual." At ver. 22, the reading διακρινομένους being accepted, there is, "And on some have mercy, who are in doubt," by which a not unnecessary admonition is conveyed.

The text of the Apocalypse, from the deficiency of manuscript authority in the earlier recensions, as in the A.V., was in an imperfect state beyond any parts of the New Testament. There is, however, a large number of passages in which translation was founded; and in many instances of this there is an agreement with the text of the Vulgate. This appears, for example, in the substitution of "a kingdom" for "kings," i. 6 and v. 10; "she willeth not to repent" for "she repented not," ii. 21; "an eagle" for "an angel," viii. 13; "The kingdom of the world is become *the kingdom* of our Lord" for "the kingdoms," &c., xi. 15; "names of blasphemy" for "the name," xiii. 1; "King of the ages" for "King of saints," xv. 3; the omission of "shalt be," xvi. 5; "the great supper of God" for "the supper of the great God," xix. 17; "the holy city Jerusalem" for "that great city, the holy Jerusalem," xxi. 10; the omission of "them which are saved," xxi. 24; and "blessed are they that wash their robes" (xxii. 14) for "blessed are they that do his commandments." There is a corresponding approximation in these instances to the Rhemish version, and the Wycliffe-Purvey as well.

Some instances of improvement from a better translation, while the text remains unaltered, will be seen in the following observations. At i. 15 the disputed word χαλκολίβανον is rendered "burnished" without any marginal note; at ver. 18 it is "the keys of death and of Hades" (see IV., 6th S. iii. 503). In ii. 7 the emphatic position of τῷ νικῶντι is preserved by the translation "to him that overcometh, to him will I give," and it is the same in similar references to the final conqueror. At ver. 10 the presence of the article is shown in "the crown of life," which is also the Rhemish translation. Some other instances in which the article is preserved are "the great tribulation," vii. 14; "the rainbow," x. 1; "the salvation, and the power, and the kingdom," xii. 10; "the Lamb," xiv. 1; "Without are the dogs, and the sorcerers," and the rest, xxii. 15. In iv. 6, as in xv. 2, θάλασσα ὑαλίνη is translated "a glassy sea," in agreement with the versions previous to the A.V. At v. 8 the φιάλη is rendered "bowl," not "vial" as in the A.V.; and at ix. 2, as in other passages, it is "the pit of the abyss," replacing "the bottomless pit" of the A.V. At xix. 12 διαδήματα is rendered "diadems," in agreement again with the Vulgate, the Wycliffe-Purvey, and the Rhemish versions, and not "crowns" as in the A.V.; and at ver. 13 ἱμάτιον ῥεραντισμένον αἵματι is translated "a garment sprinkled with blood," this being the reading accepted instead of βεβαμμένον, "dipped," as in the A.V.; the Rhemish version is the same as the revised translation. In xxii. 2 the sense of the passage is made plainer by the full stop which is placed after "the midst of the street thereof"; at ver. 16 it is "the bright, the morning star"; and at ver. 21, the reading τῶν ἁγίων being accepted, it is "be with the saints," not

It will have been observed in this and the other notices from time to time that the revisers have exercised their discretion in adopting some renderings of the Rhemish version, and consequently some interpretations of the Vulgate. The influence of the Latin version was exercised through the Wycliffite translations, and subsequently through the Rhemish, the translation in each case being directly from it. And it is a connecting link with the traditions of the past that so great an acquisition of the Western Church has not ceased to be acknowledged. The revisers have also restored some of the expressions of Tyndale which had fallen out.

Having thus brought the remarks as to the different books to a close, I do not propose to attempt to draw any inference, which would be premature. Nor do I propose to inquire into the justness of the observations which have been so generally made upon the loss in many places of the musical sound and general freedom of translation which are characteristic of the Authorized Version. Such an examination will become more easy if the publishers think fit to print—what is much wanted—an edition of the old and new versions in parallel columns. This has been announced in America.

In conclusion I have to offer my best thanks to the Editor for the great indulgence through which, as an old correspondent, I have been permitted to occupy so much space. And I may at the same time ask leave to say for myself that I have not been forgetful of the care and attention which so large a concession may justly claim.

I have to request the correction of "13" for "17," and the omission of τόν, inserted by an error, at St. Luke iv. 13 (IV., 6th S. iii. 503); and of the observation on Gal. vi. 10, arising from a failure to notice the presence of the article (VI., *ante*, p. 43). ED. MARSHALL, F.S.A.

TRAVELS IN THE HOLY LAND.

(*Continued from p.* 105.)

1856. Munk (S.). Palestine [Univers Pittoresque, Asie]. Paris. 8vo. See also 1863.

1856. Robinson (Edward) and Smith (Eli). Later Biblical Researches in Palestine and the Adjacent Regions in the year 1852. Maps and plans. See 1841 and 1867.

1857. Isaacs (Rev. A. A.). The Dead Sea; or, Observations and Notes made during a Journey to Palestine. Royal 8vo.

1857. Barclay (John T., American Missionary). City of the Great King. Engravings. (Philadelphia.)

1857. Jonas (Rev. Edward James). Recollections of Syria and Palestine.

1858. Tobler (Dr. Titus). Planography of Jerusalem. 4to. Gotha. Memoir to accompany the new ground-plan of Jerusalem constructed by C. W. M. Van de Velde. Has three fac-similes of ground-plan in seventh, twelfth, and fourteenth centuries.

1858. Lindsay (A. W. C., Lord, afterwards Earl of Crawford). Letters on Egypt and the Holy Land. Fifth edition. (Bohn's Illustrated Library.)

1859. Donaldson (T. L.). Architectura Numismatica; or, Architectural Medals of Classic Antiquity Illustrated and Explained. 100 lithographs and cuts. Royal 8vo.

1859. Frankl (Dr.) [a Jewish physician, ii. 178]. The Jews in the East. Translated from German by P. Beaton. 2 vols. London, 8vo. [Admitted to David's tomb, ii. 134.]

1859. Buchanan (Dr. Robert). Notes.....in the Holy Land. Orig. ed. Crown 8vo. London.

1859. Sharpe (S.). History of Egypt from the Earliest Times to the Conquest by the Arabs, A.D. 640. Maps, engravings. 2 vols. 8vo. (Moxon.)

1860. Urquhart (D.). The Lebanon (Mount Souria): a History and a Diary. 2 vols. 8vo See also 1838.

1860. De Vogüé (Comte Melchior). Les Eglises de la Terre Sainte.

1860. Wolff (Rev. Joseph). Travels and Adventures of.....late Missionary to the Jews, and Muhammadans in Persia, Bokhara, Cashmere. 2 vols. 8vo. See 1846.

1860. Tristram (H. B.). The Great Sahara. (Murray.)

1860. Drew (Rev. G. S.). Scripture Lands.....a Journal kept in 1856–7. Post 8vo. Map.

(?) 1860. Drew (Rev. G. S.). Nazareth, its Life and Lessons.

1860. Buchanan (Dr. Robert). Descriptive Letterpress to accompany Photos taken in the Holy Land by John Cramb. Folio. Glasgow.

1861. Thomson (Dr. W. M.) [twenty-five years a missionary in Syria]. The Land and the Book. 8vo. Numerous illustrations, tinted, pp. 718. London. (Nelson.)

1861. Beaufort (Emily A.). Egyptian Sepulchres and Syrian Shrines.....Lebanon, at Palmyra, and in Western Turkey. Illustrated by Authoress. Map. 2 vols. crown 8vo.

1862. Fairholt. Up the Nile and Home Again. 100 illustrations. 8vo.

1862. Rawlinson (Prof. G.). Five great Monarchies of the Ancient Eastern World; or, the History, Geography, and Antiquities of Chaldæa, Assyria, Babylon, Media, and Persia.....Maps, many engravings. 4 vols. 8vo.

1863. Churchill (Col.). Mount Lebanon, a Ten Years' Residence, from 1852 to 1862.....among the Druse..... Tribes. Plates, maps. 3 vols.

1863. Rogers (Mary Elizabeth). Domestic Life in Palestine. Post 8vo.

1863. Lear. Views in the Seven Ionian Islands.

1863. Stanley (A. P.). Sermons preached before H.R.H. the Prince of Wales during his Tour in the East in the Spring of 1862: with Notices of some of the Localities visited. 8vo. See 1869.

1863. Grove (George) gives in Dr. Smith's *Bible Dictionary*, article "Palestine," a *catalogue raisonné* of several important works, commencing with Josephus.

1863. Denton (Rev. W.). The Christians of Turkey .....under Mussulman rule. Crown 8vo.

1863. Munk (S.). Palestine, Archéologique, Historique, Géographique. Sixty-nine plates. 8vo. See 1856. The German edition has no plates.

1863. Speke (Capt. J. H.). The Discovery of the Source of the Nile. Map. Numerous wood engravings, chiefly from Capt. Grant's drawings. 8vo.

1863. Lewin (Thomas). Siege of Jerusalem under Titus. London. 8vo.

1864. Smith (S.). What I saw in Syria, Palestine, and Greece. 8vo.

1864. Mills. Nablous and the modern Samaritan (Murray.)

(?) 1864. Rogers. Notices of the modern Samaritans.

1864. Tristram (H. B.). Winter Ride in Palestine.

1864. Duray (l'Abbé). La Terre Sainte Illustrée. Sixty plates of views by Haghe. 8vo.

1864. Pierotti. Customs and Traditions of Palestine, Translated by Rev. T. G. Bonney. 8vo.

1864. Pierotti. Jerusalem Explored. Translated by Rev. T. G. Bonney. 2 vols. folio.

1865. Palgrave (W. G.). Journey through Central and Eastern Arabia. 2 vols. 8vo.

1865. Spratt (T. A. B.). Travels and Researches in Crete. Map. (Van Voorst.)

1865. Newton (C. T.). Travels and Discoveries in the Levant. 2 vols. royal 8vo. Many plates.

1865. Fergusson (James). The Holy Sepulchre and the Temple at Jerusalem.

1865. The Ordnance Survey of Jerusalem: issued under the Superintendence of Sir H. James, R.E., F.R.S., from the Office, Southampton. But to Lady Burdett-Coutts belongs the renown of supplying Englishmen at her sole cost with this, the most important contribution hitherto made towards an exact knowledge of the Holy City.

1865. Dixon (W. H.). Holy Land Studies. Illustrations. 2 vols. 8vo.

1865. Mott (Mrs. Mentor). Stones of Palestine..... with Photographs by F. Bedford. Square 8vo.

1866. Ritter (C.). Comparative Geography of Palestine and the Sinaitic Peninsula. Translated by W. L. Gage. 4 vols. 8vo.

1866. Roberts (D., R.A.). Life of, by James Ballantine. 40 etchings and sketches. 4to.

1866. Gleig. Coloured plates (thirty-two) of Jerusalem, Bethlehem, and the Holy Places. By Carl Werner, described by G. Atlas folio.

1866. Macleod (Dr. Norman). Eastward. Many Illustrations from photos. Small 4to.

1867. Robinson (Edward). Holy Land. 3 vols. See 1841 and 1856.

1867. Tristram (H. B.). Ornithology of Palestine. Coloured plates. (Van Voorst.)

1867. Porter (J. L.). The Giant Cities of Bashan and Syria's Holy Places. Plates. See 1870.

(?) 1867. Porter (J. L.). Handbook (Murray's) for Travellers in Syria and Palestine.

1867. Tobler (Titus). Bibliographia Geographica Palestinæ. 8vo. Leipzig.

1868. Wallace (Dr. Alexander). The Desert and the Holy Land. Post 8vo. Edinburgh.

1868. Vámbéry (A.). Sketches of Central Asia,..... and on its Ethnology. 8vo.

1868. Edwards (Matilda Betham). Through Spain to the Sahara. Engravings. 8vo.

1868. Wingfield (Hon. Lewis). Under the Palms in Algeria and Tunis.

WILLIAM H. SEWELL.

Yaxley Vicarage, Suffolk.

(*To be continued.*)

A RELIC OF OLD DRURY LANE THEATRE.—Recently I have had occasion to inspect some old family correspondence which had successively passed through the hands of Mr. Upcott and Mr. Dixon Turner, and came upon what purports to be a weekly pay list of Drury Lane Theatre of the year 1773. The paper, which is unsigned, is a large sheet of what in the present day would be called "toned," but in the last generation tion, and is voluminous, seeing there are on it some 180 names, representing an expenditure of 522*l.* 7*s.* 6*d.* a week.

The year in question was one memorable in the records of theatrical matters. It was very near the close of Mr. Garrick's lengthened management of Drury Lane, and the year when Goldsmith brought to the theatre his new play *She Stoops to Conquer*, which but for some previous understanding with Colman at Covent Garden, not very clearly explained, would have been doubtless produced by Garrick, who seems to have considered it not so "dangerous" a piece as some others thought it.

It will be noticed in the list, from which I beg to offer to your readers a few extracts, that there appears opposite the name of David Garrick himself a double entry of money. How far this is consistent with the fact that he was himself manager, and the source whence all the payments flowed, is a point which I leave for the consideration of those more conversant with details of theatrical management than I can profess to be:—

Drury Lane Theatre Pay List, 13th February, 1773, *at* 87*l.* 1*s.* 3*d. p. diem, or* 522*l.* 7*s.* 6*d. p. week.*

Men.	Per week. £.	s.	d.
James Lacy, Esqre.	16	13	0
David Garrick, Esqre.	16	13	0
	17	10	0
Mr. S. Barry and w.	50	0	0
Mr. Hing	8	0	0
Mr. Reddish	8	0	0
Mr. Jefferson	8	0	0
Mr. Dame and w.	8	0	0
Mr. Dibdin	6	0	0
Mr. Bannister and w.	6	0	0
Mr. Clinch*	2	10	0
Women.			
Mrs. Abington	8	0	0
Miss Pope	8	0	0
Miss Young	7	0	0
Singers.			
Mr. Vernon	8	0	0
Mrs. Smith	6	6	0
Miss Venables	6	6	0
Dancers.			
Mr. Daigville and w.	6	0	0
Signora Vidini	5	0	0
Mrs. Sutton	5	0	0
Mr. Grimaldi and w.	5	0	0

Besides, too, very many more performers of less account, there are payments to "Men Dressers," "Women Dressers," "Properties,"† "Music Band, 49*l.*," "Soldiers, 4*l.* 4*s.*," "Numberers, 30*s.*," "House Barber, 1*l.* 4*s.*," "Candlewoman, 12*s.*," "Pensioner, Mr. Waldgrave, 10*s.* 6*d.*," and last, but not least, the item "Sinking Fund, 21*l.*"

ALEX. FERGUSSON, Lieut.-Col.

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* Clinch is reported to have made his first appearance in *Alexander the Great*, Oct. 16, 1772.

† "Properties" are represented on the list by two

RICHARD SAVAGE.—The researches of Mr. Moy Thomas have shown pretty conclusively that in the matter of his noble parentage Savage was an impostor. But the consistency and daring with which he carried out the deception are very remarkable, and, I think, can only be explained upon the supposition that he was an *unwitting* one. If Johnson's story of Savage's invasion of his presumed mother's house be true, it seems hardly likely that a conscious impostor would deliberately have courted exposure and punishment by such conduct.

How the poet might become an unwitting impostor is easily explained. Lady Macclesfield's child was given to a woman to nurse, and while in her hands it died. Is it possible, if not probable, that the nurse kept the child's death secret, and substituted another child for it? Such an assumption is borne out by the significant circumstance that the dead child seems to have been buried under the *nurse's* name, which was Smith, and not its own. Lady Macclesfield was aware of her son's death, but Lady Mason and Mrs. Loyd apparently were not, for we are told that the former paid for Savage's schooling, and the latter left him a legacy of three hundred pounds when she died. Doubtless the papers found by Savage on the demise of his nurse, which disclosed to him his "identity," were in connexion with Lady Mason's bounty.

I think the assumption that Savage was the victim of a delusion, and not a wilful pretender, renders both his own conduct and that of Lady Macclesfield on some occasions less anomalous.

J. A. WESTWOOD OLIVER.

Athenæum, Glasgow.

SHAKSPEARE AND CUMBERLAND.—The following cutting from the *Carlisle Journal* of August 2, 1881, is worthy of preservation in "N. & Q.":—

"Mr. Nanson, town clerk of Carlisle, has sent the following letter to the *Times*:—'Examining some old deeds in my possession relating to lands in the neighbourhood of Penrith, Cumberland, I came across one bearing date the 21st Richard II., being a conveyance from John Scott, of Penrith, and Elena Hogge, of Carleton (a hamlet in the parish of Penrith), to William Gerard, of Carleton, of several small parcels of land, measuring together an acre and a rood, lying "in campo de Penrith."...One of the pieces of land is stated to lie "juxta terram Alani *Shakespere*," and in the attesting clause the name of Shakespere occurs again, the words being as follows:—"In cujus rei testimonium huic presenti cartæ nostræ, sigilla nostra apposuimus, hiis testibus, Roberto de Alanby, Thoma de Carleton, Alexandro Atkynson, Johanno Gerard, *Willielmo Shakespere*, et aliis. Datum apud Penrith die Dominica proximè post festum Paschi, anno regni Regis Ricardi Secundi vicesimo primo." The date of the deed would therefore be about April, 1398, or 166 years before the birth of Shakspeare. May it be that Shakspeare's ancestors were originally settled in Cumberland, near the Scottish border, and that one of them, following the standard of the Earl of Richmond, afterwards Henry VII., settled at Stratford-upon-Avon after the battle of Bosworth Field? In an exemplification of the grant of arms by the Heralds' College to Shakspeare's father in 1599, it is recorded that "his great grandfather for his faithful and approved service to the late most prudent Prince King Henry VII., of famous memory, was advanced and rewarded with lands and tenements, given to him in those parts of Warwickshire, where they have continued by some descents in good reputation and credit."'"

E. F. B.

TURNER'S "LIBER STUDIORUM."—Mr. Rawlinson, in his *Catalogue of Turner's Liber Studiorum*, states, in reference to "The Leader Sea Piece," "I have heard on good authority that this fine subject is taken almost without alteration from a picture by W. Vandevelde, but I have not yet been able to identify it by any engraving after that master." The picture referred to was in the Marquis of Stafford's collection, and an engraving of it will be found in Young's *Catalogue* of that collection, published 1825, No. 126, "A Strong Breeze," by W. Vandevelde, jun. With regard to the *Liber* plate called "Oakhampton Castle or Castle above the Meadows," I may note that I have a coloured etching by Paul Sandby, inscribed "Caraig Cannen Castle, Caermarthenshire," which corresponds so much with the rock, castle, &c., in the so-called "Oakhampton Castle" as to leave no doubt but that it is Carreg Cannen Castle that is represented as "The Castle above the Meadows."

CRAWFORD J. POCOCK.

Brighton.

AN ATTEMPT AT A PERIPHRASTIC TRANSLATION OF PRUDHOMME'S POEM "PRIÈRE" (see *ante*, p. 87).—

Did ye but ken how fa's the tear
For lanely hame and fireside drear,
Ye 'd maybe seek that hame to cheer,
And jist gang by!

Did ye but ken thine eye's soft rays
Can send joy's thrill through saddest days,
Ye 'd maybe light wi' ane clear gaze
My window pane!

Did ye but ken how sweet the balm,
When heart binds heart wi' magic charm,
Ye 'd maybe stand, a sister calm,
Within my door!

Did ye but ken how dear thou art,
How mair than dear to this puir heart,
Wad ye nae come, and ne'er depart,
But aye be mine?

P. E.

A FRISIC GUILD (*ante*, p. 107).—My learned friend and neighbour DR. HYDE CLARKE has given me credit for more than I deserve; my Frisic books can scarcely be called "a large gathering." But he cannot say more than I deserve with respect to my desire to promote increased attention on the part of English scholars to Frisic literature. Does there exist a Frisic Bible? If so, date and other particulars wil

oblige. Strange to say, though the Bible Society has printed the Scriptures in between two and three hundred languages, Frisic is not one of them.

WILLIAM J. THOMS.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CHISWICK: GUNNERSBURY.—I am anxious to discover the origin of the name Chiswick. *Wick* may be set down as a station, in this case on the river; but there is a difficulty in accounting satisfactorily for the first part of the word. The form was anciently Chesewyke. Inquisition as to the use of unlawful nets, A.D. 1343, eight nets found in the Thames at London Bridge, "on Alan atte Were of Chesewyke one...on John Doddynge of Chesewyke one," &c. Adverting to the composition of the neighbouring Chelsea (a shingle islet), one might be disposed to find a connexion between *Chesel* and *Chis;* but if so, I cannot make out what has become of the *el.* I have consulted Taylor, and all the glossaries I can find at the British Museum. Compare Chisball, in Essex. Will PROF. SKEAT or some other competent writer come to my assistance? The articles on Gun, Gunville, &c. ("N. & Q.," 6th S. iii. 469; iv. 94), are interesting to me on account of the neighbouring Gunnersbury, the well-known manor farm in the parish of Ealing, after which the South-Western Railway station at the west end of this parish is named. "Gunnersbury, called in old records Gonyldesbury or Gunnyldsbury...not improbably ...the residence of Gunyld or Gunnilda, niece of King Canute" (Lysons, *sub* "Ealing"). Whatever may be thought of this derivation, I am not disposed to connect Chiswick with *Cissa.* It seems reasonable to admit the name of a resident or chieftain as the prefix of *bury,* but I am not inclined to abandon the idea that Chiswick is connected with the river in its first as well as in its second syllable.

S. ARNOTT.

Turnham Green.

"MISTRESS GRYSEACRESS," 1469–70.—One of the Paston letters, thus conjecturally dated, contains the following difficult passage:—"Mistress Gryseacress is sure to Selenger, with my Lady of Exeter; a foul loss!" I want to obtain some light on its meaning, which I take to be, in modern language, that Mistress Gryseacress was betrothed to Thomas St. Leger, who was in the service of the Duchess of Exeter. Does it mean so? I know of no other St. Leger whom it can mean, but Edward IV. always speaks of Thomas St. Leger as "*our* servant." Moreover, he became 1474–5 the second husband of the Duchess of Exeter herself. Who was Mistress Gryseacress? Is anything else known of her? Can the passage mean, not that St. Leger was in the service of the duchess, but that the latter had made up the match? The grammar certainly does not lead to the inference that "with my Lady of Exeter" refers to Mistress Gryseacress. Is the date correct? Any hints or information will be gratefully received by

HERMENTRUDE.

SHEFFIELD OF BUTTERWICK.—In the temporary museum formed at Bedford when that town was visited by the Royal Archæological Institute a rubbing of a brass of an ecclesiastic was exhibited which bore the following inscription. I was unsuccessful in my endeavours to ascertain in what church the original brass is preserved. The arms are a chevron between three garbs (most probably the coat of Sheffield of Butterwick, in the Isle of Axholme), quartering fretty. The colours are, of course, not indicated; the latter coat may be Willoughby. I cannot find this Edward in the pedigrees of the house of Sheffield of Butterwick to which I have access. I shall be much obliged to any one who will inform me who he was:—

"Hic iacet Eduardus Sheffeld vtriusq. iuris doctor Canonicus eccl'ie Cathedralis leichfelden et vicarius istius eccl'ie ac Rector eccl'ie pa'chi's de Camborne in Com. Cornub & yatt in com. Glocestr. qui obiit [blank] die me's. [blank] Anno dom. M° V° [blank] cui a'i'e p'picietur deus."

K. P. D. E.

THE "FIREBRAND" EDITION OF ROGERS'S POEMS.—Mr. Lang, in *The Library,* p. 145, speaking of the edition of Rogers's *Poems* issued in 1810, with wood engravings by Luke Clennell after Stothard, says: "This volume, generally known by the name of the 'Firebrand' edition, is highly prized by collectors, and as intelligent renderings of pen and ink there is little better than these engravings of Clennell's." Why is it called the "Firebrand" edition?

W. E. BUCKLEY.

"TO CRY THE MARE": A HARVEST CUSTOM.—Many old customs are noted in Bailey's *English Dictionary,* and under the heading "Mare" is the following:—

"To cry the Mare. A sport in Hertfordshire, when the reapers tie together the tops of the last blades of corn; and, standing at some distance, throw their sickles at it; and he who cuts the knot has the prize, with acclamations and good cheer."

I quote from the fourteenth edition, 1751, and I would ask if this harvest custom is still preserved in Hertfordshire or elsewhere?

CUTHBERT BEDE.

REVETT OF BRANDISTON.—John Revett, of Brandiston Hall, Norfolk, Esq., was father of Nicholas Revett (joint author with Stuart of the *Antiquities of Athens*), who was born about 1721

Wanted the date of John Revett's marriage (supposed to be about 1715). Had he any children older than Nicholas? F. R.

LATIN IN DIPLOMACY.—In Lord Malmesbury's *Diaries and Correspondence*, vol. iii. p. 277, occurs the following in a despatch to Lord Granville: "I thought it right to remark to him (M. Delacroix) that although the words *Commissaire et Plenipotentiaire* were a literal translation of *Commissarium et Plenipotentiarium*, yet the character and title I intended to assume here was that of Minister Plenipotentiary." This despatch is dated "Paris, Oct. 27, 1796." Was it always the custom for England to accredit a Minister Plenipotentiary to a foreign court in Latin? Is it so now? If not, when did the custom cease, and why?

E. LEATON BLENKINSOPP.

STRELLY=WEST (DE LA WARR).—Thoroton, in his *History of Nottinghamshire*, records, under the head of "Strelley," the following marriage:—"Nic[holas] de Strelley, mil. (ob. 6 Hen. VII.)= Margareta, fil. Tho. West, Dom. de la Warre." The words between inverted commas appear in his pedigree of the Strelleys of Strelley. In the text accompanying the pedigree the learned writer says:—

"But Sir Robert Strelley, father of this John, had another son, called Sir Nicholas Strelley, whose posterity inherited this Mannor [Strelley]. This Sir Nicholas married the daughter of Thomas [Baron] de la Warre, and died at Lenton [Notts], the last of April, 1491 (Milles, 45), and was buried in the Church of St. Andrew at Baynard's Castle, leaving Margaret his wife behind him, and Nicholas his son, and Agnes and Cecily his daughters. He appointed half his goods to be imployed for his children, in merchandize, and made his nephew, Sir Walter Hungerford, supervisor of his will, which was proved 12th June that same year, viz. 1491."

On recent reference, however, to the pedigree of the Barons of Manchester (Gresleys, La Warrs, Wests) given in Baines's *History of Lancashire* (4 vols. 4to.), I was surprised to find no mention, among the children of Sir Thomas West (eighth Lord de la Warr and seventh Lord West), of this daughter Margaret, there being only three daughters referred to, Mary, Catherine, and Barbara.

Can any reader say how this omission came to be made? Is there any doubt as to the wife of Sir Nicholas Strelley being a daughter of Lord de la Warr and West? I may mention that Burke's *Peerage* (ed. 1841) [so also ed. 1881] allows the noble lord to have had four daughters. All dates and other particulars in connexion with Margaret West would be very acceptable to me.

TIBI.

"NOAH'S ARK"=MONKSHOOD. — The other day I met with a paragraph in a local paper which stated that a little girl not far from here had narrowly escaped being poisoned by eating *Noah's ark*, which, the writer said, was a name given by "cottagers about here" to what is usually called *monkshood* (*Aconitum Napellus*). Is this name purely local, or is it found elsewhere? Messrs. Britten and Holland have not mentioned it in their valuable *Dictionary of English Plant-Names* (E.D.S.), neither has Dr. Prior. I have heard the same term in the north of England applied to large masses of cloud extending across the sky, which were supposed to be indicative of stormy weather. F. C. BIRKBECK TERRY.

Cardiff.

CRAMER, BOOKSELLER.—There was a leading bookseller of this name (in Paris?) cheated by Voltaire. He sold him a new work at a high price, and arranged for a surreptitious edition to appear simultaneously at Amsterdam. When the fraud was traced he grinned out, "Oh, le bon Cramer! Eh bien! Il n'a qu'à être du parti" (He may have a share; he will give not a stiver less for the next piece). Was he related to the fine violinist and teacher who lived, and I think died, at Hampstead? C. A. WARD.

Mayfair.

MISS FRANCES MOORE.—I lately saw a notice in the papers of the death, at ninety years and upwards, of Miss Moore, an authoress. I suppose this must be the daughter of Peter Moore, M.P. HYDE CLARKE.

GEORGE FELTON MATHEW.—Can any reader of "N. & Q." tell me any particulars of the life and death of George Felton Mathew, to whom Keats addressed one of the poetical epistles in the little volume of poems which he published through Messrs. Ollier in 1817? Was he any relation to the Mathews of Rathbone Place who figure in Gilchrist's *Life of Blake?*

H. BUXTON FORMAN.

"A RAT-RYME."—In one of the numerous pamphlets which appeared after the fiasco of Laud's *Service-Book*, namely, *The Trial of the English Liturgie*, 1638, the following sentence occurs:—"Will ever a *Rat-ryme* of words said over without feeling or blessing work upon an unrenewed heart?" I desire more acquaintance with "a rat-ryme."

ALEX. FERGUSSON, Lieut.-Col.

JOHN THORPE, ARCHITECT. — Were John Thorpe and John of Padua one and the same individual? D. G. C. E.

A LION RAMPANT SURMOUNTING A MARKET CROSS.—Would a lion rampant, holding a lamb in its claws, be a likely apex to an old market cross? May it be a family crest?—Whose? Or a Christian emblem?—Of what? One such, of red sandstone, was found built into a very old cottage close

by where stood our cross, which is of white freestone. Sir William Ramsay Fairfax has kindly offered to restore and enclose the shaft and its great pedestal, and I am anxious to know about this stone, lest we blunder the restoration.

M. H. N. GRAHAM.

Maxton Manse, Roxburghshire.

CARDINALE GIUSEPPE UGOLINI, AMATISSIMO LEGÁTO DI FERRARA.—Who was he? I have just secured a fine niello portrait of him on a silver plate. J. C. J.

THE ANTRIM DECLARATION, 1689; AND THE WHIG CLUB, CO. DOWN.—Can you furnish me with the names of those who signed the Antrim Declaration in 1689, and who were attainted by King James's Parliament for so doing; also with a list of the members of the county Down Whig Club, which was in existence at the end of the last century? WALTON GRAHAM BERRY.

Broomfield, Fixby, near Huddersfield.

THE MATLOCK ISLANDS.—This is the name given to a small group of islands situate in the Pacific Ocean, north of the Solomon Isles. Can any of your correspondents tell me how these islands obtained their name? I have been informed that there was at Abbotsford a portrait of a certain Admiral Matlock. If ever such an admiral flourished, probably these islands were named in his honour. I do not even know when this admiral was supposed to have existed, but should be glad to hear anything about him, or the reason for the name of these islands.

G. F. R. B.

CAMPBELLS OF CARRADALE.—Will MR. CARMICHAEL, my former informant in the matter, supplement the interesting fragments he has already given by the name of the family burying-place in Argyleshire whence were taken the monumental inscriptions to which he refers? Such information may be of immediate use to me.

A. C. B.

AUTHORS OF QUOTATIONS WANTED.—

"As sand from a shovel." H. SCOTT.

Replies.

NEWTON'S TREATISE ON FLUXIONS.

(2nd S. x. 163, 232, 309; xi. 346; 5th S. iv. 401.)

De Morgan pronounced the book which I lent him to be spurious, and by spurious he meant unsanctioned by the owners of the copyright. I prefer to call it the anonymous translation of 1737, for De Morgan did not question the genuineness of the text from which the translation was made. Each translation supports the other, and their mutual support is a prop of the original text. If, as De Morgan suggests, the parties to the edition of 1737 were friends of the others, and acting *bonâ fide*, there is a further reason for calling the book anonymous, rather than spurious.* On account of the rarity of this anonymous edition it may be well for me to transcribe from it such portions as bear upon the bibliography of the subject. The preface opens thus:—

"The following Treatise containing the First Principles of Fluxions, though a posthumous Work, yet being the genuine Offspring (in an *English* Dress) of the late Sir *Isaac Newton*, needs no other Recommendation to the Publick, than what that Great and Venerable Name will always carry along with it."

Again, at p. iv of the preface we read,—

"It must be acknowledged that several Extracts and Specimens of this Method have been already published elsewhere (particularly by Dr. *Wallis* and Mr. *Jones*); but as these were only incidentally delivered, or occasionally given out by the Author at the Importunity of his Friends, so they fall very much short of the Treatise here published: Wherein this noble Invention is digested into a just Method; the whole Extent and Compass of it, as far as he had improved it, is herein comprehended; all the Cases are taken in, and illustrated with a greater Variety of curious Instances, and the whole is enriched with a much larger Copia of choice Examples than is to be found any where else. In a Word, we have reason to believe that what is here delivered, is wrought up to that Perfection in which Sir *Isaac* himself had once intended to give it to the Publick."†

The preface concludes thus (p. xiv):—

"This is the Substance of the Work as we have it at present. It must be acknowledged that Sir *Isaac* left it unfinished, and the first Occasion of His laying it aside I have already mentioned. The ingenious Dr. *Pemberton*‡ has acquainted us that he had once prevailed with Him to complete his Design and let it come abroad. But as Sir *Isaac*'s Death unhappily put a stop to that Undertaking, I shall esteem it none of the least Advantages of the present Publication, if it may prove a means of exciting that Honorable Gentleman, who is possessed of his Papers, to think of communicating them to some able Hand; so that the Piece may at last come out perfect and entire."

In the above transcripts (but not in the footnotes to them) I have replaced italic by roman characters, and *vice versâ*. De Morgan says that the Latin manuscript of the *Fluxions* "then" (by which I understand him to mean on the death of Newton) came into the hands of William Jones—

* In a footnote on p. 52 of Coward's *Analysis of Paley's Evidences* (Cambridge, 1836, pp. viii + 190) it is said that "The *genuineness* of a book consists in its being written by the person whose name it bears; the *authenticity*, in its relating to matters of fact." This seems to accord with Paley (*Works*, complete in one volume, Edinburgh, 1827, pp. 325-27, 352). Mr. Coward's book is very small in size, and has the octavo signature. De Morgan has made interesting remarks and given useful canons respecting the description of books (*Arithmetical Books*, Lond., 1847, pp. ix-xiii). I suppose that he would have described this very small book as a decimo-octavo in fours.

† *Vid.* Commer. Epist. pag. 149, *Lond.* Edit. 1722."

‡ *Vid.* Preface to His View of Sir Isaac Newton's Philosophy."

or, more probably, was in his hands from the time when he became possessed of Collins's papers, that is, before 1711. Newton died on March 20, 1727, Collins on November 10, 1683, and I suppose that the manuscript passed from Jones to Pemberton at some time during the interval 1711-27, say in or about 1726, when Pemberton's edition of the *Principia* appeared. So that if after 1726 Jones possessed a Latin version of the *Fluxions* that version may have been only a copy, not the original. It is not absolutely necessary to assume the existence of this copy, for, according to De Morgan, Colson's translation and the anonymous one are so nearly alike that they cannot be really different, and Jones must have had a translation which he communicated to, and which was revised by, Colson, whose work looks like the other with the English dressed up and polished.

Now if Wilson, as De Morgan inclined to think, referred to, and purposed a reflection upon, the anonymous edition, he did so because he regarded it as edited from the copy given by Jones to Pellet; and De Morgan's criticism tends to show that this was a copy of a translation and (as I infer) that Jones's "own copy" was the translation itself. There is, of course, no difficulty in supposing that a translation was given to, or made by or for, Collins or Jones; but there are other difficulties. De Morgan, in effect, says that the deficiencies in the anonymous work are far too slight to allow of the supposition that Jones curtailed or disguised the copies he gave Pellet, in order that no one might make up a complete book. And I may observe that Wilson spoke of Colson as having published a translation from a copy of the original manuscript, not as having edited or revised an English translation from the Latin. Wilson's remarks were, it is true, made as late as 1761, but then, as De Morgan states, he was the daily associate of Pemberton.

Everything turns upon the essential identity of the translations. If they differ substantially we may accept Wilson's remarks in their literal meaning. De Morgan has confronted two corresponding passages. I shall exhibit the divergencies of those extracts.

Colson (1736)	*Anonymous* (1737)
observed, apply'd	observ'd, applied
cultivating of the	(*no such words*)
by the assistance of which they have been able to	and by the Help of it have
they seem to have exhausted all the Speculations of Geometry, excepting	all the Speculations of Geometry seem to be exhausted, except
matters	things
not yet intirely discussed	which are not yet brought to Perfection
(*no such words*)	To this End
in which	wherein
compose	draw up

So far as this table goes I do not see any marked tendency to abbreviate or to get rid of words in either editor. But Colson shows a preference for Latin forms of words. The "end" in De Morgan's extract from the translation of 1737 is a misprint for *End*. Throughout the whole of the passage the anonymous editor, or possibly the printer, uses capitals for the initial letters of his substantives.

I have ("N. & Q." 5th S. iv. 401) spoken of "Jones's edition" meaning the anonymous translation, which, if De Morgan be right, conformed more closely with the manuscript communicated by Jones to Colson than with Colson's translation. But I chose the term unadvisedly, and should now speak of the edition not as "Jones's," but as anonymous. JAMES COCKLE, F.R.S.

2, Sandringham Gardens, Ealing, W.

[For papers on "Mathematical Bibliography," see "N. & Q." 1st S. x. 3, 47, 190; xi. 370, 516; 2nd S. iii. 384; viii. 465; ix. 339, 449; x. 162, 218, 232, 309; xi. 81, 345, 503; xii. 164, 363, 517; 3rd S. i. 64, 167, 306; ii. 443; xi. 514; 4th S. ii. 316; 5th S. iv. 401; xii. 182].

WHEN WAS "APPOINTED TO BE READ IN CHURCHES" FIRST USED? "AUTHORIZED VERSION" (6th S. iv. 24, 72).—MR. E. MARSHALL, *ante*, p. 72, notices that in my communication on this subject I made no reference to the circumstance that the phrase "Appointed to be read in churches" "is a reproduction of the same words as they occur in Cranmer's Bible (fol. London, 1553, 1562)." I certainly did not think of alluding to any previous authorization of any kind, as the discussion was only on the use of these words in the A.V. 1611 and subsequently.

As MR. MARSHALL has informed us that this phrase is a reproduction of the same words as they are in Cranmer's, it may be stated that these words, "This is the Byble appointed to the use of the churches," first appeared on the title to the first edition of Cranmer's version, April, 1540, and subsequently in the edition of the same version in July, 1540, and in May and December, 1541. In the editions of November, 1540, and November, 1541, we have a more explicit authorization:—

"Authorized and appointed by the commandment of our most redoubted Prince, and sovereign Lord King Henry the VIII. supreme head of this his Church and Realm of England: to be frequented and used in every church within this his said Realm, according to the ener of his former Injunctions given in that behalf."

In the edition by Whitchurch, 1549, the words are altered thus, "After the translation appointed to be read in the churches." The 1550 by Whi

church and the 1552 by N. Hyll, both quartos, the folio 1553, the Cawood quartos 1560–61 and 1569, and the folio 1562, by Harrison, follow the words in the edition of 1549. The 4to. 1553 contains no authorization.

In the last edition of Cranmer's version, "Printed At Roven At the cost and charges of Richard Carmarden, Cum privilegio, 1566," there is this plain authorization: "According to the translation appointed by the Queens Majesty's injunctions to be read in all churches within her Majesty's Realm." "Set forth by authority" Mr. Marshall states was used in the Bishops' Bible; this might be taken to imply that it was generally so used in the editions of this version. Neither these words nor any authorization occur in the first edition, 1568, nor in either of the next three editions. "Set forth by authority" is first used in the folio 1574, and then in the folio and 4to. 1575. Of the 1576 and 1584 quartos, and the 1577 called 8vo., no title-pages are known. The folio 1578 is the same as the edition 1574. The 1584 folio has "of that translation authorized to be read in churches."

The folio 1585 is the first reading "Authorized and appointed to be read in churches," and on the New Testament title of this edition we have for the first time "perused and diligently corrected." The folios 1588, 1591, 1595, and 1602 follow the title of 1585. I quote from my own copies. The edition of 1606 I have not; I want to purchase it and that of 1602.

Mr. Marshall asks me what I have learnt to be the earliest use of the term "Authorized Version." I know of no edition of the translation first published in 1611 that thus designates itself. These words are probably a name given to this version for convenience in common parlance, to indicate that it was authorized by the king to be used in the churches, although it is not known exactly in what way this authorization was expressed, if the version was authorized.

Francis Fry.

Cotham, Bristol.

Mr. Marshall's question about the date of the expression "Authorized Version" is a question that I have often asked among friends and have never been able to get solved. I should be glad to know of any example of its use before the present century. My own impression is that the revision of 1611 never had any kind of authorization beyond enjoying the countenance of the king. Lord Selborne has supposed that if we had the registers of the Council we should find that the new book had been authorized by an Order in Council. The registers are missing, it appears, for series of years ending with 1613. If, then, such order was made at all, it was made quickly, and without leaving any considerable space of time for [illegible]

made, it is strange that it is nowhere published in any of the editions. The Bishops' Bible asserts its authority on its title-page, whereas the utmost that could be asserted for the Bible of 1611 at the time of the Restoration was that it was "allowed by authority." About eleven years ago there was a very interesting discussion in Convocation, in which a prominent part was taken by Dean Mansel, and, if I recollect right, it was then understood that the Bible of 1611 had won its way without any help from legal constraint. Those who have the means of referring to the reports of that discussion would perhaps find something to throw light on the present question. J. Earle.

Swanswick.

Gundred de Warren (6th S. iv. 96).—Your correspondent will find in the *Academy* of Dec. 28, 1878, an elaborate paper by Mr. Chester Waters, in which it is conclusively proved that the Countess Gundred, the wife of William de Warren, Earl of Surrey, was neither the daughter nor the step-daughter of William the Conqueror. All the baronages except Dugdale's say that she was his daughter; but Mr. Freeman, in his *History of the Norman Conquest*, contends that she was the daughter of Queen Matilda by a former husband, Gherbod, the advocate of St. Bertin's Abbey at St. Omer, which accounts for the statement of Orderic Vitalis that Gundred was the sister of Gherbod, Earl of Chester. Mr. Chester Waters's proof is contained in a letter from Archbishop Anselm to Henry I., which has hitherto been strangely overlooked. In this letter the archbishop solemnly forbids the king to give his daughter in marriage to Gundred's son, the second William de Warren, on the ground that they were doubly related to each other, on one side in the fourth degree, and on the other in the sixth degree—that is, in modern parlance, that they were both third and fifth cousins. It need scarcely be said that if Gundred had been the daughter either of King William or Queen Matilda, her son would have been first cousin to King Henry's daughter. Mr. Freeman attempted an answer to this paper in the *Academy* of Feb. 1, 1879, but Mr. Chester Waters completely disposed of his objections by quoting parallel cases of relationship within the prohibited degrees, which seems to have satisfied Mr. Freeman's doubts on the subject. His second paper appeared in the *Academy* of May 24, 1879. It is to be regretted that this interesting correspondence has not been reprinted in a more accessible form. E. P.

An Old Game: "The Devil on Two Sticks" (6th S. iv. 29).—I possess the means of playing the game, but not the art. Sometimes, when I see the sticks and hourglass-shaped "devil," I wish I could handle them, for I have seen an old friend [illegible]

sending the "devil" humming on high, and catching it with great accuracy. My old uncles used to talk of it; they knew and played the game early in this century. It may be of interest to know that such games have been found very useful *faute de mieux*.

I remember one day, more than thirty years ago, paying a visit to one of the dearest old ladies I ever knew, namely Lady Scovell, the wife of Sir George Scovell, whom she had accompanied in his Peninsular campaigns when he was one of the most useful and most trusted of "the Duke's" staff. I found her disentangling a number of "cups and balls," the strings of which had been all mixed by a carpet-crawling urchin, who had upset the basket containing them.

I was surprised at the variety of shapes and sizes. The ball had to be caught on common average cups, cups flattened almost to a table, cups cut away on both sides till only a crescent was left, and, of course, the usual spike. On my asking her how she came by such a collection she told me that during the war she came home one winter to see her friends whilst the army was "in quarters," and whilst at home she got a letter from Sir Rowland (Lord) Hill, saying the weather was so bad they very often could not get out, and he begged her to bring with her on her return any in-door games for himself and staff.

Lady Scovell said she at once got these varieties of cups-and-balls *and devils on two sticks* made, and (having taken them to Spain) she added that "they answered the purpose admirably, but it was rather funny to see the general and staff in the afternoon, when the day's work was finished, moving about the rooms hard at work at these games, and one backing himself against another." And this was seventy years ago.

GIBBES RIGAUD.

18, Long Wall, Oxford.

PENRITH CHURCH: PORTRAITS (6th S. iv. 69).—The portraits of Richard Plantagenet, Duke of York, and Cicely Nevill his wife are so well known in Penrith Church and its records that I hoped at once to have given the information requested by HERMENTRUDE. But of invalid powers one can make no correct estimate, and I can only express the regret I feel for this and many other failures to do what I wished in proper time.

Hoping to avoid vague report, I sought first Nicolson and Burns's *History of Cumberland*, 1777. The existence of stained glass from the windows of an older church is mentioned, but without name or copy of the supposed benefactors' portraits. In Walker's *History of Penrith*, 1858, the names are given of these two existing portraits, but no copies, nor has any photograph been taken, that I have seen, for the Archæological Society's *Transactions*, or by any artists. This is probably accounted for by the publication of Jefferson's *History of Leath Ward in Cumberland* (Carlisle, 1840), which contains excellent engravings of the two portraits, as well as other local things, and with more descriptive matter. I should think this the work most likely to be useful by its references. I remember its publication by subscription. It was long in this house, and I regret that I cannot now offer it as a loan. There are reasons which suggest its being possibly less known than it deserves to be to those beyond the locality. The author died soon after its publication, and if it was not succeeded by similar notices of the other wards in the county it may be under the disadvantage of an incomplete work. I hope it may be found in the British Museum. If not, I might be able to find a copy to lend or transcribe from. The above is said to be the only portrait. At p. 53 of Jefferson's *History* is the portrait of Richard Plantagenet, Duke of York, and at p. 469 that of Cicely Nevill his wife. There are references to Duchess Cicely's grave in Fuller's *Worthies*, Camden's *Britannia*, and Granger's *Biographical History*. I have not Miss Strickland's *Lives*, and have no means of comparing her references with those of Jefferson. We have no mention of Queen Anne of Warwick.

M. P.

Cumberland.

THE "DEVIL'S DRIVE" (6th S. iv. 89).—Of course MR. WARD means "the Devil's *Walk*." It would be a hazardous assertion to say positively of any such performance, however improbable, that it has never been done, nevertheless I think it may with tolerable certainty be said that this poem has never been set to music. The question of its authorship is easily answered, although the belief that it was written by Porson has been so widespread, and the assertion so often repeated, that, like many other false traditions concerning him, it seems hard to eradicate. The following statement, in the handwriting of Porson's nephew, Sidney Hawes (my brother-in-law), is conclusive:—

"Works are attributed to him which he had nothing to do with; for instance, *The Devil's Walk*... though it is printed among Southey's works, being the joint production of him and Coleridge. Dr. Gooch, an old friend of Southey's, *repeated to me what Southey had said*, 'Coleridge and I made it one morning whilst we were shaving.'"

The story of its having been written by Porson originated with Beloe, a notoriously untrustworthy authority, who may possibly have at first imagined it, but certainly exceeded the bounds of imagination when he deliberately told my father that it was written in his (Beloe's) own house in Kensington Square one evening while Beloe, Nares, and Pitcairn, with Mrs. Beloe, were playing at whist.

FRED. NORGATE.

7, King Street, Covent Garden.

Wife Selling (6th S. iii. 487, 572).—It is all very well for Mr. Thiselton Dyer to call it a "vulgar error" that a man may sell his wife; but we in the North and West Ridings know better. We know, in spite of the *obiter dicta* of "Her Majesty's High Court of Justice" (as the brand new phrase is), that men may properly and judiciously sell their wives, provided that they observe these three conditions, viz.,—1. The same wife must not be sold more than once by the same husband. 2. The price of the wife must not be less than one shilling. 3. The wife must be delivered to her purchaser with a halter—if possible a new halter—round her neck. The consent of the wife is, of course, taken for granted; experience having shown that it is never refused.

So recently as July 7, 1881, a case of the kind was reported in the local paper, as follows. William Dunn, of Ripon, was summoned before the beak, for instructing his son Thomas in his trade, although the Education Act had provided that he should not do this until Thomas had learnt certain other things which will be no manner of use to him. Mrs. Dunn, like a brave woman, came forward in defence of Thomas; whereupon the lawyers, always desirous of a side issue, suggested that she had been married to another man. This Mrs. Dunn at once admitted. "Yes, I *was* married to another man," she said; "but he sold me to Dunn for twenty-five shillings, and I have it to show in black and white, with a receipt stamp on it, as I did not want people to say I was living in adultery."

These, I believe, were the *ipsissima verba* of Mrs. Dunn; and I venture to think that the exorbitant price (as it might appear to some) which her present husband gave for her was fully justified, not only by her timely vindication of him and his son, but also by her prudence in having evaded the breath of calumny by obtaining a properly stamped receipt for herself.

Another case, of which also I have direct local evidence, is not so recent. In a certain parish, which need not be named, there died, about three months ago, an aged native, one Job Skelton. He was a remarkable man; blest, in his youth, with a fine skill in poaching, and so vigorous and venerable in his old age that his photograph (I have it before me now) recalls the memory of Thomas Parr. His keen eyes and aquiline nose [illegible] out clear in the midst of a wilderness of [illegible] hair and beard; and on either side his long lock of his hair, neatly plaited like a [illegible], hangs down below his shoulders. Such [illegible] with sharp wits and a sense of humour, [illegible] great advantages; for the parish contains a [illegible]hey, and when "cheap-trippers" came [illegible] blessed railway to eat their "prog" [illegible] tive among the ruins. Now, cheap-trippers belong to the class who have learnt from their School Board (and if any doubt this let them refer to the *Daily Telegraph* of July 23, 1881), that Magna Charta was a man who was banished to Italy by Henry VIII. Therefore, when reverend Job came forward, as he always did, and assured them that he remembered the abbey in its prime, they believed him; they listened with awe, as becomes true Protestants, while he recounted his "rare doings with the monks"; and finally they presented him with the very thing he wanted—a respectful tip.

All this, however, is parenthetical. What I had to say is, that about thirty years ago Job Skelton sold his wife Margery, who was perfectly willing to be sold, to a neighbour of his, a man named Lowther. He sold her for eighteenpence (a good price in those days), and delivered her properly in a halter. Mrs. Skelton now became Mrs. Lowther, and so continued during nine years, when it occurred to Lowther that he would like to marry somebody else, which he did. But I am happy to say that he was punished for this; his new wife turned out, as he expressed it after her death, "neither a first-rate wife nor yet a second-rate one"; and so he added, "Ah 'll ha' nowt te deah wi' buryin' her." Margery, on the other hand, forsaken of her eighteenpenny husband, returned to her first love, Job, who received her (he had spent the eighteenpence), and retained her till she died, two years ago. He could not do otherwise, indeed; being precluded by Rule 1, above mentioned, from selling her again.

Poor Margery's funeral was singular. The parish is happy in having no access to hearses or undertakers; most people are carried to their last home, like William Rufus, in a cart; and so was Margery, with Job and the driver as her only mourners. To the surprise of the neighbours, Job appeared in his old moleskin poaching coat. They suggested "a bit o' black," but he replied, "Na, na! Ah ware this cawt when E gat her, an' Ah 've put it on te side her in." Saying which he lighted his pipe and walked behind the cart. But the church was far, the road was long and hilly, and after a while Job mounted the cart, sat down on his wife's coffin, and stayed there, calmly smoking his pipe, until they reached the churchyard.

A. J. M.

Old Southwark: The Taylor Family (6th S. iv. 5).—This note is to me very interesting; but I shall be glad if you will permit me to add to it something still more interesting. Mynshulls and Maynwarings, 1628, are mentioned. A Geffray Mynshull, prisoner in the Bench Prison, Southwark, 1618, writes to his uncle Mathew Maynwaring, giving a very candid account of the

British Museum, 884 h 31/1.2. It has a frontispiece of a gaoler at a wicket. This G. M., of Grayes Inne, Gent., says that as to health the prison "hath more diseases in it than the pest-house in plague time," that "it stinks more than the Lord Mayor's Dogge-house or Paris Garden in August," that "it is nothing els but a great Alehouse," and more to the same effect. W. RENDLE.

METRICAL DATE (6th S. iv. 67).—I should read the date thus:—Ter tria sunt, 9; septem, 7; septem sex, 42; sex, 6; quoque tres sunt, 3; total, 67. This gives the date 1467, in close agreement with the other date of 1466. The 1473 was added six years afterwards, regardless of the date indicated by the Latin lines. Of course, this is a guess. WALTER W. SKEAT.

This is no date, but a Latin riddle; and it corresponds to the English one:—

"Five of us are four of us,
Six of us are three;
Eight of us are five of us,
Who can we be?"

The answer being, Letters. But there is some error in the second line, which has neither rhyme nor reason as it stands. If I might suggest a correction, I should say that the following would scan, and would also satisfy the conditions of the riddle:—

"Si numeras rectè, faciunt tibi milia quinque."

And so we should have seven letters in "ter tria," six in "septem," three in "sex," and five in "milia." W. D. SWEETING.

Peterborough.

LANCASHIRE A "MODERN CREATURE" (6th S. iv. 33).—I owe an apology to HERMENTRUDE for not answering her question sooner. As to Lancashire, she and her daughters are great friends, I might say are kinsfolk, of mine; and therefore I have much pleasure in giving brief but emphatic authority for my statement that she is "a modern creature"; still young, and (I need not say) beautiful.

In the *History of the Norman Conquest*, vol. iv. p. 490, Mr. Freeman, writing of the years 1071 and later, says thus:—

"In those days Lancashire did not exist as a shire: its northern portion formed part of the vast shire of York, while its southern portion, described in the Survey as the Land between the Mersey and the Ripple, had been Crown land under King Eadward, and was held under him by a crowd of petty thegns."

A. J. M.

STAFFORD OF EYAM (6th S. iii. 469).—In answer to the question of TIBI, I send a pedigree of the family of Stafford of Eyam. He will find some account of the family in the *Reliquary* (vol. ii. 219). Hunter also makes some mention of the nily in his *Hallamshire*, p. 274. The last of the line died *temp.* Henry VIII., leaving four daughters his coheirs. The greater part of the Eyam property seems to have gone with his daughter Anne, who married Francis Bradshaw, of Bradshaw, co. Derby. From the Bradshaws it passed into the possession of the Galliards of Bury Hall, Edmonton, by the marriage of Elizabeth (Jan. 11, 1706) to Joshua Galliard, whose two grand-daughters (coheirs of their father Pierce Galliard) were married, the elder, Anne, to Eaglesfield Smith, the second, Mary, to Charles Bowles, of East Sheen, High Sheriff for the county of Surrey. The Bradshaw property went to the second daughter, but the Eyam estate passed entirely with the elder daughter to the family of Mr. Smith, and is now held by the representative of that family—Mr. Bradshaw Smith, of Blackwood House, co. Dumfries.

Richard de Stafford, *temp.* Henry III.
|
Richard de Stafford.
|
Roger de Stafford.
|
Roger de Stafford, of Eyam, co. Derby, 12 Edward III.
|
John de Stafford, of Eyam.
|
John de Stafford=Alice.

John de Stafford, *temp.* Henry VI. = Margaret, daughter and heir of Roger de Rowland, of Rowland, near Great Longstone. | Robert. Roger.

Richard Stafford. = Agnes, daughter of Robert Eyre, of Holme Hall, co. Derby. | Nicholas.

John Stafford, *temp.* Henry VII.
|
Humphry Stafford, last male heir, *temp.* Henry VIII. = Anne.

Alice Stafford, m. John Savage, of Castleton, d. 1605. | Gertrude, m. Rowland Eyre. | Anne, m. Francis Bradshaw. | Katherine, m. Rowland Morewood.

C. E. B. BOWLES.

Clifton.

DICE (6th S. iii. 468; iv. 96).—The following early and full explanation of the terms of a similar game may be interesting to some of the readers of "N. & Q.":—

"ἀστράγαλος is in Latin, *talus*, and it is the little square huccle bone, in the ancle place of the hinder legge in all beastes, sauing man, and soche beastes haue fingers, as for example Apes and Mounkeis, exce also beastes that haue the houfe of the fote not clou but whole. With these hucclebones they had a gi in olde time, as children haue at this daye also, whi game was in this maner. If the caster chaunce cast that syde vpwarde, whiche is plaine, it was *Canis* or *Canicula*, and it stoode in stede of blan an ace, and that was the lest and worste that r

cast, & the caster should thereby wynne no part of the stakes, but was of force constraigned in the waye of repele to laye downe to the stake one peece of coyne, or one point, or one counter, or one whatsoeuer thinges were plaied for, and to take vp none at al. The contrary to this (whiche was the holowe syde) was called *Venus* or *Cous*, and that was cocke, the best that might be cast. For it stoode for a sixe, by whiche casting, the caster should winne and take vp from the stakes, six pieces of coyne, or sixe poyntes, or sixe counters, &c., and besides that, al the repeles by reason of *Canis* found sleping. The other two sydes of the hucclebone wer called, the one *Chius*, by whiche the caster woonne & toke vp three, and the other *Senio*, by whiche the caster gotte & toke vp fower. In the hucclebones, there was no dewce, nor cinque. This was the commen game, but there wer other games, as there ben varietee of games in diceplaiyng, whiche dice they called, *Tesseras*, of their squarenesse. Albeit, *Tali* are sometimes vsed for *Tesserae*, and taken to signifie diceplaiyng as euen here also it may be taken."—N. Udall's translation of *Apophthegmes of Erasmus*, 1542, p. 185 of the 1877 reprint.

R. R.

Boston, Lincolnshire.

Domesday Studies: Dorset and Staffordshire (6th S. iv. 119).—It is by no means an uninteresting labour to compare with more minuteness, and through the whole of the past eight centuries, the relative growth of the value of real property in these two counties. I annex the following figures, and the computed ratios they bear at each date to one another:—

	Dorset.		*Staffordshire.*	
A.D.	Annual Rental.	Ratio.	Annual Rental	Ratio.
1086. Domesday Survey	£ 3,360	100	£ 509	14·8
1636. Land Tax (Ship Money) percentage of assessment on England and Wales	Per cent. 2·42	100	Per cent. 1·45	59·9
1642. Land Tax (17 & 18 Car. I.)	1·93	100	0·95	49·3
1692. Land Tax Assessment, continued to 1881	£ 166,000	100	£ 136,000	81·9
1855. Property Tax Schedule A	1,166,000	100	3,420,000	293·3

Fredk. Hendriks.

An Epitaph (6th S. iv. 8).—There is no doubt that the epitaph referred to, though incorrectly quoted, is Ben Jonson's *On Elizabeth, L. H.* The authorship of this particular epitaph is perfectly clear, though it has never been discovered who the subject was. Jonson himself wished the matter to remain a secret:—

"One name was Elizabeth,
The other let it sleep with death."

In all likelihood the mystery will remain sacred. The lines quoted by R. S. S. should run thus:—

"Underneath this stone doth lie
As much beauty as could die;
Which in life did harbour give
To more virtue than doth live."

The whole epitaph will be found in Prof. Morley's *Library*, vol. i. p. 268, or in Bell's *Ben Jonson*, p. 79. If some one could settle who wrote the other famous epitaph—that on "Sidney's sister, Pembroke's mother"—he would do literature a service.

Thomas Bayne.

In Gifford's edition of *Ben Jonson* the epitaph is No. cxxiv. of the "Epigrams" (vol. viii. p. 233). It is alluded to by Addison in the *Spectator*, xxxiii.

Edward H. Marshall, M.A.

Library, Claremont, Hastings.

Centenarians (6th S. iii. 7, 171).—There is an amusing and, as I suppose, true example of the way in which a claim to centenarianism is set up in that pleasant note-book *Wild Life in a Southern County* (pp. 82–3). The author deals with the case in a manner that is faintly suggestive of Mr. Thoms's method:—

"The oldest person in the village was a woman—as is often the case—reputed to be over a hundred: a tidy cottager, well tended, feeble in body, but brisk of tongue. She reckoned her own age by the thatch of the roof. It had been completely new thatched five times since she could recollect. The first time she was a great girl grown up: her father had it thatched twice afterwards, her husband had it done the fourth time, and the fifth was three years ago. That made about a hundred years altogether.

"The straw had lasted better lately because there were now no great elm trees to drip, drip on it in wet weather.....This dripping on the roof is very bad for thatch. Straw is remarkably durable, even when exposed to the weather, if good in the first place and well laid on. It may be reckoned to last twenty years on an average, perhaps more. Five thatchings then made eighty years, add three years since the last thatching, and the old lady supposed she was seventeen or eighteen at the first, *i. e.*, just a century since. But in all likelihood her recollections of the first thatching were confused and uncertain; she was perhaps eight or ten at that time, which would reduce her real age to a little over ninety."

Elsewhere, in his *Gamekeeper at Home*, p. 113, the same acute observer asserts:—

"It is a fact that some of the older uneducated country labourers cannot reckon correctly. It is not unusual in parishes to hear of a cottage woman who has had twenty children. Upon investigation the real number is found to be sixteen or seventeen, yet nothing on earth will convince the mother that she has not given birth to a score. They get hazy in figures when exceeding a dozen."

This *haziness* is no doubt an important factor in the production of centenarians, who are frequently, therefore, deserving of the name of offspring, if not of children, of the mist.

St. Swithin.

Original MSS. of Robert Burns (6th S. iv. 86).—The manuscripts noted by R. C. seem to be having a restless time of it. On April 16 they were offered for sale by auction in Edinburgh by T. Chapman & Son, as the property of an Irish gentleman; on July 4 they again turned up at the

sale-rooms of Puttick & Simpson; in both catalogues they were described in the same way, and quotations made from the songs; and now we have fuller extracts, with an inquiry whether they have appeared in any edition of Burns. If your correspondent will refer to "N. & Q." 5th S. i. 29, he will find a note "On Unpublished Poems by Burns" which may throw light upon the character of some of the songs noted; they are long familiar to any one conversant with the poet's history, and it is to be regretted they have escaped the fire. We find, from a letter in the printed correspondence of Burns, December, 1793, that he had a MS. collection of merry songs of the time, which he had been some years in making. In an unlucky hour he lent this volume to Mr. John McMurdo, Drumlanrig, for a few days; in doing so he writes, "A very few of them are my own; there is not another collection of them in the world." Robert Chambers tells us in his edition, 1851, vol. iv. p. 54:—

"Unfortunately Burns's collection of these facetiæ, including his own essays in the same walk, fell, after his death, into the hands of one of those publishers who would sacrifice the highest interests of humanity to put a penny into his own purse, and to the lasting grief of all friends of our poet, they were allowed the honours of the press."

"The night it was a haly night," and "There was an auld man," &c., are samples of the same aberration of genius, and are not likely to be included in an edition of Burns by any editor who has the least regard for the poet's memory; and as the years roll on the spirit of his well-known prayer finds a ready response in our judgment of his life and times:—

"Where human weakness has come short,
Or frailty stept aside,
Do Thou, all Good, for such thou art,
In shades of darkness hide."

J. G.

"To See with Half an Eye" (6th S. iv. 28).—George Herbert's—

"Then came brave Glorie puffing by
In silks that whistled, who but he!
He scarce allow'd me half an eie."

The Quip,—

will, I fear, hardly satisfy Mr. Marshall.

Chr. W.

The earliest instance I can find of this proverbial expression is in W. Philips's translation of J. Huighen Van Linschoten's *Discours of Voyages into ye Easte and West Indies*, 1598, p. 190 (ed. 1864), where he says:—

"There is much counterfeit money abroad, which is hard to be knowne from the good, were it not for these Karaffos, which can discerne it *with half an eye*."

Xit.

Herkward le Wake: The Countess Lucy (6th S. iii. 368; iv. 9, 69).—The name of Malet is so bound up with that of Countess Lucy that to clear the chronological difficulties that surround the latter it is necessary to ascertain who William Malet, the "Compater Heraldi," his mother, and his wife really were. Mr. Freeman, in his *Norman Conquest*, states, "We have to seek for the English mother of William Malet." In Domesday his wife is described only as the mother of her son Robert, without her name being given. Our family pedigree only confuses. If in searching for the parentage of the Countess Lucy the genealogist should come across indications leading to the finding of the names of William Malet's mother and wife, Arthur Malet, who is now arranging the Malet memoirs, 14, Manson Place, Queen's Gate, London, will be indeed glad to be set on the right track.

Harold Malet, Lieut.-Col. 18th Hussars.
Manchester.

The Metrical Version of the Psalms (6th S. iii. 409; iv. 10, 71).—It appears from the answers to my queries that the use of modern hymns in our church services is wholly unauthorized. I suppose the bishops who charged against them at their first introduction were much blamed, but the use of hymn books compiled by various editors, drawn from very various sources and embodying very various doctrine, seems to be a serious departure from uniformity, not exactly to be classed with the use of the black gown in the pulpit and such like things, and by no means free from danger. Nor does it seem altogether reverent or decorous to mix up selections from Holy Scripture with the compositions of Dr. Watts, Charles Wesley, Dr. Newman, and many much more obscure people, calling them all "hymns," and giving no intimation of their different origin.

An Old Fogie.

Afternoon Tea (6th S. iv. 49).—I shall be glad to see what date may be fixed by a general consensus. My date would be 1848–49, my place the house of the then Lieutenant-Governor of Sandhurst; but the practice of having "afternoon tea" soon became very general, and then, one may say, universal.

Gibbes Rigaud.
18, Long Wall, Oxford.

I remember very well the first time I saw afternoon tea brought in. There was a small archery party — croquet had not then been introduced. About five o'clock the butler came to us and said, "If you please, my lady, the servants are going to have tea, if you would like to have some." The weather was hot, and tea was brought out. After this the practice became a regular one at the house, and I suppose at other houses also. This was somewhere between 1845 and 1850.

E. Leaton Blenkinsopp.

Sixty years ago it was common in Roxburghshi

for the wives to take tea in the afternoon, four hours after their mid-day dinner. Owing to this interval the tea-taking got the name of "four hours." C.

Sir James Luttrell (6th S. iv. 8).—If Hermentrude will turn to the *Archæological Journal*, No. 146, p. 176, she will see, from Mr. Lyte's "Dunster and its Lords," that Sir James Luttrell, who died in 1461, married in 1450 Elizabeth, daughter of his guardian, Sir Philip Courtenay. Sir James Luttrell's great-grandmother Elizabeth, daughter of Hugh Courtenay, Earl of Devon, and widow of Sir Andrew Luttrell, of Chilton, bought Dunster from her mother-in-law, Joan de Mohun, widow of Sir John Luttrell, of Chilton, and "Lady of Dunster." "Thus," as Mr. Lyte says (*Journal*, No. 145, p. 76), "on the only occasion since the Norman Conquest on which Dunster Castle has passed by sale, it was sold by one widow and bought by another." A. Hartshorne.

"Pomatum" (6th S. iv. 8).—Mr. Terry will find this word in Plat's *Jewell-House*, 1594, pt. ii. p. 17, where the author speaks of "a sweet ointment or *Pomatum*, to anoint your hands with." Xit.

Latham, in his *Dictionary of the English Language*, quotes the following lines from Richard Turner's *Nosce Teipsum* (1607):—

> "O fetch no doctors; 'twere but idle cost,
> Her box, *pomatum*, life and all, are lost."

G. F. R. B.

Numismatic: Medal (6th S. iv. 8).—The medal, having been evidently struck A.D. 1717, refers to the second centenary jubilee commemorating the Reformation of the Church by Luther. It was on October 31, A.D. 1517, when Luther raised the first solemn protest against the abuse of Papal indulgences by issuing his impressive and memorable ninety-five theses at Wittenberg. H. Krebs.

Oxford.

"Catfoy" (6th S. iii. 368) is in all probability the *Cofa* of Mr. Halliwell-Phillipps, "Some kind of rich stuff, perhaps taffata," and the French *Cofas*, Englished by Cotgrave as "A kinde of course taffata." As an antidote to the Persian derivation, on the principle of *similia similibus*, I would propose another from "Caiphas," for he wore a dress. Br. Nicholson.

"Brag" (6th S. ii. 425; iii. 54, 98).—I can [illegible]re Mr. White that his notion of connecting [illegible] with Icel. *bregda* is of no value. Of course, [illegible]nary phonetic laws tell us that Icel. *bragda* [illegible]d become *braid* in English; and, as a fact, it [illegible]gnate with A.-S. *bregdan*, mod. E. *braid*, [illegible]ing both in *braid*, to weave, and in *upbraid*, [illegible]ve. As to W. *bragio*, it occurs at p. 53 of Spurrell's *Welsh Dictionary*; and, in any case, is a Celtic word, as I have before shown. Hence the citation of French and German words, all unoriginal and all borrowed from Celtic, is not of any great assistance. The Icel. *bregda* has no more to do with it than the E. *breeches*.

Walter W. Skeat.

The Celtic derivation of this word would be strengthened if found in the dictionaries of Rostrenen and Lhuyd. If I mistake not the latter work contains a dictionary of the *Armoric*, which must be more ancient than what is called *Breton*.

R. S. Charnock.

Nice.

In 1815 I heard a West Country man, referring to something he had done or said in a boasting way, mention it, and then he added, "It was only a bit of braggering" (pronounced bradgering).

Ellcee.

Craven.

"A bobbin of thread" (5th S. xii. 406; 6th S. ii. 495; iii. 98).—The use of the word *bobbin*, as descriptive of the *pirn* or *spool* on which flax and jute yarns are wound from the spinning frame, is universal in all spinning mills and weaving factories in Dundee, the principal seat of the manufacture. The word *pirn* is used to denominate the utensil on which the weft is wound, and which is placed in the shuttle of the weaver, but *bobbin* and *pirn* are synonymous, both names being of long standing. The *spool* is a term of recent introduction here, and is usually applied to the articles on which sewing cotton or silk thread are wound, as also to that used for holding the thread in the shuttle of the sewing machine, and was not in general use before the introduction of that useful invention. For upwards of thirty-five years the writer has been connected with the staple trade here, and the *bobbin* and *bobbin-maker* were household words in his grandfather's days. C. R. R.

Dundee.

The confusion of the terms *bobbin* and *reel* leads to trouble in other than literary circles. From a friend I have heard that English merchants abroad are sometimes troubled by the mistake of Lancashire clerks who make out invoices for so many *bobbins* of sewing cotton when *reels* are really sent; the bobbins, holding greater lengths of cotton, are bought generally for use on the sewing machines. The bobbin is a wooden cylinder of which the rims, leaving the barrel at right angles, form truncated cones at top and bottom, while the reel, for shorter lengths of cotton, is a cylinder with rims sloping outwards from the barrel at an angle of about forty-five degrees, so that when all the cotton is wound on it presents the appearance of a regular cylinder. In

the United States of America the word *spool* is almost invariably used in dry goods stores and by natives instead of *reel*. BUBM.

During my childhood, in Cumberland, I never heard a reel of sewing cotton called anything but "a cotton-bobbin," and even now in that county old ladies so speak of it. The mills, both in Cumberland and Westmoreland, where the reels are made are called "bobbin-mills," and the wood, cut or felled every fourteen years, used for making them is always spoken of as "bobbin-wood."

B. I.

Bobbin is still undoubtedly often applied in Manchester and throughout South Lancashire to an ordinary reel of cotton.

NICOLAI C. SCHOU, jun.

Stretford, near Manchester.

HUGHENDEN=HITCHENDEN (6th S. iii. 430; iv. 36).—The spelling of this name, as of many others, seems to have varied much at various times. In the original grant of land in this place by Henry VI. to Eton College, it is spelt *Huchenden*; in the documents of Henry VII.'s reign we find *Hychenden*; in 1526, *Hichenden*; in 1528, *Hychenden*; in Edward VI.'s reign, in 1551, *Hichenden* reappears; in 1563, *Hychenden* is written for the last time; and in 1564–5 the modern spelling of *Hitchenden* comes in, and has, I believe, continued ever since. For the many previous changes I do not suppose we can assign any other reason than chance or the caprice of the writer. I do not anywhere find the spelling *Hughenden* in the Eton documents. ETONENSIS.

CHARLES DODGSON, BISHOP OF ELPHIN (6th S. iv. 9).—For an account of him see Cotton's *Fasti Ecclesiæ Hibernicæ*, 1849.

EDWARD H. MARSHALL, M.A.

"SELF-OPINIATED" = SELF-OPINIONED (6th S. iv. 108).—Lord Mahon (*History of England*, vol. i. p. 108) mentions "opiniatrety" for obstinacy as one of the Gallicisms habitually used by the Duke of Marlborough in his correspondence. May not this possibly have something to do with *opiniated?* R. H. G.

"THE YELLOW BOOK" (6th S. iii. 448; iv. 15, 52).—The copy of *The Book* before me is in its original cover. It is bound in boards covered with blue paper, the back being covered with greenish paper, on which is a brownish label. I transcribe the entire title-page for the benefit of your readers:—

"By Authority. The Royal or Delicate Investigation into the Conduct of Her Royal Highness the Princess of Wales before Lords Erskine, Spencer, Grenville, and Ellenborough, the Four Special Commissioners of Inquiry, appointed by His Majesty in the year 1806, containing the Depositions of all the Evidences, Copies of the various Letters, Statements, Narratives, Reports, and Minutes of Council, &c. Superintended by the late Right Hon. Spencer Perceval in 1806 and then Suppressed. London; Printed for C. Chapple, Pall Mall; J. Blacklock, Royal Exchange; Johnston, Cheapside; Craddock & Joy, Paternoster Row; and Sold by all Booksellers. 1813." Price 10*s.* 6*d.*, boards.

G. F. R. B.

It may save some of your correspondents trouble if I say that, suspecting there was possibly an allusion to *The Yellow Book* in Lady A. Hamilton's *Secret History*, I have had the work carefully examined, and no allusion to it is to be found there. E. W. K.

IWARBY FAMILY (6th S. i. 376; ii. 33).—In "Further Additions and Corrections" to *Magna Britannia* (D. & S. Lysons), p. *735, is a note to the effect that there was a brass placed against one of the walls of the parish church of Missenden (*l Great*), co. Bucks, to the memory of John Iwardeby, and Katherine his wife, dau. of Bernard de Missenden, patron of Missenden Abbey; the latter died in 1436. See Browne Willis's *Mitred Abbies*, vol. ii. p. 32. F. A. B.

"THE GREY MARE IS THE BETTER HORSE" (6th S. ii. 207, 279; iii. 95).—This occurs among the proverbs in Camden's *Remains concerning Britain*, reprint of seventh edition (London, J. R. Smith, 1870, p. 332). This work was first published in 1605, and is said to be the earliest collection of English proverbs (*u. s.*, p. 316).

ED. MARSHALL.

TOM BROWN (6th S. i. 133, 316, 337; ii, 158, 210, 228; iii. 117).—Perhaps some of your readers may be glad to see what Thackeray said about this worthy, "so valuable for throwing light on the manners of the times":—

"I have looked over many of the comic books with which our ancestors amused themselves, from the novels of Swift's coadjutrix, Mrs. Manley, the delectable author of the *New Atlantis*, to the facetious productions of Tom Durfey, and Tom Brown, and Ned Ward, writer of the *London Spy*, and several other volumes of ribaldry. The slang of the taverns and ordinaries, the wit of the bagnios, form the strongest part of the farrago of which these libels are composed."—Thackeray's *English Humourists* (Steele).

R. R.

Boston, Lincolnshire.

BURIAL ON SUNDAY IN SCOTLAND (6th S. ii. 144, 197, 275; iii. 117).—Believing that one should have good grounds for making an assertion before he does so, I cannot permit the last note on the above question to pass without attempting to show that I, at least, had fair reason for saying that it was not now the practice fo funerals to take place on Sundays. I have v recently communicated with two of the most tensive funeral undertakers in Scotland. Mr Hylie & Lockhead, of Glasgow, write me,

funerals here and throughout Scotland on Sundays are of rare occurrence; we may have a dozen during the year, but these are urgent cases, when from the nature of the disease the doctors generally advise a speedy interment." From Messrs. John Croall & Sons, Edinburgh, I have particulars to the effect that in 1872 "all our cemetery companies levied an extra fee for Sunday interments, which has had the effect of reducing them to a very limited number." MR. MULLINS's quotation may be, by him, considered very *à propos* to Kilmarnock (the town I mentioned), but your readers will observe what he is pleased to call "error" seems to live as long in other towns as the one he specially quotes Byron for.

ALFRED CHAS. JONAS.

SWIFT'S VERSES ON HIS OWN DEATH (6th S. iii. 47, 109).—I have a copy of the Dublin reprint of this poem, and I suppose it is the first edition (London printed; Dublin, reprinted by George Faulkner, 1739).

On the page after the title the following announcement is printed, in which I think the dean's hand can be recognized :—

"The Publisher's Advertisement.—The following poem was printed and published in London, with great success. We are informed by the supposed author's friends, that many lines and notes are omitted in the English edition; therefore we hope, that such persons who have seen the original Manuscript, will help us to procure these Omissions, and correct any things that may be amiss, and the Favour shall be gratefully acknowledged."

Following the poem are three pages containing "Advertisement. For the Honour of the Kingdom of Ireland," &c., and on the back page Faulkner's announcement of books lately published, including some by Swift. W. H. PATTERSON.

HESSIAN BOOTS (6th S. ii. 468; iii. 73, 117).—

"Nothing so bewitches
As Boots and leather Breeches"

was the axiom of an uncle of mine whom I can just remember in his hessians. Hoby was the maker, and on being asked for his address, "Hoby, London, sir, quite sufficient," was the answer.

P. P

The fine portrait of Sir Walter Scott, by Sir Henry Raeburn, represents him wearing hessian boots, and was probably painted in the earlier part of the present century. Engravings of it are prefixed to some editions of the *Waverley Novels* and to Lockhart's *Life of Scott*.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"EXTA" (6th S. ii. 428; iii. 57, 114) were larger intestines *taken out* of the victim and presented before the Deity. *Exta porriciunto*, Macrobius, *Sat.* iii. 2. The *Carmen* of the Fratres Arvales has the feminine forms, *Extas*, &c. DEFNIEL.

AUTHORS OF QUOTATIONS WANTED (6th S. iii. 449, 498; iv. 118).—

"The woman of mind."

Probably LEX is unaware that this song appeared, with an illustration by George Cruikshank, in the *Comic Almanack* for 1847. W. H. R.

Miscellaneous.

NOTES ON BOOKS, &c.

Jean-François Millet, Peasant and Painter. Translated by Helena de Kay from the French of Alfred Sensier. (Macmillan & Co.)

AMERICA has certainly not been backward in her recognition of the most original, if not the most remarkable, of modern French painters. There were Americans among the slender band of Millet's first patrons and friends at Barbizon; it was an American pupil who gave us, in the *Atlantic Monthly*, one of the most pleasing and sympathetic of the brief accounts of him which have yet appeared; and finally—to say nothing of Walt Whitman's recent eloquent outbreak respecting his pictures in the New York *Critic*—it is to the pen of a most accomplished American lady and artist that we are indebted for this fresh and animated translation of his biography by his devoted adherent, Alfred Sensier. These facts are the more worthy of note in that Millet's reputation in his own country was barely established with his death. As M. Sensier has related it, his story is the painful record of a protracted struggle with neglect and obstruction, an agony of which the crises were so sharp and so often repeated that one almost wonders how the silent sufferer was not driven upon some such desperate solution as that of Haydon. But the "strong heroic soul" of Millet was superior to the vulgar issue of suicide, though even that spectre seems twice to have crossed his path. From all his trials he emerges sad but steadfast, always constant to his self-imposed vocation of depicting, in its rugged pathos and uncouth dignity, that rustic life into which he had been born. To pictorially articulate the "cry of the soil"—to depict the peasant of La Bruyère and Montaigne in his daily combat with the iron clods from which he wrung his bitter bread, until such time as Death touched the bent shoulder and struck down the useless hoe—this appears to have been Millet's chosen mission.

"A la sueur de ton visaige
Tu gagnerois ta pauvre vie,
Après long travail et usaige
Voicy la *mort* qui te convie."

Anywhere upon these pages might be written that old quatrain which George Sand uses so effectively in the *Mare au Diable*, and we were not surprised to find that it did actually suggest the picture from La Fontaine of *La Mort et le Bûcheron*. Were it possible within our brief limits, it would be interesting to make some reference to the thoroughly characteristic letters and personal utterances of Millet in this book. Excellently frank and direct (from his point of view) are the passages at p. 51 respecting Watteau and Boucher. The storm, too, at p. 37 is a wonderful piece of unworked description. Some of the most distinctive things, however, are the shorter sayings scattered here and there. He is speaking, for instance, at p. 87, of the grandeur and calm of the forest trees, and speculates as to the grave and lofty language they must speak—a language which he cannot comprehend. "But," he adds, with a grim recollection, perhaps, of the piebald chatter in Delaroche's studio, "I am sure they don't make puns." In

the last chapters of the book, in which M. Paul Mantz takes up the pen which dropped from Sensier's hand, there seems to be almost a note of hesitation as to the eminence of Millet's future place in painting. Let those who doubt it look for a moment at the copy of the "Angelus" in this volume, or at Mr. Cole's fine cut of the "Sower," and even without the magic of colour and the mystery of *demi-teinte*, they will find it hard to withhold their admiration from those noble expressions of two of the most ancient needs of humanity—prayer and labour. Surely this Norman peasant, also, is among *les forts*, the great ones of the brush, concerning whom he spoke so often. That his own countrymen should have neglected, even for a time, to acknowledge the magnificent qualities of his work is a lasting disgrace to a nation of critics and connoisseurs.

Phases of Musical England. By F. J. Crowest. (Remington & Co.)

Mr. Crowest has already obtained considerable notice for his popular *Book of Musical Anecdote*. In the volume before us he deals with musical criticism, encores and encoring, church music, musical commercialisms, pianofortes on the three years' system, amateurs and professionals, singers and singing, women and music, our musical progress—all topics capable of eliciting considerable discussion and divergence of opinion. The author is to be commended for having the courage to expose many of the weak points which undoubtedly exist in the musical world of to-day, but he must be prepared to receive a considerable amount of adverse criticism from many who in reading his book may feel that the cap he has prepared exactly fits themselves. The volume will repay perusal and careful consideration. It might quite aptly have been called a book of "notes and queries on the present and future of musical society."

Yorkshire Archæological and Topographical Journal. Part XXV.

This part begins with a well-deserved tribute of respect to the memory of Mr. Fairless Barber, F.S.A., who died of overwork, to the great regret of his brother antiquaries, on March 3, 1881, at the early age of forty-six. He was the secretary of the Yorkshire Archæological Association from its foundation in 1870, and was the editor of six volumes of its *Transactions*, which contain a mass of unpublished materials for the future historian of Yorkshire to work from. This new part shows no falling off, for amongst the notable contents are a list of the persons in the West Riding who were rated to the subsidy of 1378, another instalment of Dodsworth's "Yorkshire Notes," and an exhaustive pedigree of the Marshalls of Pickering. Mr. G. T. Clark contributes an interesting description of Bowes Castle, the Norman keep, now roofless, from which King John addressed a mandate to the Foresters of Nottinghamshire on Feb. 16, 1206. Mr. Palmer's paper on the "Black Friars of Beverley" is disfigured by the mistaken suggestion that Lady Edith Darcy was a wife hitherto unknown of Thomas, Lord Darcy, who was beheaded in 1537. Edith was Lord Darcy's second wife, the sister of Lord Sandys and the widow of Lord Nevill, who was buried at Greenwich in 1529. Dugdale misnames her Elizabeth, and omits to state that she was by her first marriage the mother of the fourth Earl of Westmoreland.

The *Report of the Eighth Annual Conference of the Association for the Reform and Codification of the Law of Nations, held at Berne*, 1880 (Offices of the Association, 33, Chancery Lane), is a goodly record of serious work done in the playground of Europe, and augurs well for this year's conference at Cologne. The subject-matter of the *Report* is wide as that of the law with which it is concerned, for international intercourse, as the president of the Swiss Confederation justly observed in his address of welcome, forms a large part of our public life. Among the topics of most general interest we may single out a valuable paper by Sir Travers Twiss on 'Consular Jurisdiction in the Levant, and the Status of Foreigners in the Ottoman Law Courts,' and the various American and English documents relating to the Draft Convention for International Copyright now under consideration of our Government.

The labours of the members of the Medical Congress, lately assembled in London, have been pleasantly relieved by the hospitality that has been extended to them on all sides, and certainly all those who met under the roof of Mr. John J. Merriman, in Kensington Square, last Monday, will say of that day,—

"Cressa ne careat pulchra dies nota,"

for, through Mr. Merriman's good offices, the doors of Kensington Palace and of Holland House were thrown open by the considerate kindness of H.R.H. the Duchess of Teck and Lady Holland. A pleasant afternoon was brought to a conclusion by a visit to John Hunter's "house, grounds, dens, &c.," for permission to visit which the party was indebted to the kindness of Dr. Hill.

At the Cologne Conference of the Association for the Reform and Codification of the Law of Nations (Aug. 16 to 19), Sir Travers Twiss, D.C.L., Q.C., will read a paper "On the Early Charters granted by the Kings of England to the Merchants of Cologne," and Mr. Cornelius Walford, F.S.A., will read a paper "On the Customs of the Early Trading Companies of Europe."

The *Sacristy* henceforth will be published by Messrs. Simpkin, Marshall & Co., Stationers' Hall Court. No change will take place in its editorial arrangements. The current number includes papers on church music, plain chant, the earliest type of worship in the primitive church, and sundry articles on church architecture and secular antiquities.

Part III., completing the work, of Miss G. F. Jackson's *Shropshire Word-Book* is just out. The companion volume, *Shropshire Folk-Lore*, is being done by Miss Charlotte Burne, Miss Jackson being too ill to complete her collections for it.

Dr. John Hill Burton, author of *The History of Scotland* and other works, died at Morton House, Lothianburn, on the 10th inst. He was born at Aberdeen in 1809. He held the office of Historiographer Royal for Scotland.

Notices to Correspondents.

S. T. S. (Louth).—You cannot do better than procure Parker's *Introduction to the Study of Gothic Architecture* (Parker & Co.), the sixth edition of which was recently announced in our columns.

E. Cobham Brewer.—The letter which appeared in *John Bull*, signed "R. C. Porson," was a hoax, which was long ago exposed. No such person ever existed.

Edward H. Marshall ("The Devil's Drive").—See *ante*, p. 132.

NOTICE.

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LONDON, SATURDAY, AUGUST 20, 1881.

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Notes.

EARLY ENGLISH-LATIN AND LATIN-ENGLISH DICTIONARIES.

(See "N. & Q.," 6th S. iii. 141, 161, 209, 269, 319, 376, 419, 474.)

In the Notes on "Early English Dictionaries" attention was directed mainly to those which were English dictionaries only. Some of our Latin-English and English-Latin dictionaries, or vocabularies, were noticed briefly; but those belonging to this class deserve a more careful consideration, both from their number and excellence, and also because they contain many words that are now obsolete; from this cause they often throw light on the obscure portions of our early English literature. Lowndes apparently had not seen many of these books, for his notices are generally very brief, and he gives little, if any, information about their authors. I propose, therefore, to give whatever information, under both these heads, I have been able to obtain.

1. *Thesaurus Linguæ Romanæ et Britannicæ.* Opera et industria Thomæ Cooperi Magdalenensis. This work, which was founded on the Bibliotheca Sir Thomas Elyot, is sometimes said to have been first printed in 1548. In the Preface to Coldman's *Latin Dictionary* we are told that

"Sir Th. Eliot, an able Lawyer and every way a famous Scholar in those days, first brake the Ice as to our English Tongue, with great pains Compiling a Latine and English *Dictionary* called his *Bibliotheca*, in the reign of King Henry the eighth, to whom it is dedicated. This work, Thomas Cooper, in the beginning of the Reign of King Edward the sixth, Augmented and Enriched with three and thirty thousand Words and Phrases, besides a fuller account of the true Signification of Words.....Afterward the Reverend and Learned Cooper, Bishop of Lincoln, reserving still as a foundation Eliots and his own former Labours upon him, and making great use of Stephen's *Thesaurus* and Frisius his *Dictionary* (insomuch that F. Holyoak saith, he translated Frisius, his German, into English), put forth his *Thesaurus Linguæ Romanæ et Britannicæ* about the [year] 1565."

The explanation is this: Cooper edited three editions of Elyot's book (1548, 1552, and 1559), and then published the work with a new title and in his own name, acknowledging, however, his indebtedness to Elyot. In a short preface to the reader, he gives high commendation to Elyot and his work, adding, "In cujus labores, postquam illum mors immatura præripuisset, ego pertractus amicorum precibus successi, et Bibliothecam illam pro mea tenui facultate, iterum atq; tertio auctiorem reddidi, donec tandem Thesaurus hic noster in lucem prodijt." The work is dedicated in a Latin preface to Robert Dudley, Earl of Leicester, who was at that time Chancellor of the University of Oxford. Cooper was a graduate of Magdalen College in the same university.

2. *Dictionarium Latino-Anglicum.* By Thomas Thomas, who was printer to the University of Cambridge.—The first edition of this work was printed in 1588. Lowndes mentions only the fifth edition, printed at Cambridge in 1596. My own copy is of the third edition, printed "Cantabrigiæ Ex officina Johannis Legate, celeberrimæ Academiæ Typographi, 1592." The work is dedicated by Legate, in a Latin preface, to Lord Burghley, Chancellor of the University. He speaks of his predecessor with great feeling, and intimates that by his close attention to this work his health had been much injured. "Eos labores suscepit, qui ipsius valetudini parum conducerent. . . . Quo suo studio et vigilantia dum propositam vitæ rationem persequitur, dum suæ consulit famæ et existimationi, in gravissimam corporis ægritudinem incidit, atque adeò haud longo post intervallo diem suum obijt." Legate then refers to his own appointment as printer to the university, and says that his first care, in his new office, was to print a third and enlarged edition of Thomas's work; but that, distrusting his own powers as editor, he had called in the aid of other persons. "Quam quidem ad rem, cum parum ipse meo Marte afferre possum, tamen eorum vsus sum opera et consilio, qui id efficere rectissimè posse videbantur." This dedication is dated Jan. 8, 1592. Thomas, then, probably died in 1591.

Lowndes says that the book was held in high esteem. It is carefully drawn up, and from its size (4to.) was better adapted for an ordinary student than Cooper's thick folio.*

3. *A Dictionary English and Latin and Latin and English.* By John Rider. Oxford, 1589. 4to.—Of this work I have no knowledge beyond the brief account given by Lowndes. The author was rector of the parish of St. Mary Magdalen, Bermondsey, for some time, and was afterwards appointed to the bishopric of Killaloe in Ireland.

4. *Dictionarium Minus, a Compendious Dictionary, English-Latin and Latin-English.* By Christopher Wase, M.A., Master of the Free-School in Tunbridge. London, printed by Da. Maxwell, 1662.—This is chiefly taken from the work of Calepino, which was first published in 1502, and was used by Elyot as the foundation of his *Bibliotheca.* Wase acknowledges that he followed the Italian scholar. The title of his Latin-English part is "Compendium Calepini, being a Latine-English Dictionarie, and an Abridgement of the last Calepine, augmented by Passeratius." The date of this part is 1661, and from this fact it seems, that being printed before the preceding English-Latin part, the latter was undertaken after the Latin-English portion had been sent to press. A royal grant for the sole printing of the book was given by Charles II. on March 13, 1661. There was a second edition in 1675.

5. *A Large Dictionary.* In Three Parts: (1) The English before the Latin; (2) The Latin before the English; (3) The Proper Names of Persons, Places, and other things necessary to the understanding of Historians and Poets. Performed by the great Pains and many years Study of Thomas Holyoke, D.D. London, printed by W. Rawlins for G. Sawbridge, W. Place, T. Basset, T. Dring, J. Leigh, and J. Place, M.DC.LXXVII.—The title-page of this edition, which is a splendid folio, bears the name of Thomas Holyoke, but the work was begun, and often published, by his father, Francis Holyoke. The edition of 1677 was printed after Thomas Holyoke's death, and the preface, which is written in a very pedantic style, bears the signature of "Thomas Lincolniensis." The bishop says:—

"Lexicon hoc Etymologicum et Philologicum (Lector candide) eruditione singulari et industriâ posteris profuturâ, Franciscus de Sacrâ Quercu primus condidit, ac postea quinquies (ni malè memini), aut sexties, auctius multi ac Emendatius superstes edidit. Tandem senio et laboribus assiduis (ad Utilitatem Reipublicæ literariæ feliciter susceptis) confectus, fatis cessit.....Sed avulso hoc Sacræ Quercus ramo principali

Non deficit alter
Aureus, et simili frondescit Virga metallo

Francisco enim Patre in cœlum recepto, successit ei filius, tali ac tanto parente dignus."

We learn also from this preface that both Francis and Thomas Holyoke were *alumni* of Queen's College, Oxford, and that they were distinguished for scholarship: "Cujus (collegii)," says the bishop, "et Pater Franciscus de Sacrâ Quercu olim pars magna." Thomas Holyoke took the side of Charles I. in the Civil War, and held the rank of captain in the King's army. At the end of the war he devoted himself again to literature, and chiefly to this dictionary, which on the approach of death* he left for publication with his contemporary and fellow-collegian at Oxford, the Bishop of Lincoln.

6. *A Dictionary, English-Latin and Latin-English,* containing all Things necessary for the Translating of either Language into the Other. By Elisha Coles, late of Magdalen College, Oxford.—The first edition was in 1677. It is a very useful dictionary, and was popular for a century. The eighteenth edition was printed in 1772. Lowndes mentions other elementary works of this author, formerly much esteemed, but among these he does not mention "*An English Dictionary,* by E. Coles, Schoolmaster and Teacher of the Tongue to Forreigners." London, 1676.

7. *A Latin Dictionary.* By Adam Littleton, D.D.—The first edition appeared in 1678, and the fifth in 1723. There was also a sixth edition, published in 1735, and edited anonymously, probably by Robert Ainsworth. The title of this edition is, "Dr. Adam Littleton's Latin Dictionary, in Four Parts: (1) An English-Latin; (2) A Latin-Classical; (3) A Latin-Proper; (4) A Latin-Barbarous. The Sixth Edition, with large Amendments and Improvements, . . . and two Maps, one of Italy, and the other of Old Rome." There is, however, a fifth, a Law-Latin, part. By "Latin-Proper" is meant a list of proper names. The work was dedicated by Littleton to Charles II., in Latin, and an address "erudito Lectori suo" was added, also in Latin. There is also an address in English to "the English Reader," in which an account of the work and of the sources from which it was derived is given. A Roman kalendar; weights, coins, and measures; a chronological table, and Roman "abbreviatures," are added at the end.

8. *A Copious Dictionary.* In Three Parts:

* In the Preface to Gouldman's *Dictionary* it is said that Legate carried on this work in 1596. This is a mistake. Legate's first edition of it was in 1592. The writer adds, "Since this time it hath risen to fourteen editions, not without signal Improvement, especially by Doctour Philemon Holland. So that Fr. Holyoak affirmed that there was no Dictionary of that kind extant that could be compared to it."

* Thomas Holyoke died in 1675, according to an entry in a chronological series prefixed to the *Cambridge Latin Dictionary* (1693): "1675. Tho. Holyoke Lexicographus Lexicographi F. et Tho. Willis medic nulli secundus moriuntur."

(1) The English before the Latin; (2) The Latin before the English; (3) The Proper Names of Persons, Places, &c. By the care and industry of Francis Gouldman, M.A.—Lowndes has no notice of this work. Mr. Hazlitt (*Collections and Notes*) gives an account of the third edition, 1674. I have a copy of the fourth edition, edited by Dr. Scattergood, and printed at Cambridge by John Hayes, printer to the university, 1678; but I have not been able to obtain any information about Gouldman, or to determine the date of the first edition.

9. *Linguæ Romanæ Dictionarium Luculentum Novum.* A new Dictionary in Five Alphabets: (1) The English Words and Phrases before the Latin; (2) The Latin-Classic before the English; (3) The Latin Proper Names of Persons, Places, &c.; (4) The Latin-Barbarous; (5) The Law-Latin. —This very useful work was published anonymously in 1693 at Cambridge. In an English preface to the work, it is said to have been compiled (1) from Latin authors directly; (2) from the *Thesaurus* of Robert Stephens;

"Thirdly, we had by us, and made use of, a Manuscript Collection in three large Folio's digested into an Alphabetical order, which the learned Mr. John Milton, had made, out of Tully, Livy, Cæsar, Sallust, Quintus Curtius, Justin, Plautus, Terence, Lucretius, Virgil, Horace, Ovid, Manilius, Celsus, Columella, Varro, Cato, Palladius; in short, out of all the best and purest Roman Authors."

This shows that the Latin reading of our great epic poet was as extensive as his industry was great. Aubrey says:—

"I heard that after he was blind, he (Milton) was writing, in the heads, a [Latin] Dictionary. *Vidua affirmat.* She gave all his papers (among which this Dictionary imperfect) to his nephew that he brought up, a sister's son,—Philips, who lives neer the Maypole in the Strand."

Edward Philips, in his *Life of Milton*, refers to this dictionary as a new *Thesaurus Linguæ Latinæ*,—

"a work which he had been long since collecting from his own reading, and still went on with it at times even very near to his dying day; but the papers after his death were so discomposed and deficient, that it could not be made fit for the press; however, what there was of it was made use of for another dictionary."

This other dictionary, it now appears, was the anonymous Cambridge Latin dictionary. Edward Philips was living in 1693. Was he one of the editors of the Cambridge dictionary? And are the three folios of Milton's *Thesaurus Linguæ Latinæ* still in existence? J. D.

Belsize Square.

"THE CHRISTIAN'S GREAT INTEREST": WILLIAM GUTHRIE.

Is it too much to suppose that few readers of N. & Q." are familiar with this good old book, ich emanated from a manse in an obscure village in the west of Scotland? I have not seen the first edition, which was published in the year 1659; the one I possess bears the imprint, "Edinburgh, printed by James Watson, his Majesty's Printer, 1720," yet I consider it a rare copy. Perhaps it will not be out of place that some slight memorial should be inscribed on the pages of "N. & Q." to this estimable man and his only work. The small volume now referred to contains "a recommendatory preface by the late Rev. Mr. Robert Trail," with a long account of Guthrie's life, &c., in the form of an introduction, "The Publisher to the Reader." From this I learn that the edition before me was corrected with the greatest care by the copy published by Guthrie himself. The reader is further informed that in "latter editions of this Treasure, especially such as were printed in England, there is one considerable defect," several words and phrases used by the author having been changed, on the supposition that they would not be understood by English readers. William Guthrie was the eldest son of the Laird of Pitforthy, and had four brothers. Three of them became ministers of the Gospel, and the youngest (John), strange to say, held a charge in the same shire as William. Our author gave early proof of his genius, became proficient in Latin and Greek, studied at the University of St. Andrew's under the celebrated James Guthrie, who became minister at Stirling, and in 1642 was licensed to preach, and on his leaving St. Andrew's he became governor to the then Lord Mauchline, eldest son of the Earl of Loudoun, Chancellor of Scotland. Preaching one day in Galston, he seems to have made such an impression on some of his hearers, who were there from the parish of Fenwick, or New Kilmarnock, that they immediately resolved to get him to become their minister. In November, 1644, he was ordained minister of New Kilmarnock, which is duly noted in the session records of the parish, at the second sessional meeting, held November 13, 1644. A large portion of these records is in the handwriting of Mr. Guthrie.

This new parish, I have every reason to believe (having gone over the minutes), was in a very low state, religiously and morally. It may be worth notice that Guthrie's health required considerable bodily exercise; this he took in the shape of fishing and shooting, and on these occasions he did good work, which with the minister's gown he might not have accomplished. Curling was also a favourite game of his, and a stone said to have been used by him is in Craufurdland Castle. The Assembly having appointed him to attend the army, his conversational powers and gift of reasoning gained even the respect of the English officers; and one instance of his courage as a minister may be given.

Several English officers, quartered in Glasgow,

arranged to seek admission to the Lord's Supper in a manner rather disorderly, and without giving any intimation to the minister. Mr. Guthrie, being the officiating minister, spoke in such a manner, as they were about to put their design into execution, "that they were quite confounded."

Charles II.'s design to overthrow the existing government of the Church fell heavy on our author, yet he was not deterred; and at the Synod held in Glasgow, 1661, Guthrie produced a draught of an address to Parliament. It was only at the urgent request of the Session that he did not attend the last moments of his friend James Guthrie. Wodrow, in his account of this execution, gives a strange report as to Guthrie's head, which, after having been set up in Edinburgh for some weeks, was one day being passed by the Commissioner's coach when it was found that several drops of blood had fallen from the head on to the coach as it passed. William Guthrie's success as a preacher drew numbers from Glasgow, Lanark, Hamilton, Paisley, &c., and it was no uncommon occurrence for persons to walk to Fenwick from distances of ten to twenty miles on a Saturday and return on Monday. It is no wonder, then, that the Archbishop of Glasgow looked upon Guthrie with anything but favourable eyes, and characterized him as a "ringleader and keeper up of schism"; and so, in July, 1664, Guthrie was suspended. He died in October, 1665.

To return to the volume of which we are speaking. It is divided into two parts,—first, "The Trial of a Saving Interest in Christ"; secondly, "How to attain unto a Saving Interest in Christ," and "The whole Treatise is resumed in a few questions and answers," and at the end is "An Explication of some Scots words that are used in this Treatise"; and it may be interesting to look at some of them. The reader is told that "not one word in the Edition published by the Author is changed in this except that *shewed* is printed instead of *shew*, which was the old preterite tense," &c. Pass-gilt, *i.e.* current money; a reel, a disorderly motion; to be so slaited=to be so abused. This word is used in Ramsay's *Ever Green*, for to slit or cut. Again, "Bensail, to do a thing with a Bensail is to do it with force and vigour, as it were with a *bent sail*." To misken a thing is to let it alone or leave off meddling with it. To misken a person is not to own that you know him, to take no notice of him. If thou must *shed* with him=if thou must part with him.

Fenwick gave birth to Capt. John Paton, a distinguished officer among the Covenanters. He so figured at the battle of Worcester as to gain the respect and esteem of General Dalziel.* Fenwick at one period consisted of upper and lower Fenwick, and was called "the two Fenwicks." Reference is made to this in *The Historie and Descent of the House of Rowallane* (now a scarce book). The two Fenwicks were, we are informed, gifted to Edward Arnot "for yearlie pay of ane paire of Gloves at S. Lawrence Chapel, and of ane paire of Spures at S. Michaells Chapel, Embleames of Reddie Service."

ALFRED CHAS. JONAS.

Swansea.

* At Lochgoin, in the parish of Fenwick, there are preserved some relics of this brave man—such as the Bible he gave his wife from the scaffold, the sword he carried at Pentland, &c.

TRAVELS IN THE HOLY LAND.

(*Concluded from p.* 125.)

1869. Macgregor (J.). Rob Roy Canoe on the Jordan, Nile, Red Sea, and Gennesareth.....and at Damascus. Plates coloured, maps, and woodcuts. 8vo. See 1853.

1869. Russell (W. H.). Diary in the East during the Tour of the Prince of Wales. Illustrations. 8vo. See 1863.

1869. Tristram (H. B.). Seven Churches of Asia. Edited by H. B. T.

1870. Porter (Dr. T. L.). Five Years in Damascus... Researches in Palmyra, Lebanon, the Giant Cities of Bashan, and the Hauran. 8vo. See 1867.

1870. Tristram (H. B.). Scenes in the East. Plates coloured.

1870. Bennet (J. H., M.D.). Winter and Spring on... the Mediterranean. Maps, many wood engravings. Crown 8vo. (Churchill.)

(?) 1870. Baedeker (K.). Palestine and Syria Handbook. Maps, plans, illustrations. Leipzig.

1871. Tristram (H. B.). The Seven Golden Candlesticks. Illustrated. (R. T. Soc.)

1871. Lyne (A. A.). The Midshipman's Trip to Jerusalem.

1871. Wilson (Capt. C. W.) and Warren (Capt. W.). Recovery of Jerusalem. 8vo. (Palestine Exploration Fund.)

1871. Besant (Walter) and Palmer (Prof. E. H.). Jerusalem. 8vo. [Historical events connected with the city.]

1871. Lane (Edw. William). Modern Egyptians... Written in Egypt in 1834, from Notes taken in 1825-28. Fifth edition. Edited by his nephew Ed. S. Poole. (Murray.)

1872. Burton (Capt. R. F.) and Drake (C. F. T.). Unexplored Syria: Visits to the Libanus, Tulul el Safa, the Anti-Libanus, the Northern Libanus, and the Alâh. Numerous plates. 2 vols. 8vo. Note: Map, by W. & A. K. Johnston, includes Baalbek, Tripoli, Tadmor, Carmel, and the Hieromax.

1873. Smith (A. C.). Pilgrimage through Palestine. Illustrated. 8vo. (S.P.C.K.)

1874. Tristram (H. B.). The Daughters of Syria. Third edition. (Seeley.)

1874. Poole (S. L.). Numismata Orientalia: Catalogue of the Collection of Oriental Coins [about fifty] belonging to Col. Guthrie; Coins of the Amawi Khalifehs. 5 plates. Privately printed. Hertford.

1874. Tristram (H. B.). Land of Moab. Second edition. (Murray.)

1874. Davis (Rev. E. J.). Anatolica...a Visit to some of the Ruined Cities of Caria, Phrygia, Lycia, and Pisidia. Royal 8vo. Plates.

1874. Strangford (Viscountess). Egyptian Sepulchres and Syrian Shrines, including a Visit to Palmyra. Post 8vo.

into, which was published in the year 1670. The author says on pp. 38 and 39:—

"There be a sort of Divines, who if they but happen of an unlucky hard word all the week, they think themselves not careful of their Flock, if they lay it not up till Sunday, and bestow it amongst them in their next Preachment.....Others there be, whose parts stand not so much towards *tall words* and lofty notions, but consist in scattering up and down and besprinkling all their Sermons with plenty of Greek and Latin."

Like other so-called "Americanisms," this use of the word "tall" appears, after all, to be not unwarranted in the English language.

G. F. R. B.

"De Sacramento Eucharistie" (sic).—A copy of this famous treatise of Albertus Magnus, printed at Ulm in 1474, and still in the original pigskin binding, adorned with an elaborate design, was recently presented to Cardinal Newman. It is to be hoped that the world may from time to time be informed of the present whereabouts of all books printed before 1550, especially as they often now find their way out of Europe.

Bibliomaniac.

A Frisic Guild (*ante*, pp. 107, 126).—I should be most glad to give my name in as a member of the proposed Frisic Guild. I have long been a reader of Frisic, and have wondered at the apparent ignorance of the mass of Englishmen of a tongue which outwardly, as no doubt inwardly, so nearly approaches to English and Anglo-Saxon.

F. T. Norris.

82, St. Thomas's Road, Finsbury Park, N.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

Samuel Wesley.—Can any of your readers tell me if Samuel Wesley became a Roman Catholic? In 1784 he published a mass with the following dedication:—"Beatissimo Patri nostro Pio Sexto hæc Missa humilitate maxima dicatur (primitiæ Ecclesiæ), suo indignissimo Filio et obsequentissimo servo, Samuel Wesley." It is dated Sept. 1, 1784, and at the end of the mass are the words "Soli Deo gloria." The copy before me is on English paper, and on the title-page is I.H.S., with the three nails in pile surrounded by a glory, which is the usual badge of the Society of Jesus. The music was printed by J. Whetman and J. Buttenshaw.

Everard Green, F.S.A.

Reform Club.

Louis XIII. of France in England.—I believe that Louis XIII. of France when young [illegible] a visit to this country incognito—assuming [illegible] name of "Corby" whilst here, and a corre-

spondent abroad, who has a particular reason for wishing to know the date of the visit, tells me that he remembers seeing an account of it in some private work. If any of your readers can tell me the date sought, or the title of the book referred to, I shall be obliged.

H. Mountcastle.

Sanctus Bell Cotes.—There are now, or were recently, sanctus bell cotes existing on the exterior of the churches of Boston and Goxhill, Lincolnshire; Newark, Nottinghamshire; Kingsland, Herefordshire, and Lilborn, Northamptonshire. I shall be glad to hear of any other examples. I have been informed that a sanctus bell cote was removed from the church of Elstow, Bedfordshire, some few years ago.

Anon.

An Armenian Legend.—A correspondent of the *Constantinople Messenger* of June 15 says of Lezk, near Van:—

"According to an Armenian tradition, it is at that village that Ara, King of Armenia, fell victim to a fatal passion he had inflamed in the bosom of Semiramis, the great Queen of Assyria. Having refused to accept the matrimonial alliance which she offered him, the queen declared war against the king who had dared to spurn her love. And though she ordered her soldiers to spare his life, he was mortally wounded in the battle with her troops. But she obtained possession of his dead body, and endeavoured to restore life to it by means of magical incantations. Her efforts being unsuccessful, as they generally are in such cases, she ordered one of her favourites to personate the handsome Armenian, and then declared to the Armenians that their king had been restored to life by the peculiar favour of the gods, who had themselves licked his wounds. Hence the village in question bears the name of 'Lezk,' which means 'licked.'"

Is anything known of this curious legend?

William E. A. Axon.

Fern Bank, Higher Broughton, Manchester.

Abinger Church.—Having one day this summer looked into Abinger Church, I was much struck with its apparent antiquity. There is a fine old doorway at the south-west, and some small lancets high up in the side walls which seemed to betoken a very early date. I should be glad to learn from any of your correspondents who may know more about the church whether any of the work is supposed to be anterior to the Norman Conquest.

E. H. A.

Paris and London in 1665.—I have read in the *Revue Britannique*, 1858, p. 250, a report of a discovery made by an English archæologist in a library. The point in question was the description of a musical and dramatic party given in May, 1665. Diogenes and Aristophanes were supposed disserting on music, and to conclude a French actor and an English one praised up to each other the pleasures and advantages of London and of Paris. The English performer made also a panegyric of Cromwell. Can any one tell me the name

book, and give me the title and date (about 1858) of the paper, work, or collection in which he has described his interesting discovery?

PAUL LACOMBE.

"ALL THE WORLD'S A STAGE."—Before Thomas Heywood's *Apology for Actors*, 1612, are some verses entitled "The Author to his Booke." They commence thus:—

"The world's a theater, the earth a stage,
Which God and nature doth with actors fill."

While in the margin is, "So compared | by the | Fathers." Will any one kindly give me the passages to which Heywood refers?

BR. NICHOLSON.

MARY QUEEN OF SCOTS.—Mary Queen of Scots is said to have given a diamond ring to her secretary, Melville, on the morning of her execution, as a remembrance; and the ring is, I believe, still in existence. Where is there any authentic account of this act? H.

THE EARLIEST INHABITANTS OF LANCASHIRE.—The earliest inhabitants of Lancashire are variously known as Setantii, Sistuntii, or Segantii, interpreted "the dwellers in the country of the waters." In his *History of Manchester*, the Rev. John Whitaker says the name is compounded of "Se tan tiu," or "S is tan tii," meaning either "the country of water" or "the inferior country of water." Will one of your learned readers kindly inform me what Celtic words bear out this interpretation? Certainly, if correct, it is a remarkable instance of the happy selection of a name exactly fitting the character of the district and climate. CLAUGHTONIENSIS.

JOHN ECCLES, OF KILDONAN, CO. AYR, BORN CIRCA 1600.—I shall be glad of any particulars relating to his life and family. He is said, in Burke's *Hist. Landed Gentry*, to have been a devoted royalist. Did any of his relations or descendants, during or subsequent to the Civil War, settle in the neighbourhood of Halifax, in the West Riding of Yorkshire?

JOHN HARTLEY.

A LEICESTERSHIRE COBBLER.—Can anybody give me the name of the Leicestershire cobbler who wrote a book about the music of nature, and also the title of the book? I should be glad to receive even the slightest hint which would put me in the way of finding out the above.

MUSICUS.

NADAULD FAMILY.—I shall be glad to receive any information about this family. They were French refugees, and have, I believe, been located in Derbyshire since the time of the Edict of Nantes. The reference to *Religuary*, x. 116, xvi. 255, I have. F. S. WADDINGTON.

16, Clapton Square.

CARDINAL KEMP.—Is any picture or statue known to exist of Cardinal Archbishop Kemp, who died in 1454? His tomb, without an effigy, is in the southern aisle of Canterbury Cathedral.

MARY HINE.

Sleaford.

THE "CAPTIVUS" OF OKEHAMPTON CASTLE.—On the west jamb of the piscina, in the ruined chapel of the "castrum prenobile de Okehampton," so long a stronghold of the Courtenays, is the following inscription: "Hic V . . . . . t fuit captivus belli, 1509." Who was this "captivus"? ALBERT HARTSHORNE.

ST. CATHERINE'S HOSPITAL.—Where can I find the date of the death of Sir James Butler, Kt., who succeeded (in 1688) William Lord Brounker as Master of this hospital? T. B.

Oxford.

THE "SEPULCHRE" IN CHURCHES.—Among burials testamentarily connected with Rothwell Church it is recorded that in 1548 John Pilkington, Vicar of Rothwell, was buried at the "high altar end," where the "sepulchre was accustomed to stand." Now I should like to know the meaning of this. Was it the Tabernacle in which was deposited the reserved Host, or, as stated in *Chambers's Journal* for June, 1881, in an article on "Some Whimsical Parish Customs"?

"Watching the 'sepulchre.'—A crucifix wrapped in linen was placed in a recess formed on the north side of the altar. This was done on Easter Eve, and the watching was kept up until early on Easter Sunday, when the crucifix was removed, with various ceremonies symbolical of the resurrection."

I judge, by the wording of the burial notice, that the monument was an immovable one.

JOHN BATTY, F.R.H.S.

East Ardsley, near Wakefield.

THE ORIGIN OF FAMILY NAMES.—Will any of your correspondents give me the title of a book or books that would contain a sensible and modern dissertation on the origin of family names, accompanied with lists? Special names, Scott and Inglis. C.

FLORENTINE HERALDRY.—When in Florence recently I purchased a set of beautifully emblazoned coats of arms of some of the principal Florentine families. They are twenty-three in number; each shield is painted in gold and colours upon a separate sheet of thick paper. The sheets of paper are 10 in. long by 7 in. wide, and the size of the shields of arms is about 3½ in. by 2½ in. Over each shield is the family surname, and below, at the bottom margin of each sheet of paper, are the full names of some individual member of the family. Curiously enough they are generally ladies' names. These drawings are extremely well executed, and seem to belong to some period in

the last century. Can any reader who is well versed in Italian heraldry and customs tell me anything about such drawings as the above? Are they common, or were they done for any particular purpose? If any one wishes to have a list of the families represented I shall be happy to send particulars. HENRY WM. HENFREY.

Bromley, Kent.

"WHEN I LIFT THY SHORES, O NAXOS."—Can any of your readers tell me anything about a song I used to hear when a child, the first words of which are as above? I remember being told that the words were by Byron, but cannot find them among his works. If any one can tell me who wrote the words and music, and whether I can get a copy anywhere (if still in print), I shall feel much obliged. H. P. H.

EDMUND HECTOR.—None of the notices of this gentleman, whose letters from Dr. Johnson have recently appeared in your pages, afford any information as to his parentage, or to what families either his mother or wife belonged. This information would, if any of your readers could afford it, be interesting, as tending to show the social position of the early friend of Dr. Samuel Johnson.

B. R.

LOGE DE LA FIDELITÉ.—There was a female masonic lodge in France so called, with affiliated branches in Russia. When was the first of these set up? Were there many of them? Have they been abolished, or do any still exist?

C. A. WARD.

Mayfair.

A TRANSLATION OF "FAUST" WANTED.—In whose translation of *Faust* do the following lines occur?—

> "See all things with each other blending,
> Each to all its being lending,
> All on each in turn depending—
> Heavenly ministers descending,
> And again to heaven uptending—
> Floating, mingling, interweaving,
> Rising, sinking, and receiving
> Each from each, while each is giving," &c.

A. C.

THE RESIDENCE OF DR. JAMES VEITCH, KENSINGTON SQUARE.—Thirty-five years ago, the above-named gentleman, a retired naval surgeon, who deserves to be remembered by his profession as the first who employed the fine round silk ligature in tying arteries, resided at about the middle of the south side of Kensington Square. His sitting-room had evidently been fitted up by some courtier of the Georgian era. Well executed full-length portraits of a royal family (George II.'s?) occupied the whole of the walls in place of hangings or panelling. The effect was very good and sumptuous. Can MR. MERRIMAN kindly say whether the room still exists? CALCUTTENSIS.

HERALDIC.—Names wanted for the following arms:—

1. Or, a stag trippant gu. (Macartney?).
2. Sa., three scaling ladders arg. and a spear's head imbrued ppr., on a chief gu. a castle arg.
3. Gu., three chevrons arg.
4. Gu., a chevron erm.
5. Arg., a stag couchant gu.
6. Purp., six plates, 3, 2, and 1, on a chief or a demi-lion ramp. gu.
7. Arg., three eaglets displayed purp. (with the Ulster hand). WILLIAM DEANE.

Hintlesham Rectory, Ipswich.

AUTHORS OF QUOTATIONS WANTED.—

> "Who 'd sell his farm and go to sea?"
>
> T. W. C.

> "O thou that art both grief and balm!"
>
> F. B. ELIOT.

Replies.

"THE BUFFS."

(6th S. iv. 26, 65, 111.)

If SEBASTIAN will be good enough to take the trouble to look at the account of this regiment which I have given in the *History of the British Army* (iii. 233) he will see an extract from Major Donkin's *Military Collections*, published in 1777, where it is stated, "The 3rd Regiment of Foot have the privilege of marching through London with drums beating and colours flying."

I agree with SEBASTIAN that "the link between Morgan's corps and the Holland Regiment is missing." During Elizabeth's reign and subsequently the Low Countries was considered the school of arms where "soldiers of fortune" (*i.e.*, of no fortune) could readily find employment. Thus we read that in 1573

> "many military men, having little to do at home, got 'em into the Netherlands.....the first of whom was Thomas Morgan, who carried 300 English to Flushing; then followed by his procurement nine companies more under the conduct of Humphrey Gilbert."—Baker's *Chron.*, p. 347.

These volunteers went with the sanction of Cecil, but not entirely with that of the Queen (Froude, x. 378). This disproves the statement that these men were raised from the City of London companies and mustered in the presence of her Majesty (*ante*, p. 26). Again, in 1577:—

> "Out of England at this time there went into the Low Countries Lord North's eldest son, John Norris, son to the Lord Norris, Henry Cavendish and Thomas Morgan, colonels, with many volunteers, to learn military experience."—P. 353.

The Queen, being of prudent and parsimonious habits, was not unwilling to despatch troops in aid of a policy, provided they were not maintained at her charge; thus she offered 5,000 men to Henry IV. of France, to be paid by him as soon

as they were raised (Birch's *Memoirs of Queen Elizabeth*).

The Queen had a difficult part to play between the antagonistic powers of France and Spain, and it was not until 1585 that she consented to undertake the protection of the Low Countries, and to supply 5,000 foot and 1,000 horse, on condition of their expenses being repaid, and that Flushing and other places should be delivered over to her as a pledge. The terms were accepted, and the contingent was provided. The men were doubtless "pressed men." "Henry VIII. and Elizabeth," says Hallam (*Cons. Hist.*, i. 549),

"sometimes compelled the counties to furnish soldiers, and the prerogative of pressing men for military service, even out of the kingdom, became as much established as undisputed."

It is even recorded in Birch's *Memoirs* that, a body of 1,000 men being suddenly required, the Lord Mayor on Sunday, when the churches were filled, closed the doors and made selection of the men. These men continued under the orders and the pay of the States, and officers were sent over here and allowed to recruit their companies. Matters thus remained till 1665, when, war being declared against the Dutch, Charles II. demanded the return of his native-born subjects, who were then absorbed in one English regiment. The demand was complied with, and he appointed "Robert Sydney to be Colonel of Our Holland Regiment of Foot, raised or to be raised for Our Service," by warrant dated May 31, 1665.

I am not aware that there exists any *documentary* evidence of the privilege of marching through the City which has been conceded to this old and distinguished regiment. S. D. Scott.

Laurencekirk, N.B.

At the last reference your correspondent Sebastian asks a question which, with what records there are at hand, is difficult to give a direct answer to, except through what may be gathered from the historical records of the regiment. I think, however, by turning to the end of that volume, p. 245, "A Statement of the Military Services of the Officers by whom the Third Regiment of Foot, or the Buffs, was commanded previous to its being placed on the English Establishment in 1665," a sufficient answer will be found as to its undoubted connexion with the Holland Regiment. Not wishing to trespass on your space too much, I will merely give a list of the names of the successive commanders, commencing with, 1. Thomas Morgan; 2. Sir John Norris, Knight; 3. Robert, Earl of Leicester; 4. Peregrine, Lord Willoughby; 5. Sir Francis Vere, Knight; 6. Horace, Lord Vere, Baron of Tilbury; 7. Sir John Ogle, Knight; 8. Sir Charles Morgan, Knight; 9. Aubrey de Vere, Earl of Oxford; 10. John Cromwell (a near relation of Oliver the Protector; he, disapproving of the latter's conduct, obtained permission from Charle II. to change his surname to that of Williams). Shortly after this, in 1665, the regiment was realled to England, and became the 3rd Regiment of Foot on the English establishment, from which time to the present the list of the commanding officers is complete, being, 1. Robert Sidney third son of Robert, Earl of Leicester; 2. Sir Walter Vane; 3. John, Earl of Mulgrave, K.G.; 4. Philip, Earl of Chesterfield; 5. John, Earl of Mulgrave, K.G., reappointed; 6. Sir Theophilus Ogethorpe; 7. Charles Churchill (brother to the celebrated John, Duke of Marlborough); 8. John, Duke of Argyle, K.G. and K.T.; 9. John Selwyn; 10. Archibald, Earl of Forfar; 11. Charles Wills; 12. Thomas, Earl of Londonderry; 13. William Patton; 14. Thomas Howard; 15. George Howard (son of the latter Thomas); 16. John Craufurd; 17. Ralph Burton; 18. Sir Jeffery Amherst, K.B.; 19. William Style; 20. Thomas Hall; 21. Charles Leigh; 22. Sir Henry Clinton, G.C.B. and G.C.H.; 23. Sir George Don, G.C.B. and G.C.H.; 24. Kenneth Alexander, Lord Howard of Effingham, K.C.B., appointed Jan. 30, 1832 and this is the last given by Cannon.

What Sebastian means by stating that "there is no proof that 'The Buffs' are descended from the band raised in the City, and there is no evidence that they ever claimed such a descent till the recent date of 1846," I am at a loss to understand. The *Historical Records*, read carefully, prove to my mind very sufficiently that they certainly were coincident with the Holland Regiment, and that they were raised from the City trained bands. The other question, as to the right of marching through London with colours flying, &c., is not quite so clear, but there must have been some tradition, and the first time it appears to have been claimed it was at once granted.

The powers that be, with, I suppose, Sir Garnet Wolseley for their adviser, appear to be determined to do away with all traditions of our ancient army, and with them no doubt all *esprit de corps* will also vanish.

An Old Officer of "The Buffs."

I think Sebastian is quite correct in his remarks on "The Buffs." Cannon states that the regiment was raised in the City of London by Capt. Morgan in 1572, that in 1653 they were styled "The Holland Regiment," and "The Buffs" in 1708. I have searched the records of the Corporation, including the Minute Books of the Court of Aldermen and Court of Common Council but cannot trace the connexion between the Buffs and the City. It is a very interesting question, but I think the Buffs will find great difficulty in making good their claim to be direct descendants or representatives of the London train bands.

G. A. Raikes, F.S.A.

Hampstead.

Female Soldiers and Sailors (6th S. iii. 144, 297; iv. 90, 118).—It *is* rather startling to find one's modest initials challenged from the other end of India, and by a native gentleman, too, writing excellent English, and anxious to rescue from oblivion a certain obscure Englishwoman who lived in the reign of George I. Could anything show more conclusively the ubiquity of "N. & Q.," and the minute accuracy with which Western subjects are studied, even in remote Tipperah? Be it known, however, to Sambhu C. Mookerjee that the fame (such as it is) of Mary Read is not extinct in England, and is not unknown to me, nor to any other reader of Capt. Charles Johnson's *General History of the Pyrates.* The reason I did not mention her in my list—which never professed to be exhaustive—of female soldiers and sailors, was simply this, that she was a pirate, and I was not writing of pirates, but of respectable women who have served their country by land or sea. However, I have Capt. Johnson's book, and looking into it again I am happy to find that my Oriental fellow-subject (if he be such) is right, and that his English heroine ought to be added to the list. For Mary Read, it seems, "growing bold and strong, and having also a roving Mind, entered herself"—at thirteen years of age—

"on Board a Man of War, where she served some Time, then quitted it, went over into *Flanders*, and carried Arms in a Regiment of Foot, as a *Cadet;* and tho' upon all Actions she behaved herself with a great deal of Bravery, yet she could not get a Commission, they being generally bought and sold; therefore she quitted the Service, and took on in a Regiment of Horse; she behaved so well in several Engagements, that she got the Esteem of all her Officers."

And not only so, but after the death of her husband—for she married another trooper, and they kept "the Sign of the *Three Horse Shoes*, near the Castle of *Breda*," till he died—even then, says Capt. Johnson, "she again assumes her Man's Apparel, and going into *Holland*, there takes on in a Regiment of Foot"; but finding no promotion therein, because of the peace of Ryswick, she "ships herself on Board of a Vessel bound for the *West-Indies*." Which vessel was taken by pirates; and thus did Mary Read become one of them, though "she often declared that the Life of a Pyrate was what she always abhor'd, and went into it only upon Compulsion." Notwithstanding this, "no Person amongst them was more resolute, or ready to board or undertake any thing that was hazardous," than Mary Read and her friend and mate Anne Bonny. Indeed, on one occasion, they two were the only "men," except one, who kept the deck at close quarters. Anne Bonny, I may observe, was a pirate, and nothing more; and only became one in order to join her lover, who was a pirate captain.

Now, if Sambhu C. Mookerjee, having read all this, would believe that we "white men" agree with him in thinking that heroines are heroines whatever their colour, and would furnish authentic additions to my list from his own country, I for one should be much obliged to him. I have heard of Luchmi Bai, of the female Sepoys of Oudh, and a few other Eastern Amazons; but what are they among so many?

It would be pleasanter to hear of "coloured heroines" than to find the English race at large accused of mendacity, or to learn that "unreality seems to have eaten Western life through." Has it? Azimoollah thought so when he went back to India and requited our hospitality to him in England by preparing the Mutiny. But he found himself mistaken. A. J. M.

The Premier Baron of England (6th S. iii. 47, 112).—Lord Stourton was reported by the Committee for Privileges, July 26, 1877, to be senior coheir to the baronies of Mowbray and Segrave, and a notice in the *London Gazette*, dated Jan. 1 following, announced that Her Majesty had been pleased to direct a writ to be issued calling him to the House of Peers by the style and title of Baron Mowbray, "he being one of the heirs of Roger de Mowbray, summoned to Parliament in the eleventh year of Edward I." No mention of Segrave is made in the announcement. Whatever claim his lordship may have to be premier baron would seem, therefore, to rest upon his possession of the Mowbray barony alone. If I remember rightly, the Committee decided that both the Segrave and Mowbray honours dated from the Parliament of 1283, thus assigning to the former a precedence nineteen years later, and to the latter twelve years earlier, than heretofore accepted.

It is not a little singular that while the date of creation of the barony of De Roos is invariably fixed as Dec. 24, 1264, that of Le Despencer, the next in precedence, is by most authorities (including Sir H. Nicolas and Courthope) given as originating ten days earlier. A reference to Dugdale's *Summonses to Parliament* will, however, at once explain and correct the error. To the celebrated Parliament called by De Montfort, Earl of Leicester, and which met in London Jan. 20, 1265, two series of writs were issued: the first tested at Worcester, December 14 previously, and directed to a number of the greater ecclesiastics; the second tested at Woodstock, dated December 24, and addressed to—besides lesser ecclesiastics—five earls and eighteen barons. Of these last no less than four—De Roos, Despencer, Camoys, and (assuming the abeyance terminated) Segrave—are still on the peerage roll, and might claim at least coeval antiquity, although, owing to some uncertainty in the descent of the earlier generations, the House of Lords,

upon the claim to the barony of Camoys, refused to allow to that dignity a higher precedence than 1383.

The claim of Lord Mowbray and Stourton to be premier baron is probably based upon the assumption that, as no proof of sitting exists under the writ of 1264, no claim to a peerage depending exclusively upon that writ could be subtantiated. The earliest subsequent writ in both De Roos and Despencer is to the Parliament of 1295, in each case to the sons of the barons called by De Montfort. This is, perhaps, the earliest date at which the *legal* existence of those baronies can be shown; and if it has been authoritatively proved that a Baron Mowbray (not to speak of Segrave) sat in the Parliament of 1283, it is at least open to question whether the termination of the abeyance of that dignity has not given a new premier baron to England. W. D. Pink.

Leigh, Lancashire.

The Parish of Ifield, Sussex (6th S. iv. 48).—The request of Mr. Aubrey Blaker is expressed in so large terms that one hardly knows what he does or does not want. I presume, though he does not mention it, that he must be acquainted with Horsfield's *Sussex*, the *Sussex Archæological Collections*, and the publications of the first Record Commission, all of which are absolutely essential to the compilation of a complete history of the parish. In Report V. of the Hist. MSS. Commission, part i. pp. 120–52, he will find a notice of the "Protestations" pursuant to order of Commons, July 30, 1641, as now in possession of the House of Lords, in which his parish is comprised; and in Report VII. part. i. p. 688, there is notice of the "Survey of lands called Gascoyne Woods, otherwise Gaston Woods, in the parish of Ifield, Sussex." Ed. Marshall.

"The church is Decorated, with later additions. In it Gundrada's tomb, now in Southover Church, Lewes, was long preserved and misapplied. On the S. side is the Shurley Chapel, containing some interesting monuments; brasses of Edw. Shurley and his wife, 1558, and of Thos. Shurley and two wives, 1579; and an elaborate altar-tomb with effigies of Sir John Shurley and his two wives, 1631. The inscription is edifying, and should be read. The children by his first wife, some of whom 'were called into heaven, and others into several marriages of good quality,' appear in front of the monument. The Shurleys of Isfield were a branch of the celebrated Wiston family; and there are considerable remains of their ancient residence, Isfield Place. The Shurley arms and mottoes remain over the door. The house was surrounded by a lofty wall, having a kind of watch-tower at each angle. This is probably earlier than the remains of the dwelling-house, now a farm."—Murray's *Handbook for Sussex*.

In Horsfield's *History of Sussex* are illustrations of Isfield Place, of the Shurley tomb and coat of arms, and of the Molineux coat of arms.

Edward H. Marshall, M.A.

Library, Claremont, Hastings.

Did Nell Gwynne ever live at 6, Pall Mall Place? (6th S. iv. 88).—It is a tradition at the College of Physicians that Sydenham, the great physician, lived and died in the house in Pall Mall which was originally Nell Gwynne's, and that the house in Pall Mall inhabited by the celebrated Dr. Heberden—the "ultimus Romanorum" of Samuel Johnson—was situated on the exact spot where Sydenham's house had stood. If my memory does not deceive me, this was stated in "N. & Q." some twenty years since, but I fail at the moment to find it.

Whether this will help your correspondent Glevum, writing about the Century Club, I know not. Dr. Heberden died early in the present century. William Munk, M.D., F.S.A.

The Fife Earldom (6th S. iii. 308, 435; iv. 53, 98).—I agree with C. S. that newspaper writers are great sinners in miscalling peers. But they sin in good company; for that chatty patrician Horace Walpole writes "Duke Hamilton," doubtless in a bantering and only half serious manner. The Editor of Lodge's Peerage.

"Ho thy way" (6th S. iv. 29).—Is not this a Scotch phrase; and does it not mean *cease thy woe?* For this use of *ho*, cf. the following quotation from Jamieson's *Dictionary*:—

> "O my dere moder, of thy weping *ho*,
> I you beseik, do not, do not so."
> Douglas, *Virgil*, 48, 34.

The word *way*=woe admits of no difficulty.

F. C. Bibkbeck Terry.

Cardiff.

Surely this is "How away," a very common expression in Northumberland. Brocket thinks it short for *hie*, or *hoy*, away. I think "hold away" more likely; it is identical in meaning with "come along," or "get away."

E. Leaton Blenkinsopp.

Scandinavian Mythology (6th S. iv. 49).—Whether it be the *best* book on the subject I am not prepared to say, but I can recommend to C. H.

"A Manual of Scandinavian Mythology, containing a Popular Account of the Two Eddas and of the Religion of Odin. Illustrated by Translations from Oehlenschlager's Danish Poem, 'The Gods of the North.' By Grenville Pigott. London, W. Pickering, 1839."

In his preface, p. vii, the author refers to distinguished writers in Germany, Denmark, and Sweden, more especially Suhm, Schoning, Nyerup, Grundtvig, Thorlacius, Rafn, Finn Magnussen, Müller, Grater, Abrahamsen; and afterwards (Introduction, p. xli), adds Schlözer, Herder, Finn Johnsen, Thorkelin, Sandtvig, Bastholm, Mohne, Möller, Ling, Henneberg, Vonderhagen. His own work was suggested by *Die Nordiske Mythologie*, by E. L. Heiberg, published in Germany in 1827.

Mallet's *Northern Antiquities*, translated by Bishop Percy, which has been several times printed, and is easily procurable, having been published in Bohn's "Antiquarian Library," will be also worth consulting. W. E. BUCKLEY.

ROBERT BURNS (6th S. iv. 9).—The lines quoted by Burns in his letter to my grandfather, Dr. John Moore, are from Pope's *Essay on Man*, ep. iv. l. 121:—

"Go! If your ancient, but ignoble, blood
Has crept through scoundrels ever since the Flood."

J. CARRICK MOORE.

SPARROW BOTTLES (6th S. iv. 109).—Representations of these are not unusual in old prints. For examples see Æsop's *Fables*, with Barlow's etchings, 1687, pp. 15, 75, and 193. My wife tells me she saw such bottles (or jars) fixed in the wall for sparrows to build in, only a few weeks ago, at the house of a celebrated physician in London. R. R.

Boston, Lincolnshire.

The custom of hanging sparrow bottles under the projecting roofs of country houses is still very common in the villages of Lorraine, and, I believe, of some provinces of France. These bottles are made of common red earthenware, painted with yellow stripes. TONY DUTREUX.

Luxembourg.

"ARISTOLOGY" (6th S. iv. 28).—If the DISCIPLE OF WALKER will consult Liddell and Scott's *Lexicon*, he will find his opinion confirmed; for although Homer in two places and Æschylus in one make ἄριστον to be the early morning meal, the later classical use is ἄριστον for breakfast (or, rather, midday meal, *déjeûner*, tiffin); ἀκράτισμα for early breakfast; δεῖπνον the dinner, the principal meal, whether eaten early or late. The subject is fully discussed in Becker's *Charicles*.

EDWARD H. MARSHALL, M.A.

Library, Claremont, Hastings.

SERVANTS OF GOOD FAMILY RELATED TO THEIR EMPLOYERS (6th S. iv. 111).—E. P., referring to *The Memoirs of the Chesters of Chicheley*, states that "Mr. Chester Waters has collected in a note a number of examples of servants of good family who were related to their employers." The book just named is privately printed, and is costly, and I for one have not access to it. But if the note as to "servants of good family" could be transcribed in "N. & Q.," I think it would have an interest for most of us. For myself, I should be glad to ask not only for this but also for a copy of Mrs. Abbs's epitaph, if the courtesy of E. P. could conveniently obtain one. E. P. says truly, I think, that "the notion that domestic service is degrading came in with the revolution of 1688." And the notion is a direct and increasing product of the social politics of our own time. *Raison de plus* for showing in every way one can that the notion is false; that, apart from the relations which spring from marriage, there is no human relation more beautiful in itself and more honourable to both parties than that of master and servant.

A. J. M.

ROYAL SALUTES IN LONDON (6th S. iv. 47).—The following royal salutes are fired by the Honourable Artillery Company at their headquarters, Finsbury:—1. On the Queen's birthday, when there is a parade of the entire regiment, and besides the salute by the field battery the infantry fire a *feu de joie*. 2. On the anniversary of the Queen's accession. 3. On the anniversary of her coronation. 4. On the birthday of the Prince of Wales, the Captain General. C. B. T.

At the Royal Agricultural Show at Derby on Friday, July 15, 1881, when the Prince of Wales arrived at the show the usual salute of twenty-one guns was fired, but in a manner I and the friends who were with me had never seen before. Instead of small mortars only firing the usual charge of powder, they had (if mortars were used) small shells which exploded in the air, at about the same height as an ordinary rocket. I believe this is the first, or one of the first, kinds of salutes that has been given in this way. The powder of the so-called "pots" is not more tightly compressed than the powder of any ordinary sporting-gun, rifle, military rifle, or any small piece that does not use pebble powder. All powder must be driven home.

F. F.

GIBRALTAR QUERIES (6th S. iii. 7, 175).—A "native" of Gibraltar is called a "rock scorpion" possibly because *escorpion*, besides meaning a scorpion, is the name of a scorpion-shaped plant (*Hypnum scorpioides*, L.) of which the rock or its neighbourhood may have been, or perhaps is, a haunt. A. C. MOUNSEY.

Jedburgh.

VELASQUEZ (6th S. ii. 427; iii. 74, 171).—Stirling, in his *Velasquez and his Works*, 1855, mentions the portrait of Velasquez in the Bridgewater Gallery, belonging to the Earl of Ellesmere, and says that there was formerly an indifferent copy of this picture in the Louvre, Galerie Espagnole. Stirling also says that the portrait in the famous painting of "The Maids of Honour" ("Las Meninas"), painted when the great artist was in his fifty-seventh year, may be considered the most authentic of any of the portraits which go by his name. On the title-page of this book is a fine wood engraving by Nichol, from a miniature painted by Velasquez, formerly in the collection of Sir John Brackenbury, but now at Keir. At the end of the book is a list of engravings after pictures by Velasquez, among which are sixteen

portraits of himself. Dr. Waagen describes a portrait of Velasquez in the possession of the Duke of Wellington, Apsley House, another belonging to the Marquess of Lansdowne at Lansdowne House, and a third at Longford Castle, Wilts, belonging to the Earl of Radnor. G. D. T.

Huddersfield.

THE RULE OF THE ROAD (6th S. iii. 468; iv. 34).—I am inclined to partially disagree with MR. PICTON'S explanation, and to say that it was not from the waggoner's team, but the *coachman's*, that the rule "became absolute" in England. The use of the whip in driving four horses or tandem has always been better understood in this country than elsewhere, and our term for a good coachman has always been "an excellent whip." If in driving the right arm were not perfectly free, and room were not allowed for the whip, the coachman would have little or no power. Let any one try in a narrow road or street to drive with his right side jammed against a wall or hedge.

GIBBES RIGAUD.

18, Long Wall, Oxford.

The following is an extract from a work on the law of roads published in this city thirty-three years ago:—

"Usage in Pennsylvania has settled that travellers meeting on a road are bound to take, respectively, the right of the road. In England a contrary usage prevails, and it has often been desired that the English practice, as the most reasonable, should be here adopted, for so long as drivers sit to the right of their vehicles, which side allows them the free use of their whips, so long will it be more convenient for meeting vehicles to pass each other's right hand, as the danger of collision between them is thereby lessened."

M. E.

Philadelphia.

CHINESE LIBRARIES (6th S. iii. 467; iv. 36).—In the year 1850 I was in Bombay for a couple of months, waiting for the end of the monsoon to go on to Kurrachee. I was living at Colaba with old and hospitable friends, the 78th Highlanders, when Major Taylor of that corps died, much regretted, and from amongst his effects I obtained two Singhalese MSS. on palm-leaf pages, exactly answering to the description of those possessed by Mr. Spurr. I have never found any one to read or explain them. One is here, in my brother's possession, and the other I gave to some library or friend. I should be extremely glad to submit the former to any expert who may kindly respond to MR. E. S. DODGSON'S suggestion, and who would kindly examine our MS. as well as Mr. Spurr's.

GIBBES RIGAUD.

18, Long Wall, Oxford.

The Singhalese manuscript to which I called your attention (*ante*, p. 36) has been shown to Mr. T. W. Rhys Davids, the author of the Hibbert *Lectures* for 1881, who has reported to the owner that it is a translation, made in the year 1813, of the gospels of St. Matthew and St. Mark into the Singhalese language. It is, he says, unique in Europe; he believes that this particular version has never been printed. E. S. DODGSON.

Pitney House, Yeovil.

"CONUNDRUM" (6th S. ii. 348, 470; iii. 114).—PROF. SKEAT is mistaken in supposing that the quotation from *Ram Alley*, 1611, is earlier than that from B. Jonson's *Volpone*, but the fault does not lie with him, as the date of the latter was incorrectly given as 1615 instead of 1607. But here is a still earlier instance:—"So will I.....driue him to confesse himselfe a *Conundrum*, who now thinks he hath learning inough to proue the saluation of Lucifer" (Thomas Nashe's *Have with you*, &c., 1596, p. 158). It is difficult to see how the suggested etymology *conandum* will apply here, unless we take *conundrum* to mean a puzzle-headed, crack-brained fellow. XIT.

COFFIN BREASTPLATES (6th S. iii. 226, 395, 455; iv. 76, 113).—When MR. HEMS purchased a lot of odds and ends he must have known that the coffin breastplates had been abstracted from some place of burial. He seems to be at a loss to know what "pains and penalties according to law are in such cases provided." His solicitor will soon tell him that pains and penalties are provided for such offenders as commit, and also for any who compound, a felony. Therefore, before he picks up any more such odds and ends for the adornment of the walls of his parlours, he would do well to ask how they were come by. X. Y. Z.

MILTON'S "ANIMADVERSIONS," &c. (5th S. ix. 208, 254; 6th S. iii. 112).—Although my friend MR. PICKFORD has made quotations from Sir Walter Scott his special province, still, as he has not spoken, I may be allowed to remind the readers of "N. & Q." that the Templar Lowestoffe quotes the ballad of Queen Eleanor to Nigel in their walk to the Temple stairs:—

"And as the ballad says that Queen Eleanor sunk at Charing-Cross and rose at Queenhithe, so you shall sink a nobleman in the Temple Gardens, and rise an Alsatian at Whitefriars."—*Fortunes of Nigel*, chap. xvii.

EDWARD H. MARSHALL, M.A.

LINCOLNSHIRE PROVINCIALISMS (6th S. ii. 484; iii. 78, 117).—For characteristic local use of *wear*, see Mr. Tennyson's poem *The Northern Cobbler*:—

"Fur I fun', when 'er back wur turn'd,
Wheer Sally's owd stockin' wur 'id,
An' I grabb'd the munny she mäade, and
I *weär'd it o' liquor*, I did."

CLK.

"BULLION'S DAY" (6th S. ii. 407; iii. 38).—MR. APPERSON asks why the 4th of July is called "Bullion's day." The answer is to be found in Ducange (*s.v.*, *Martinus*), "*S. Martinus Calli*

1875. Duff Gordon (Lady). Last Letters from Egypt. With a Memoir by her Daughter. Crown 8vo.

1875. Burton (Isabel). The Inner Life of Syria, Palestine, and the Holy Land. 2 vols. 8vo. Maps, photos, and plates coloured.

1875. Van Lennep (Dr. H. J.). Bible Lands, their Modern Customs and Manners Illustrative of Scripture. Engravings. 2 vols. 8vo. Few references.

1875. Tristram (H. B.). Bible History Chiselled on Ancient Monuments. (A lecture.)

1875. Tristram (H. B.). Flowers of the Holy Land. (Nisbet.)

1875. Tristram (H. B.). Natural History of the Bible. Fifth edition, revised. 8vo. (S.P.C.K.)

1876. Tristram (H. B.). Land of Israel. Third edition, revised. 8vo. (S.P.C.K.)

1876. Beke (Dr. C.). Discoveries of Sinai in Arabia and of Midian. Plans, maps, engravings. Edited by his widow.

1876. Smith (George). The Chaldean Account of Genesis, embracing the Fall, Deluge, Babel, Patriarchs, &c. Many illustrations. 8vo.

1876. Telfer (J. B., R.N.). A Journey in.....Georgia, Armenia,.....&c. With two maps and numerous illustrations. 2 vols. royal 8vo.

1876. McGrigor. Contribution towards an Index of Passages bearing upon the Topography of Jerusalem from Writings prior to the Eleventh Century. 4to. Privately printed.

1877. McCoan (J. C.). Egypt as it is. Map from recent survey. 8vo. No date.

1877. Cesnola (Gen. L. P. di). Cyprus: its Ancient Cities, Tombs, and Temples. Many woodcuts. 8vo.

1877. Wood (J. T.). Ephesus.....Site and Remains of the.....Temple of Diana. Numerous large illustrations and photos. Imperial 8vo. London.

1878. Finn (J.). Stirring Times; or, Records from the Jerusalem Consular Chronicles of 1853–1856. Edited and compiled by his widow; with preface by the Viscountess Strangford. Maps, plates. 2 vols. 8vo.

(?) 1878. Finn (J.). Byeways in Palestine.

1878. Conder (Lieut. C. R.). Tentwork in Palestine. 8vo. 2 vols. Illustrations by J. W. Whymper. (P. E. Fund.)

1878. Tristram (H. B.). Bible Places: the Topography of the Holy Land. 8vo.

1879. Bartlett (S. C.). From Egypt to Palestine. 8vo.

1880. Oliphant (Laurence). The Land of Gilead, with Excursions in the Lebanon. (Blackwood & Sons.)

1881. Sumner (Mrs. George). Our Holiday in the East. (Hurst & Blackett.)

1881. Weld (A. G.). Sacred Palm Lands: a Spring Tour in Egypt and the Holy Land. (Longmans.)

1881. Blunt (Lady Anne). A Pilgrimage to Nejd [*i.e.* the Bedouin Highlands]. (Murray.)

1881. Rawlinson (Prof.). History of Ancient Egypt. 2 vols.

1881. Lane-Poole (Stanley). Egypt. In Sampson Low & Co.'s "Foreign Countries" series.

1881. Keane (T. F.). Six Months in Meccah. (Tinsley.)

WILLIAM H. SEWELL.

Yaxley Vicarage, Suffolk.

P.S.—I shall be much obliged if any reader will at once inform me, on a post-card, addressed to me, of any important book or map, printed after the year 1788, not entered in the above list, so that omissions may be supplied in a concluding paper of *addenda et corrigenda*.

ARTICLES ON THOMAS CARLYLE.—Since the death of Mr. Carlyle last February, the periodical press has teemed with articles on the subject of his life and work, many of them giving personal recollections and otherwise of exceptional value. A complete list of these papers would be of much interest. I have noted a few, but my list is very incomplete. If the contributors to "N. & Q." would supply the omissions, I believe the service would be widely appreciated:—

The Nineteenth Century.—May, 1881: "Carlyle's Lectures on the Periods of European Culture," by Edward Dowden. June: "Carlyle's Reminiscences," by Sir Henry Taylor. July: "The Early Life of Thomas Carlyle," by J. A. Froude.

The Contemporary Review.—April, 1881: "A Study of Carlyle," by the author of "The Moral Influence of George Eliot." May: "Wylie's Life of Carlyle," by Robert Buchanan, and "Mr. Froude as a Biographer," by Julia Wedgwood. June: "Conversations with Carlyle," by William Knighton.

The Atlantic Monthly.—May, 1881: "Some Personal Recollections of Carlyle," by Henry James.

Scribner's Monthly Magazine.—May, 1881: "Impressions of Thomas Carlyle," by Ralph Waldo Emerson, and "The Literary Work of Thomas Carlyle."

Harper's New Monthly Magazine.—May, 1881: "Thomas Carlyle," by Moncure D. Conway.

Good Words.—July, 1881: "Mr. Carlyle and Dr. Chalmers."

Christian Monthly and Family Treasury.—April, June, and August, 1881: "The Early Life of Thomas Carlyle," by the Rev. James Dodds.

Fraser's Magazine.—April, 1881: "Mr. Carlyle's Reminiscences," by A. Lang.

Macmillan's Magazine.—April, 1881: "Thomas Carlyle," by Mrs. Oliphant.

The Westminster Review.—April, 1881: "Thomas Carlyle: his Life and Writings."

The Modern Review.—April, 1881: "George Eliot and Thomas Carlyle," by George Sarson.

The British Quarterly Review.—July, 1881: "Carlyle and Mrs. Carlyle: a Ten Years' Reminiscence," by Henry Larkin.

D. BARRON BRIGHTWELL.

Birmingham.

ST. PAUL'S, BEDFORD.—The visit of the Archæological Institute to Bedford has dispelled the oft-repeated statement that St. Paul's Church in that town contains a matrix of a brass of the year 1208, earlier by many years than any other known. Leland states (*Itinerary*, ed. 1768, i. 112) of Simon de Beauchamp, who died before 1208, that "He lyith afore the highe Altare of *S. Paule's* Chirch in *Bedeford* with this Epitaphie graven in Bras and set on a flat marble stone: '*De Bello Campo jacet hic sub marmore* Simon, *Fundator de* Newenham'" (Haines's *Brasses*, p. xliii). As he mentions no figure, this was probably only a marginal inscription in uncial letters. But whatever it was, it is not there now; and the slab in the middle of the chancel shown as Simon de Beauchamp's is a matrix of a large brass cross of the fourteenth century, apparently engrailed or foliated all round, supported on a small tabernacle or canopied niche.

The mistake has probably arisen from local guides too readily assuming that this stone is the one referred to by Leland. C. R. Manning.

Diss.

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"Helpmate": "Helpmeet."—It would be well to ascertain how this word got into the language. It appears in Todd's edition of Johnson's *Dictionary*, but without reference to any authority, and marked as not occurring in the original work. Probably it is from the careless reading of Genesis ii. 18, "a help meet for him," or, in the margin, "as before him." The LXX has κατ' αὐτόν and the Vulgate "simile sibi." One sometimes hears the words read as if they were one, and possibly they have thus acquired the idea of fellowship, and so have merged into "helpmate." I find in a recent number of the *Guardian* a letter from a clergyman, temporarily deaf, explaining how he was indebted to his "helpmeet" for enabling him to preside at a vestry meeting, by communicating the proceedings to him in the deaf and dumb language. It may be assumed that the person alluded to was his wife, and if so, the euphemism might perhaps have been dispensed with. One has heard of a farmer who used so to designate his spouse, explaining it by the fact that she discharged the office of carver at his table. Anyhow, the word seems a hybrid, and unless some learned correspondent has anything to plead in stay of judgment, I would venture to move that it be ordered by "N. & Q." to be suppressed without benefit of clergy. Vebna.

Creole Folk-lore in Louisiana in the Beginning of this Century.—In an admirable novel, *The Grandissimes, a Story of Creole Life*, by Mr. George W. Cable, author of *Old Creole Days* and of *Madame Delphine*, there are many references to the superstitious beliefs which obtained among the Louisiana French *circa* 1803—beliefs partly, no doubt, taken over from their negro slaves. Pp. 68, 79, 80, 92, 93, 94, 125, 167, 405, 406, 408 of the original American edition (New York, Charles Scribner's Sons, 1880) may be specially pointed out; but the whole book is well worth reading by all who care to make acquaintance with a corner of life not hitherto included in literature.

J. Brander Matthews.

Athenæum Club, N.Y.

"Old and New London."—May I once more enter my strongest protest against *Old and New London* being ascribed to Cassell (*ante*, p. 101)? The first two volumes were written by Mr. Walter Thornbury, who is dead, and cannot assert himself; the other four volumes are mine. They together form an original work; and it is as absurd to call them by the publisher's name as it would be to ascribe Macaulay's *History of England* to Messrs. Longmans.

E. Walford, M.A.

Hampstead, N.W.

Thomas Weston, ob. 1408.—The following should find a place in "N. & Q.":—

"In the nave [S. Francesco, Pistoia] is an interesting incised slab, to an Englishman, like those common in Florence, of inlaid black and white marble. The legend is as follows:—'Hic jacet egregius legum doctor magister Thomas Weston, Anglicus, qui obiit anno Domini M.CCCC.VIIJ. die 29 mensis Augusti, cujus anima in pace requiescat.' The arms are given, Argent, a saltire sable. The tinctures may be inaccurate, as there are only two colours of marble used in the slab."—B. Webb's *Continental Ecclesiology*, p. 392.

Anon.

The Use of the Word "Tall."—It may be thought worth while to note in "N. & Q." the use of the word "tall" in *The Grounds and Occasions of the Contempt of the Clergy and Religion Enquired*

dus, seu *S. Martini Bullionis festum*, dies quarta mensis Julii ; *S. Martin le bouillant, le 4 juillet.*" S. Martinus Callidus is the famous Martin, Bishop of Tours, who died A.D. 397, at Caude, and was there buried. But on July 4, A.D. 473, his remains were translated to a basilica dedicated in his honour in Tours (cp. *Greg. Turon.*, i. 43).

I may here take the opportunity of asking what is the etymology of *gose-har'st* ("N. & Q.," 6th S. iii. 38)? Is it the same word as the *go-har'st* of Jamieson? *Go* is there explained as part of the phrase, "*go of the year*, the latter part of it, when the day becomes very short." A. L. MAYHEW.

SORTS OF ALES (6th S. ii. 308, 334, 523 ; iii. 97, 130).—The English expositor, Phillips, Bailey, Cocker, Coles, Ash, and Kersey also give stipone as "a sweet liquor," nearly all as a compound, some as a summer, others as a hot weather, and Cocker as a cooling summer drink. No one speaks of it as an ale. Phillips's odd shot at derivation is from the Lat. *stipo*, to fill up. But I know of no French, Italian or Spanish words which will bear out MR. W. PHILLIPS's "probable conjecture." I may add that his quotation from Blount omits the word "ill" before "places," which seems to point to some fermented liquor as a part ingredient.

BR. NICHOLSON.

I take "stepony" to be a wine rather than ale. To those curious in such "brew" the following receipt, from *Dictionarium Rusticum, Urbanicum et Botanicum*, 2 vols., third edit., MDCCXXVI., may be interesting:—

"Wine-Raisin or Stepony may be thus made:—Take two pounds of *raisins of the sun* shred, a pound of good *powder-sugar*, the juice of two *lemons*, and one whole peel; let these boil half an hour in two gallons of *spring-water;* and then taking the liquor off from the fire, pour it into an earthen pot, which is to be cover'd close for three or four days, stirring it twice a day, and adding a little *spice, sugar*, and *rose-water;* afterwards having strain'd out your wine, bottle it up, and in a fortnight or three weeks it will be fit to drink; some *cowslips* or *clove-gilliflowers* may also be put thereto, according to the season of the year when it is made."

T. W. HENSON.

Nottingham.

In one of the replies to MR. SOLLY's conjecture about stepney ale a quotation is given from Bailey's *English Dictionary* without stating the date of publication. I find in the twenty-fifth edit., London, 1790, "*Stipony*, a sort of sweet liquor." In *The New World of Words*, by E. P. [Edward Phillips], London, small folio, 1671, now before me, I find "*Stipone*, a kind of sweet compounded drink, used in hot weather." D. A. S.

MIGUEL DE CERVANTES SAAVEDRA (6th S. ii. 488 ; iii. 156).—The word Cervantes is pronounced as if it were the plural of *Cervante* and should be written without accent. Can MR. DOBRANICH, or any other reader of "N. & Q." inform me whether the edition of *Don Quixote*, printed "En Haia, por P. Gosse y A. Moetjens," 1744, in four volumes, in the first of which is the "Vida de Miguel de Cervantes Saavedra," by Mayans y Siscar, is a reprint of the London edition of 1738?

A. C. MOUNSEY.

Jedburgh.

ARMS OF THE SEE OF YORK (6th S. ii. 448 ; iii. 129).—See some remarks in *Proc. Soc. Ant.*, 2nd S. v. 58–9, and in connexion therewith, *Test. Ebor.* (Surtees Soc.), i. 214 *n.* W. C. B.

FLAMINGO (6th S. ii. 326, 450, 478 ; iii. 35, 75, 110, 131).—The allusion to the flamingo by Juvenal is in the *Satires*, bk. iv. xi., ver. 139:—

"Et Scythicæ volucres, et phœnicopterus ingens."

Southey in his *Curse of Kehama* has the following reference to this bird:—

"Evening comes on: arising from the stream,
Homeward the tall flamingo wings his flight;
And when he sails athwart the setting beam,
His scarlet plumage glows with deeper light."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"A COMENTARY VPON DU BARTAS" (6th S. iii. 69, 137).—It is of minor moment, but having compared a 1637 dated copy with that of 1621, as to the engraved head-pieces, tail-pieces, engraved initial letters, paging and contents of pages, lists of errata, and some peculiarities of certain letters and words, I am enabled to state with certainty that the Andrew Crook edition is one and the same with that of John Grismaud. The only variations are that the title-pages are different, and the dedication is wanting in the reissue of 1637. Probably the dedicatee had died. Chester's *Love's Martyr*, issued in 1601, was similarly reissued with a new title-page in 1611, and I suspect that this "dodge" was not very uncommon. BR. NICHOLSON.

DR. BELL AND MR. LANCASTER (6th S. iii. 306, 417, 458 ; iv. 17).—I may remark that the wish has been no doubt father to the thought. I supposed that Sydney Smith had settled this question in his article on "Trimmer and Lancaster, 1806," where he says, "Lancaster invented the new method of education. The Church, sorely vexed, endeavoured to set up Dr. Bell as the discoverer, and to run down poor Lancaster." This, from a church dignitary and *Edinburgh* reviewer, ought to suffice. If, however, it is not sufficient, I have at first hand an account of the youthful Lancaster and his school at the back of his father's house, in Kent Street, in 1795 or 1796; of his barn-like school in Newington Causeway, and again in the Borough Road under the auspices of the Quakers, the King, the Duke of Bedford, and others, in 1802 and after. I can send you a short abstract of these notes. W. RENDLE.

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is printed p. 109. King Henry VI. was also a saint in the popular regard. Hearne published the "Liber de Vita et Miraculis Henrici VI." at the end of Otterbourne's *Chronicle*. Richard Scrope, the Archbishop of York who was beheaded in 1405, had a shrine in York Minster. The highly curious list of objects which hung around it is printed in *The Fabric Rolls of York Minster* (Surtees Soc.), p. 225. It would be interesting to have a complete list of these popular saints, whose sainthood was never fully acknowledged by ecclesiastical authority. K. P. D. E.

"Helpmate": "Helpmeet."—It would be well to ascertain how this word got into the language. It appears in Todd's edition of Johnson's *Dictionary*, but without reference to any authority, and marked as not occurring in the original work. Probably it is from the careless reading of Genesis ii. 18, "a help meet for him," or, in the margin, "as before him." The LXX has κατ' αὐτόν and the Vulgate "simile sibi." One sometimes hears the words read as if they were one, and possibly they have thus acquired the idea of fellowship, and so have merged into "helpmate." I find in a recent number of the *Guardian* a letter from a clergyman, temporarily deaf, explaining how he was indebted to his "helpmeet" for enabling him to preside at a vestry meeting, by communicating the proceedings to him in the deaf and dumb language. It may be assumed that the person alluded to was his wife, and if so, the euphemism might perhaps have been dispensed with. One has heard of a farmer who used so to designate his spouse, explaining it by the fact that she discharged the office of carver at his table. Anyhow, the word seems a hybrid, and unless some learned correspondent has anything to plead in stay of judgment, I would venture to move that it be ordered by "N. & Q." to be suppressed without benefit of clergy. Vebna.

Creole Folk-lore in Louisiana in the Beginning of this Century.—In an admirable novel, *The Grandissimes, a Story of Creole Life*, by Mr. George W. Cable, author of *Old Creole Days* and of *Madame Delphine*, there are many references to the superstitious beliefs which obtained among the Louisiana French *circa* 1803—beliefs partly, no doubt, taken over from their negro slaves. Pp. 68, 79, 80, 92, 93, 94, 125, 167, 405, 406, 408 of the original American edition (New York, Charles Scribner's Sons, 1880) may be specially pointed out; but the whole book is well worth reading by all who care to make acquaintance with a corner of life not hitherto included in literature.

J. Brander Matthews.

Athenæum Club, N.Y.

"Old and New London."—May I once more enter my strongest protest against *Old and New London* being ascribed to Cassell (*ante*, p. 101)? The first two volumes were written by Mr. Walter Thornbury, who is dead, and cannot assert himself; the other four volumes are mine. They together form an original work; and it is as absurd to call them by the publisher's name as it would be to ascribe Macaulay's *History of England* to Messrs. Longmans.

E. Walford, M.A.

Hampstead, N.W.

Thomas Weston, ob. 1408.—The following should find a place in "N. & Q.":—

"In the nave [S. Francesco, Pistoia] is an interesting incised slab, to an Englishman, like those common in Florence, of inlaid black and white marble. The legend is as follows:—'Hic jacet egregius legum doctor magister Thomas Weston, Anglicus, qui obiit anno Domini M.CCCC.VIIJ. die 29 mensis Augusti, cujus anima in pace requiescat.' The arms are given, Argent, a saltire sable. The tinctures may be inaccurate, as there are only two colours of marble used in the slab."—B. Webb's *Continental Ecclesiology*, p. 392.

Anon.

The Use of the Word "Tall."—It may be thought worth while to note in "N. & Q." the use of the word "tall" in *The Grounds and Occasions of the Contempt of the Clergy and Religion Enquired*

dus, seu *S. Martini Bullionis festum*, dies quarta mensis Julii ; *S. Martin le bouillant, le 4 juillet.*" S. Martinus Callidus is the famous Martin, Bishop of Tours, who died A.D. 397, at Caude, and was there buried. But on July 4, A.D. 473, his remains were translated to a basilica dedicated in his honour in Tours (cp. *Greg. Turon.*, i. 43).

I may here take the opportunity of asking what is the etymology of *gose-har'st* ("N. & Q.," 6th S. iii. 38)? Is it the same word as the *go-har'st* of Jamieson ? *Go* is there explained as part of the phrase, "*go of the year*, the latter part of it, when the day becomes very short." A. L. MAYHEW.

SORTS OF ALES (6th S. ii. 308, 334, 523 ; iii. 97, 130).—The English expositor, Phillips, Bailey, Cocker, Coles, Ash, and Kersey also give stipone as "a sweet liquor," nearly all as a compound, some as a summer, others as a hot weather, and Cocker as a cooling summer drink. No one speaks of it as an ale. Phillips's odd shot at derivation is from the Lat. *stipo*, to fill up. But I know of no French, Italian or Spanish words which will bear out MR. W. PHILLIPS's "probable conjecture." I may add that his quotation from Blount omits the word "ill" before "places," which seems to point to some fermented liquor as a part ingredient.

BR. NICHOLSON.

I take "stepony" to be a wine rather than ale. To those curious in such "brew" the following receipt, from *Dictionarium Rusticum, Urbanicum et Botanicum*, 2 vols., third edit., MDCCXXVI., may be interesting :—

"Wine-Raisin or Stepony may be thus made :—Take two pounds of *raisins of the sun* shred, a pound of good *powder-sugar*, the juice of two *lemons*, and one whole peel ; let these boil half an hour in two gallons of *spring-water;* and then taking the liquor off from the fire, pour it into an earthen pot, which is to be cover'd close for three or four days, stirring it twice a day, and adding a little *spice, sugar*, and *rose-water ;* afterwards having strain'd out your wine, bottle it up, and in a fortnight or three weeks it will be fit to drink ; some *cowslips* or *clove-gilliflowers* may also be put thereto, according to the season of the year when it is made."

T. W. HENSON.

Nottingham.

In one of the replies to MR. SOLLY's conjecture about stepney ale a quotation is given from Bailey's *English Dictionary* without stating the date of publication. I find in the twenty-fifth edit., London, 1790, "*Stipony*, a sort of sweet liquor." In *The New World of Words*, by E. P. [Edward Phillips], London, small folio, 1671, now before me, I find "*Stipone*, a kind of sweet compounded drink, used in hot weather." D. A. S.

MIGUEL DE CERVANTES SAAVEDRA (6th S. ii. 488 ; iii. 156).—The word Cervantes is pronounced as if it were the plural of *Cervante* and should be written without accent. Can MR. DOBRANICH, or other reader of "N. & Q." inform me whether the edition of *Don Quixote*, printed "En Haia, por P. Gosse y A. Moetjens," 1744, in four volumes, in the first of which is the "Vida de Miguel de Cervantes Saavedra," by Mayans y Siscar, is a reprint of the London edition of 1738?

A. C. MOUNSEY.

Jedburgh.

ARMS OF THE SEE OF YORK (6th S. ii. 448 ; iii. 129).—See some remarks in *Proc. Soc. Ant.*, 2nd S. v. 58–9, and in connexion therewith, *Test. Ebor.* (Surtees Soc.), i. 214 *n.* W. C. B.

FLAMINGO (6th S. ii. 326, 450, 478 ; iii. 35, 75, 110, 131).—The allusion to the flamingo by Juvenal is in the *Satires*, bk. iv. xi., ver. 139 :—

"Et Scythicæ volucres, et phœnicopterus ingens."

Southey in his *Curse of Kehama* has the following reference to this bird :—

"Evening comes on : arising from the stream,
Homeward the tall flamingo wings his flight ;
And when he sails athwart the setting beam,
His scarlet plumage glows with deeper light."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"A COMENTARY VPON DU BARTAS" (6th S. iii. 69, 137).—It is of minor moment, but having compared a 1637 dated copy with that of 1621, as to the engraved head-pieces, tail-pieces, engraved initial letters, paging and contents of pages, lists of errata, and some peculiarities of certain letters and words, I am enabled to state with certainty that the Andrew Crook edition is one and the same with that of John Grismaud. The only variations are that the title-pages are different, and the dedication is wanting in the reissue of 1637. Probably the dedicatee had died. Chester's *Love's Martyr*, issued in 1601, was similarly reissued with a new title-page in 1611, and I suspect that this "dodge" was not very uncommon. BR. NICHOLSON.

DR. BELL AND MR. LANCASTER (6th S. iii. 306, 417, 458 ; iv. 17).—I may remark that the wish has been no doubt father to the thought. I supposed that Sydney Smith had settled this question in his article on "Trimmer and Lancaster, 1806," where he says, "Lancaster invented the new method of education. The Church, sorely vexed, endeavoured to set up Dr. Bell as the discoverer, and to run down poor Lancaster." This, from a church dignitary and *Edinburgh* reviewer, ought to suffice. If, however, it is not sufficient, I have at first hand an account of the youthful Lancaster and his school at the back of his father's house, in Kent Street, in 1795 or 1796; of his barn-like school in Newington Causeway, and again in the Borough Road under the auspices of the Quakers, the King, the Duke of Bedford, and others, in 1802 and after. I can send you a short abstract of these notes. W. RENDLE.

THE WHITMORE-JONESES OF CHASTLETON (6th S. ii. 48, 113, 370, 397).—In the pedigree of this family, at the last reference but one, Ellen, daughter of Walter Jones and Eleanor his wife, appears as the wife of Ralph Holt, of Stoke Lisley, co. Oxon. The Rawlinson MS. 400 c, 179, in the Bodleian Library, gives it, however, as follows :—

Robert Holt, ob. 1582. = Eliz., coheir of John Lyne (chief lord of Stoke Lyne; he died prior to 1521).

William Holt, = Kath. Dormer, dau. of John Dormer, of Owley, Bucks.

- Thomas Holt, bur. at Stoke Lyne. = Ellen Jones, dau. of —— Jones, of Chastleton.
  - Thomas Holt, bur. at Stoke Lyne. = Susan Petty, dau. of Charnell Petty, of Tetsworth, co. Oxon.
    - Ralph Holt, æt. 20, 1658. = Susan, dau. of Thomas Risley, Esq., of Chetwood, co. Bucks, ob. March 19, 1660.
  - Ralph Holt, 2nd son. = — Stafford, dau. of — Stafford, in com. —.
    - Ralph Holt, son of Ralph Holt, of Magd. Hall, Oxon., Gent., æt. 18, 1637.
- William.
- Anne. Bridgett. Francis. Katherine.

R. E. LYNE.

A "POT-WALL" (6th S. iii. 9, 173).—In the *Tour through Great Britain*, originally written by Defoe and afterwards extended by Samuel Richardson, the following passage occurs, with reference to Taunton in Somersetshire :—

"The Election of Members here, is by those whom they call Pot-Walloners, that is to say every Inhabitant, whether Housekeeper or Lodger, who dresses his own Victuals: to make out which, several Inmates or Lodgers will, some little time before the Election, bring out their Pots, and make Fires in the Street, and boil their Victuals in the Sight of their Neighbours, that their Votes may not be called in Question."

The reference is to the fourth edition, 1748, ii. 18.

ALFRED WALLIS.

Derby.

In the Taunton case, 1838, the committee resolved :—

"That the old right of voting is in the inhabitant potwallers having a settlement in the parish of St. Mary Magdalen, Taunton, and not having received alms or charity within a year before the election. And that a potwaller, according to the usage of the said borough, and within the meaning of the last determination of the House of Commons, is one, whether he be a householder or a lodger, who has the sole dominion over a room with a fire-place in it, and who furnishes and cooks his own diet at his own fire-place, or at some other place within the same house, at which he had a legal right so to do, and who actually cooked his diet at such fire-place."—1 Falconer and Fitzherbert's *Election Cases*, 311.

I believe there still are some potwallers on the list at Taunton, but, like all other reserved-right voters, such as "scot and lot voters," "free burgesses," "honorary freemen," and others, their numbers are much diminished since 1832, and only a few old men are to be found here and there, who are, as a rule, inordinately proud of their peculiar privilege. *Potwall*, as meaning a potwaller's chimney, I have never heard used. I should have taken it to be simply an abbreviation of *pot-waller* or *pot-walloper*. E. E. STREET.

Chichester.

THE LITERATURE OF COLOURS (6th S. i. 277; iv. 15).—

Principles of the Science of Colour. By W. Benson. Chapman & Hall, 1868.

Grammar of Colouring. By E. A. Davidson. Crosby Lockwood & Co., 1877.

An Elementary Manual of Colour. By R. Redgrave, R.A. Chapman & Hall, n.d.

Principles of Colouring. By Owen Jones. 1852.

On Colour, &c. By Sir J. G. Wilkinson. 1858.

Lectures on Art. By John Ruskin. Clarendon Press, Oxford, 1870.

EDWARD H. MARSHALL, M.A.

Library, Claremont, Hastings.

THE SURNAME "SANSOME" (6th S. ii. 287, 436; iii. 175).—Glancing over some of the pages of the parish registers at Baldock, co. Herts, the other day, I came across two entries of the name "Sansome als Manisson" in the year 1658, and, as I shall have occasion to look carefully through these registers, it occurs to me that T. M. D. ("N. & Q." 6th S. ii. 287), may be glad to know of this, and, if the extracts are likely to be of any value to him, it will be but a small matter to me to extract these with others that I may take for my use. This I should be happy to do and forward the extracts to him if he cares for them.

J. EDWARD K. CUTTS.

"HOLT" (6th S. ii. 264, 316, 357, 394, 413, 455; iii. 176).—In some seventeenth century deeds relating to my property situate at Knockholt, near Greenhithe, Kent, the name is spelt "Nockholt." From the account of money paid by Thomas Durant to divers masters and mariners for the passage of Sir Robert Knolles and his army to the ports of France, Cruden, in his *History of Gravesend*, quotes :—

"Item, to William *Nocolt*, master of the ship called the "Welyfare" of Grenehuythe, of the burthen of sixteen tons, for the wages of himself and foure seamen, 1*l.* 1*s.*"

This entry bears date "Monday, the 15th of September, A.D. 1370." Will MR. LYNN give me a clue to the origin of the name "Alkerden," borne by a manor farm in Swanscombe, Kent?

J. A. SPARVEL-BAYLY, F.S.A.

Billericay, Essex.

DARVELL GADARN (6th S. iii. 87, 128, 178).—In the autumn of 1877 the Congress of the British

Archæological Association met at Llangollen, N. Wales, and one of its days' proceedings brought in the out-of-the-way village Llanderfel and the church, with an account of St. Dervel Gadarn, its patron saint. Mr. Mayhew and Dr. Simpson will find this visit recorded in the *Journal* for 1878, pp. 214–15, which contains additional information to that already given in "N. & Q."

F. D.

Nottingham.

I am extremely obliged to your correspondents for their interesting communications in reply to my query about Darvell Gadarn. May I add that there is a short article on Derfel Gadarn in Smith's *Dict. of Christian Biography*, and a brief account of this sixth century saint in R. Williams's *Eminent Welshmen* (*s.v.* "Dervel")? He is supposed to have been a great warrior in the time of Arthur. Hence, I suppose, the Welsh epithet, which means "warlike." See Spurrell's *Welsh Dict.*, *s.v.* "cadarn," which is from *cad*, battle, war, army, and is, therefore, akin to Irish *kerne* and Highland *cateran*. A. L. Mayhew.

Cutts Family (6th S. ii. 488; iii. 94, 178).—The branch mentioned by Mr. Warren is included in the Essex pedigree, as they held property in the county. The branch of the family of which I most want information is that which settled at Sheffield or the neighbourhood. From an inquisition of 13 Henry VIII. I find that Sir John Cutte married Elizabeth, daughter of Brian Routh, of Yorkshire, and held property in Yorkshire as well as in Essex. From a visitation of London, made in 1634, I get William Cutt, *alias* Cutts, of London, son of Robert Cutt of London, son of Robert Cutt of Wolverhampton, son of Robert Cutt of Sheffield, but cannot get any higher, and should be glad of references that would help me. This William Cutt bore arms, Ermine, on a bend engrailed sable, three plates; the Essex Cutts bearing Argent, on a bend engrailed sable, three plates. In a Bible I have the name of "John Cuts of Stockton," of whom I should be glad to learn something. In Boutell's *Heraldry*, a John Cutte, Mayor of Bristol A.D. 1575, is mentioned as being commemorated by a brass at Burnet, Somerset; I should be glad to know where to find an account of him; also of John Cutt, of whom there is an inquisition in the nineteenth year of Edward II. He held land in Cornwall, and is the only person of the name prior to the sixteenth century that I have been able to discover. J. E. K. C.

Tace, Latin for a Candle (1st S. i. 385; ii. 45; iv. 456; x. 173; 6th S. iii. 213).—"Tace is the Latin for a cat," as I have heard in the north of England when a hint for silence was desirable. Cat, candle, or anything else would do, for *tace* is, of course, the important word. I have read the notes in the First Series of "N. & Q.," but I cannot help thinking that the endeavour to get more out of the proverb is expecting more of pussy than her skin. P. P.

"Cupboard" (6th S. ii. 468; iii. 174) at the present day signifies by corruption a closed case; but originally cupboards had no doors, and were described in early times as "things made lyke stayres." Our ancestors, like the Romans,* plumed themselves on an ostentatious display of plate, and considered every cupboard of plate incomplete unless it consisted of a cup of gold, covered, six great standing pots of silver, twenty-four silver bowls with covers, a basin ewer and chasoir of silver. Stowe† mentions one exhibited at the marriage-feast of Prince Arthur, in the palace of the Bishop of London, "of five stages in height, triangled," the which was set with plate valued at 1,200*l.*; and in the other chamber, where the princes dined, was a cupboard of gold plate, garnished with stones and pearls, valued at above 20,000*l.* When Cardinal Wolsey entertained the French Ambassadors at Hampton Court in 1528, two banqueting rooms were thrown open, in each of which a cupboard extended the whole length of the apartment, piled to the top with a mass of plate. Hall, in his *Chronicles* (Hen. VIII. an. 25), relates how "the Erle of Arundel was chiefe butler, on whō xii. citizens of London did give their attendance at the Cupboard—The Erle of Darby, *cup-berer*." The historian Speed (b. ix. c. 13, Rich. II.) points out that it is the duty of the maior to attend in his own person as chief cup-waiter (charged with the cupbord royall),‡ as well in the hall at dinner, to serve the king in a cup of gold with spices, and for his fees to have the said cup, and a water-spout pot of gold thereunto belonging, when he took his leave at night. William Platt.

115, Piccadilly.

I can give your correspondent an instance of what I understand him to require. "Abacus...A cupbourde to set plate *upon*" (*Thesaurus Linguæ Romanæ et Britannicæ*, London, 1573; a book in my possession). An abacus was never an enclosed cabinet, as is the modern *cupboard*, and was nearly always a flat board, ledge, shelf, or table. "Plate" would, at that time, include cups, which were then generally of metal, and were, when otherwise composed, expressly so described; *e.g.*, "an earthen cuppe" (*id.*). C. T. T.-B.

* Cf. *Plutarch*, edit. Didot, MDCCCLV., vol. i. p. 326, l. 18, North's translation, p. 219.

† Stowe's *Ann.*, 483.

‡ Nares, under the word "Court-Cupboard," calls it a movable closet or buffet on which plate and other articles of luxury were disposed.

William Upcott (6th S. iii. 48, 111).—I met Mr. Upcott some two or three years before his death at the house of Mr. E. Spencer, also a collector, then living in Islington. The conversation, I remember, was on executions of malefactors, and Mr. Upcott told us of some he had witnessed, and gave me for inspection his pocket-book, covered with the skin either of Burke or Hare. He had, I understood, a collection of the ropes used at executions. I never saw his house, but was told that his papers were principally sorted into old hats, with which his room was covered. I am under the impression that a very interesting portion of his collection passed into the hands of the late W. Snoxell, of Charterhouse Square, who died in 1879, and whose collections were sold by Messrs. Puttick & Simpson in June, 1879. I have a bronze medal in my own collection bearing on one side a representation of the lighthouse on the Spurn Point, on the other of the Eddystone Lighthouse, and with the inscription, DEVONSHIRE . PRIVATE TOKEN W UPCOTT DES MAY 1801.

S. J. Nicholl.

1, Caversham Road, N.W.

Campbells of Carradale (6th S. iv. 49, 96, 129).—My "Old Mortality" rambles covered most of the ancient churchyards in the neighbourhood of Campbeltown. I may principally specify Kilkerran, Kilchouslan, and Kilcolmkill. My impression is that it was at Kilchouslan, about three or four miles north of Campbeltown, on the east coast of Kintyre, that I saw inscriptions to the memory of the Campbells of Carradale. But it may possibly have been at Saddell, which I also visited in those days. I may perhaps get a confirmation of my recollections from friends still in Kintyre.

C. H. E. Carmichael.

Penrith Church: Portraits (6th S. iv. 69, 132).—These portraits were engraved by Harding, and will be found in his *Shakespeare Illustrated*, &c., 1793.

J. I. D.

Shakspeare's "Sonnets" (6th S. iv. 108).—The most complete list of books on Shakespeare's *Sonnets* which I can find is contained in *Shakespereana from* 1564 *to* 1871, edited and published by Mr. F. Thimm, 24, Brook Street, Hanover Square, W. Mr. Thimm hopes shortly to issue a new edition of his most useful book, with the necessary additions up to date.

Wm. H. Peet.

Torquay May-Dolls (6th S. iv. 60).—With regard to the Torquay May-dolls, I beg to say that I have been familiar with them for more than forty years, and must have seen upwards of a thousand of them. Indeed, the children are encouraged to bring them to my house every year. Each child, however, brings one doll only—never two; and no one with whom I have conversed on the question has ever seen two. Size seems to be a matter of no importance. I called attention to this custom many years ago. (See *Once a Week*, Sept. 24, 1870).

Wm. Pengelly.

Torquay.

The Mortlock (not Matlock) Islands (6th S. iv. 129).—The Mortlock Isles, lat. 6° S., long. 156° E., were discovered in 1795 by Capt. Mortlock, who called them Hunter Islands; but the name of the discoverer himself, given by Krusenstern, has prevailed.

Everard Home Coleman.

71, Brecknock Road.

Shakspeare and Cumberland (6th S. iv. 126).—In vol. ii. of *Testamenta Eboracensia* (Surtees Soc., No. 30) there are two occurrences of the name of Shakspeare, which, though not taking us quite so far north as Cumberland, show that the name was not unknown in the northern counties. John Shakspeare, of Doncaster, chapman, makes his will in 1433, mentioning his wife Joan, but no children; and Sir Thomas Chaworth, in 1458–9, leaves to Margery Shaksper, for her "gode servyce," six marks to her "mariage."

J. H. Clark.

Authors of Quotations Wanted (6th S. iii. 409, 498; iv. 18).—

"The foolish man does not know his own foolish business."

The Earl of Chesterfield was the nobleman referred to, *ante*, p. 18, as having said this of, or to, the then Garter King, Sir William Anstip. Cf. Memoir of Lord Chesterfield in Jesse's *Memoirs of the Courts of the Stuarts—Nassau and Hanover*.

William Deane.

(6th S. iv. 69, 119.)

"I could forgive him," &c.

These lines, not quite correctly quoted, are to be found in an epigram by the Poet Laureate. They are quoted at length, and very drolly commented on, in the memorable slashing article by which the *Quarterly*, No. 97, 1833, for a long time sadly prejudiced the fame of Mr. Tennyson as a poet.

Carlton.

Miscellaneous.

NOTES ON BOOKS, &c.

Bedford and its Neighbourhood. By Dudley G. Cary Elwes, F.S.A. (Bedford, The *Mercury* Press.)

Our correspondent Mr. Elwes has long been known as a genealogist and a writer of county history. We do not, however, remember that he has ever before published a book not for students only but for popular reading also. We most cordially thank him for having for once put aside what are unquestionably higher things for the purpose of instructing the unlearned and half learned as to the neighbourhood in which he dwells. There was a time when guide-books were among the weakest exhibitions of literary stupidity. A well-known writer in the *Gentleman's Magazine* for 1845 describes them as being for the most part little "more than puff-paste, the congregated eulogy of a set of caterers for the recreation

of the invalid and idle" (i. 390). A change for the better has now taken place, and we have a small collection of guides on our shelves all of which show a high degree of culture and refinement in their writers. Among these Mr. Elwes's *Bedford* will hold a most secure place. We know few that surpass it in those things for which a guide-book is required, and it is no little praise to say that the things not required in a guide-book are conspicuous by their absence. The purely historical part of the book is exceedingly well done, and there are few things which have interest for the rational inquirer that do not find some incidental notice. For example, we have the names of the officers of the Bedford corporation in those happy times when municipal reform was undreamt of. Among them were the Field-Drivers, the Bucket-Keepers, the Ale-Tasters, the Fish-Searchers, the Flesh-Searchers, the Wood-Searchers, and the Chimney-Searchers. Mr. Elwes has carefully noted the inscriptions on the bells in the churches which he describes. This is a feature seldom found in books of this character, and is a valuable addition. It seems that there are three alphabet bells near Bedford, that is, bells with the whole or a part of the alphabet used as an inscription. What can have been the motive for this no one seems to know. The alphabet used to be written in ashes on the floor when churches were consecrated according to the unreformed rite, and these alphabet bells may have some connexion with this ancient ritual practice. It is well to remember that when reading was an uncommon accomplishment the letters of the alphabet were deemed to have somewhat of a sacred character. Within the last quarter of a century the pot-hawkers in the north of England were in the habit of selling large yellow bowls with the alphabet stamped on their rims, just in the fashion of these curious bells. In St. Peter's Church at Bedford is a bell with the reading upside down, inscribed "God save the king, 1650." As there was no king in England then, Mr. Elwes is of opinion that the legend was put in this position that its royalist sentiment might pass unnoticed. We cannot but think that this is an error. Whether an adherent of the king over the water would have got into trouble by placing such an inscription on a bell in the Commonwealth time we do not know, but had there been any danger of it we cannot think that the childish device of inverting the letters would have saved him. Reversed and blundered legends on bells are not uncommon, and we make no doubt that this is one of them, and that one or more of the figures making up the date are wrong. As an example of this we may quote the inscription on the clock bell in the Town Hall at Keswick, a rubbing from which is now before us. Here the date is without doubt 1001, and simple folk in those parts think that it is a veritable Anglo-Saxon relic. Apart, however, from the impossibility of Arabic figures being in use in those times, the shape of the figures and the letters that accompany them clearly indicate that the bell was cast in the seventeenth century.

Recollections of Travel in New Zealand and Australia. By James Coutts Crawford, F.G.S., late Member of the Legislative Council, N.Z. (Trübner & Co.)

THIS is not only an interesting and charmingly illustrated record of travels among our Australasian colonies, but also a work full of suggestiveness on many points connected with the political and social welfare of those colonies. Mr. Crawford has much to tell us, and he tells it in a pleasantly discursive fashion, as he is rambling about the Northern and Middle islands, or crossing over to Sydney and Melbourne, and glancing at Hobart Town and Launceston. He landed close to the place "where Wellington now stands," and found Colonel Wakefield and Mr. Hanson, afterwards Chief Justice of South Australia, discussing the affairs of the young settlement, not yet under Crown administration. When Mr. Crawford was at Port Nicholson in 1839, there was but one white man in the place, but his name, as our author justly remarks, was ubiquitous. We may as well say at once that it was Smith. There is much to be told about New Zealand from many points of view. Of the land question, the electoral question, and divers other problems common to colonial life in various quarters of the globe, Mr. Crawford speaks with the experience of an old colonist. He applies this experience to other countries in which we are interested, viz., the Transvaal and Afghanistan, and his views deserve to be carefully studied. It will, perhaps, not be long ere we have the opportunity of testing their accuracy in South Africa. The physical features of the countries which he knows so well receive their full share of Mr. Crawford's attention. The geological and physiographical maps of New Zealand give an additional value to his book, read in connexion with the chapters devoted to those important subjects. There are many good stories of incidents of travel which we have not space to extract. But we are reminded of some recent discussions in "N. & Q." when we read of a Maori chief who could not be baptized because he would not put away five of his six wives, although they were "neither young nor pretty." If this obstinate old heathen had only known the wife-selling manners and customs of the North Riding of Yorkshire, he might have turned a pretty penny and become a respectable Christian. A couple of years ago Mr. Crawford passed through Honolulu, and saw one of our recent royal visitors, King Kalakaui, whom he describes as a "well-educated man, of a fine presence," and speaking English perfectly. In Europe, too, our author has something to say about places and persons of interest. When at Athens he went out to visit an old friend of Sir Walter Scott, Mr. Skene of Rubislaw (to whom one of the cantos of *Marmion* is dedicated), then residing under the shadow of Hymettus. For the traveller, in these days of trips round the world, Mr. Crawford's book possesses a direct and practical value. To those who stay at home at ease, but like to read of wanderings by flood and field at the Antipodes and in the New World, and to all who are interested in the colonial conquests of Great Britain, we can equally recommend *Recollections of Travel in New Zealand and Australia.*

Calendar of State Papers, Domestic Series, 1654. Edited by Mary Anne Everett Green for the Master of the Rolls. (Longmans & Co.)

THE documents calendared in this volume enable us to follow the course of public affairs, and to realize the condition of the nation during the last ten months of the year 1654. The Protector enjoyed, under the Instrument of Government, greater powers than had ever been claimed by any king of England, for his Orders in Council had the force of law until they were reversed by Parliament, and there was no Parliament sitting. He was king in all but name, and now began to surround himself with all the appliances of royal state. He had his troop of lifeguards, whose pay was fixed at the high rate of 5*s.* a day for each private, and the Council of State was ordered, on March 21, 1653/4, to bring in "a model" for the settlement of his highness's household. 65,000*l.* was paid during these ten months for his household expenses, besides 5,000*l.* for repairs and 6,600*l.* for new furniture. But it was still more significant that tapestry and other goods belonging to the late king, which had been scattered or sold, were now repurchased at the cost of 35,497*l.* 16*s.* 6*d.*, and appro-

priated to the Protector's use. The royal parks, also, at Hampton Court, Windsor, and Bushy, and the palaces of St. James's and Whitehall were ordered to be repurchased for his residence, and they were to be "furnished according to instructions from her highness the Lady Cromwell." Some thirty persons, who were for the most part pensioners or old servants of the late king, had lodgings in Whitehall and the Mews, and their summary removal brought in a host of petitions to the Council and made the new government unpopular. The peace with Holland is the first public event recorded in this Calendar, and May 23 was set apart as a day of public thanksgiving to celebrate it. But it was a "peace with honour," for it was insisted on as an indispensable condition of the treaty that Dutch captains should lower the flag and topsails whenever they came within shot of an English man-of-war. This submission was resented by the Dutch as an affront, and was seldom yielded without compulsion; but Cromwell's captains stood no nonsense, and opened fire on every vessel which kept the flag aloft. Their reports to the Admiralty are full of triumphant vindications of the honour of the British flag. We have also the testimony of Sir Edward Nicholas, who was then Secretary of State to Charles II., that "Cromwell keeps all the neighbouring Princes in awe of him by his fleet in the Downs," which he kept afloat at an enormous expense. A new Parliament was ordered to meet at Westminster on Sept. 3, 1654, and writs for the elections were issued to the sheriffs on June 7. All persons who had acted against Parliament since 1641 were disqualified from sitting in Parliament and voting at the elections; but notwithstanding this precaution many disaffected persons were returned in the western counties and in Wales, where the royalist party was strong. On the other hand, Sir Richard Temple, Bart., was chosen one of the knights of the shire for Warwickshire, although he was under age, on the sheriff's assurance that he had the Protector's dispensation; whilst two gentlemen of Bedfordshire declared that they had been prevented from voting for Sir William Butler by the statement that the Protector did not wish him to be elected for the county, and had sent down an order about it. Two days before Parliament met, seven Scotch peers and twenty-six gentlemen, imprisoned for treason at the Tower or St. James's, were set free on security not to act against the Commonwealth; but they were banished from England, and were not to return without leave. Sir William Davenant, the poet, was released a few days before, but the Earls of Worcester and Cleveland remained in confinement at the Tower. The vigilance of the Government was justified by the discovery, in the spring of this year, of a new plot to murder the Protector and proclaim Charles Stuart king. The chief conspirators, Gerard, Vowell, and Fox, were tried in June by a commission presided over by John Lisle, one of the Lords Commissioners of the Great Seal, but Judge Atkins refused to sit on the commission, because he had sworn to observe the laws of England, and by law no man could be tried for his life except by a jury. This argument, however, did not help the prisoners, and the court unanimously signed the warrant for their execution.

This year was marked by some administrative reforms of great importance. Every department of state had a separate treasury, and the multiplicity of treasuries was not only a fruitful source of expense, but offered opportunities for roguery. It was discovered that the public had been defrauded by forged warrants to the value of 230,000*l.*, and an ordinance was drawn up for the payment of all public moneys in future into the Treasury at Westminster. Acts also were passed for the improvement of the Post Office and the regulations of Customs and Excise, whilst the Court of Chancery was reformed by new rules of jurisdiction and a lower scale of fees. The orders of the Protector in Council were arbitrary, but were universally acknowledged to be of benefit to the nation.

By the death of Dr. John Hill Burton, which we merely recorded last week, Scotland has lost one of its most distinguished antiquaries, and a most remarkable man of letters. A native of Aberdeen, Dr. Burton was born in 1809. In 1831 he passed as an advocate at the Scottish bar; but his attention was mainly taken up with literature. He was a contributor to the later volumes and to the supplement of the *Penny Cyclopædia*—chiefly on subjects connected with Scottish law. He also wrote a *Manual of the Law of Scotland*, a *Treatise on Bankruptcy Law*, *Narratives from Criminal Trials in Scotland*, and contributed the law articles to Waterton's *Cyclopædia of Commerce*. Dr. Burton assisted Sir John Bowring in preparing the collected *Works* of Jeremy Bentham, and he also wrote the *Introduction to the Study of Bentham's Works*, and the lives of Simon Lord Lovat and of Duncan Forbes of Culloden. In 1853 he brought out his *History of Scotland from the Revolution of* 1688 *to the Extinction of the Jacobite Insurrection*, and between 1867 and 1870 he published an elaborate *History of Scotland from Agricola's Invasion to the Revolution of* 1688. The publication of this work led to the appointment of Dr. Burton to the post of Historiographer Royal of Scotland, an old office in the Queen's Scottish household. Among Dr. Burton's other works may be mentioned his *History of the Reign of Queen Anne*, *The Scot Abroad*, and *The Book-hunter*. He was a Fellow of the Royal, the Antiquarian, and the Geological Societies, and had received the degree of LL.D. from the University of Aberdeen, and that of D.C.L. from Oxford.

Lambeth Palace Library will be closed for six weeks, for the recess, from the 29th inst.

Notices to Correspondents.

A Correspondent writes:—"I shall be glad to know the value of a Bible published in 1521. The type is very clear, but there are some chapters missing at the beginning of Genesis and some at the end of the Revelation. It contains the Apocrypha, and on the fly-leaf of the New Testament there is the date 1521. Can it be one of Tyndale's Bibles?"

G. S. B.—The biretta is the square cap worn by clerics over the zucchetto.

A Correspondent asks by whom are the poems *The Curfew* and *The Captive*, and where they may be obtained.

A Foreigner.—Mr. G. R. Sims's poems may be had at the office of the *Weekly Dispatch*, Wine Office Court, Fleet Street, E.C.

Harry Hems ("An English Font in a Transatlantic Church").—See "N. & Q.," 5th S. viii. 65.

C. T. ("Pins and Needles").—C. B. S., *ante*, p. 75, merely *quotes* Coleridge's *Table-Talk*.

J. W. (Derby Club).—Both ways are correct.

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Notes.

THE OLD ENGLISH "MISTER"=NEED OR WANT.

As this word may be unknown to some of the readers of "N. & Q.," I will begin by giving two passages in which it occurs. The first is from some "Sunday homilies in verse," and runs as follows:—

(1) "For ar we bigin our prayer,
Wat he quarof we haf mister."*

The second comes from John Barbour, *The Bruce*, bk. vii., and is:—

(2) "It is na mysteir
To trow in-till us any Ill."†

These examples are taken from Messrs. Morris and Skeat's *Specimens of Early English*, part ii., Clarendon Press Series, Oxford, revised edition, 1879.‡ Other examples will be found in Jamieson's *Scottish Dict.*, and in Halliwell.

With regard to the derivation of the word, Messrs. Morris and Skeat say simply, "Sw. *mista*, Dan. *miste*, to miss, to lose." Jamieson is a little more explicit; he says, "Fr. *mestier* is, indeed, used as signifying need or want. But it seems more natural to deduce *mister* from Su. G. *mist-a*, Dan. *mist-er*,* to lose, to sustain the want, loss, or absence of anything." Messrs. Morris and Skeat no doubt borrowed their explanations from Jamieson, as in their book quoted they frequently refer to his dictionary, especially in their notes to this extract from John Barbour, and I think that I may, therefore, regard them as also rejecting the derivation from the O. Fr. *mestier*, M. Fr. *métier*, though they may not, perhaps, have noticed it. And yet, so it seems to me, the supposed connexion between this word *mister* and the Swedish and Danish has nothing whatever to stand upon but simple *conjecture*, whilst in favour of the derivation from the French there is very strong *evidence*. First, I will show from Littré (*s.v. métier*) that the Old French *mestier* had the meaning of *want* or *need*. Jamieson, indeed, allows this, but it is, I think, better to quote examples, when it will be seen that the word was used exactly as our *mister*. I find five examples of this usage in Littré, but think it will be sufficient if I quote two. They are, "Se certes ont de vous mestier [besoin]," and "Com j'en ai grant mestier [besoin]." Here the use of the word is precisely as in my (1). In modern French, *métier* has no longer this meaning, but the corresponding Ital. *mestiere*, *mestieri* (or *mistieri*), or *mestiero* is still so used, though not in the ordinary language of common life, but rather in elevated or poetical language, and, curiously enough, it is used with an infinitive, as in my example (2), a use of which Littré gives no example in Old French, though probably it was also so used. Thus they say "è mestiere (*or* fa di mestiere)† far (*or* di far) tal e tal cosa," it is necessary (or there is need) to do such and such a thing. In Spanish, also, *es menester* (the same word in a less corrupted form, see further on) means it is necessary, and=the Fr. *il faut*.

It may, however, be urged—and, indeed, this seems to be one reason why the connexion with the Swed. *mista* and Dan. *miste* has been pronounced to be "more natural"—that the vowel in *mister* is *i*, whilst in the Old Fr. *mestier* it is *e*.‡ But I have already shown that in Italian the word is sometimes found written *mistieri*; and in the Norman French of Guernsey (and it was Norman French from which we chiefly borrowed) I find the three forms *mistière*, *mistère*, and *mestier* (Métivier's *Dict.*), of which the middle one is almost exactly our Eng. *mister*. Brachet, too (*s.v. métier*), says that *mistier* (he should probably have said *mister*, as the second *i* is inserted for the sake of euphony)

* "For ere we begin our prayer, He [God] knows whereof we have need."

† As rendered by Messrs. Morris and Skeat, "There is no need to believe any ill (to be) in us."

‡ They will be found there in viii. (B.) 91, and xvi.

* He no doubt meant *miste*, as the Dan. inf. does not end in *er*.

† The word in ordinary use is *bisogna*=il faut.

‡ But see note ‡, next page.

is the oldest French form. And see also note ‡. Besides this, *i* is the original vowel of the word, for it is agreed on all hands that the O. Fr. *mestier* and our O. E.* *mister*, when it means trade or occupation, both come from the Latin *ministerium*† (see Brachet, *s.v. métier*, and Skeat, *Et. Dict.*, *s.v. mister*).

But I apprehend that the principal objection to my view lies in the difficulty which is felt in bringing oneself to believe that the word *mister* =trade or occupation, can really be the same word as *mister*=need or want. I will endeavour, therefore, by the analogy of other languages to smooth away this difficulty. Now the O. Fr. *mestier* (and probably, therefore, also its English form *mister*) not only meant *trade* or *occupation*, but also *service* (like the Lat. *ministerium*, from which it is derived) and *work* (see Littré, who translates it *travail*), a meaning easily deduced from the meaning *service;* and so one of the meanings given by Ducange to the Low Lat. *misterium*=*ministerium*, is "opificium, Gall. *ouvrage*."‡ But between *work* and *want* or *need* there is an evident connexion, for does not the Lat. *opus* mean *work*, and does not *opus est* mean it is necessary, there is *need*, there is *want?* So, again, in French, *besogne* means *work*, and *besoin*, which is admitted to come from the same root, although that root seems to be unknown, means *want* or *need*, whilst I have shown that *mestier* means *want* or *need* as well as *work*.§ But if all this is so, then why should not *mister*, in its two admitted significations of *trade* or *occupation* and *want* or *need*, be the same word? I myself see no difficulty. No one dreams of dividing the Fr. *mestier* (which has these two significations and others besides) into two words and deriving them from separate roots.

I have said very little against the derivation from the Swedish and Danish, because, as I have hitherto not seen a single argument in favour of it, I have nothing to combat. I may, however, say that it seems to me that if *mister* is a substantive in *er*, formed from a verb signifying to miss, to lose, or to be in want of, as it would be according to this derivation, then the meaning would rather be *a loser*, or *one in want*, than *loss* or *want*, because the termination *er* in such cases seems, as a rule, to indicate *action* and not a passive state. See Mätzner's *Eng. Gr.*, i. 434. F. CHANCE.

Sydenham Hill.

* I see that Prof. Skeat, in his *Dict.*, has M. E. (Middle English), which he explains as being from about A.D. 1200 to 1500, but no O. E., so that, I suppose, with him Anglo-Saxon is Old English. But, if so, why does he use A.-S. and not O. E.? His M. E. misled me some little time.

† A Lat. *i* frequently becomes *e* in French. See Brachet, *s.v.* "Admettre."

‡ He here quotes some Old French verses in which the form is *mistere* with an *i*, so that Littré does not seem to have come across the oldest passages.

§ It may be asked, Which is the earlier signification of these words, need or work? Whatever may be the case with *opus* and the root from which *besogne* and *besoin* come—in the case of the *derivatives* from *ministerium*, which I have quoted, the primary idea must have been that of *work*, because in *ministerium* itself, as used in Latin, there was not the slightest idea of *want*. The connexion between *work* and *want* is not at first sight obvious, yet if there had been no wants in the world there would have been very little work. Wants are the source of work, and work is the complement of wants. In a word, therefore, expressing both *want* and *work* one might perhaps have expected the primary meaning to be *want* and the secondary *work*. How *ministerium* and *opus* have run together is shown by the fact that in Ital. (*fa di*) *mestiere* (from *ministerium*) and (*fa d'*) *uopo* (from *opus*) are identical in their meaning of it is necessary or needful, *il faut*. Comp. also the Mod. Span. *menestral*=an artisan, who gains his living by the *work* of his hands, *with ex menester* given above=*il faut*.

"NYCTALOPIA" AND "HEMERALOPIA."—These words have been commonly supposed in modern times to mean "night-sight" and "night-blindness"; but a correspondent, well known to "N. & Q." as W. A. G., has elsewhere shown that the proper signification of them is the reverse, "night-blindness" and "day-blindness." In a letter of April 23, 1881, which appears in the *Royal London Ophthalmic Hospital Reports* (vol. x. pt. ii.), Dr. Greenhill, in reply to the editor, who had consulted him upon the subject, has traced the use of these words in the ancient Greek and Latin writers, and gives in detail his reasons for "thinking that it will be better for the future to use the word *nyctalopia* in the sense of night-*blindness* rather than night-*sight*."

It is not known who invented these words *nyctalopia* and *hemeralopia*, nor what they originally meant, except that they were intended obviously to be opposed to one another; and it is not agreed among the best etymologists what is "the force of the different syllables and *letters*." Besides, as *hemeralopia* only occurs once in any ancient Greek or Latin writer (Pseudo-Gal., "Introductio seu Medicus," Gal., *Opp.*, t. xiv. p. 768, l. 8), Dr. Greenhill's remarks are confined to *nyctalopia*. It is further to be noticed that the former word does not occur in Liddell and Scott's *Greek Lexicon* nor in the Paris edition of Stephens's *Thesaurus*.

Dr. Greenhill is able to appeal to his own writing of thirty-five years since in support of his argument as to the spuriousness of a passage in Galen which is cited in support of the opposite opinion to his own. He also contends against the genuineness of the passage in the Hippocratic writings to the same effect. He consequently arrives at the opinion, by a sufficient induction, "that the chief reason for wishing to restrict the signification of *nyctalopia* to *night*-blindness is the use of the word in that sense by the old medical writers," while "some little support is also to be derived

from etymology." Upon this point, however, he speaks with some hesitation, fearing "to be getting *ultra crepidam*," to use his own expression, which those who are acquainted with his knowledge of ancient medical literature will perhaps think more prudential than requisite. At any rate, he does not fear to dispute the correctness of such an authority as M. Littré's interpretation of *day*-blindness, which is given in three of his works, and therefore appears as his deliberate statement. A curious coincidence is added in a note—"that the Latin terms *lusciosus*, *luscitiosus*, after being used by Varro and Pliny to signify *night*-blindness, were by later writers used in the sense of *day*-blindness."

It seems proper that this rectification of the meaning of a word should have a place in "N. & Q." It is intended to remove a confusion which has existed for about 1,500 years.

ED. MARSHALL.

UNREGISTERED BRASSES. — *Radwell Church, Herts.*—During the partial restoration of this church in 1875, while altering the levels of the chancel floor the old paving was found, it having been simply covered over to raise it to the level then required. In this floor was found a Purbeck marble slab bearing three brass effigies and an inscription. The figures commemorate Thomas Whitaker, priest, and his father and mother, William and Johanna. Thomas died Sept. 26, 1437; he is habited in priest's vestments, and stands between his father and mother, an arrangement that I believe is unique.

St. Michael's Church, St. Albans.—In the south aisle of this church is an interesting brass to John Pecok and his wife Maud, with inscription and two shields, that under the lady bearing Pecok impaling Weyland. The other shield is reputed as lost, but having occasion to rub the brasses lately, an inspection showed that the shield under the male effigy is still *in situ*, but, being of white metal and much eroded, it has a good deal the appearance of being only an empty matrix. The shield bears, in relief, three peacocks close; doubtless the field was sunk and filled with black enamel, leaving the white metal peacocks to show through, the Peacock arms being Sable, three peacocks close, argent. In the church is the brass of a knight in armour, which, when Haines made his list, was screwed to a cupboard in the vestry. Some fifteen years ago, when the church was restored, a marble slab, with matrix exactly corresponding with this effigy, was found, and the brass was consequently relaid in it. A later historian has noted the brass as having lost its inscription and shield. The inscription has disappeared, but the shield is still *in* but, being in white metal, like that just ibed, has similarly escaped notice. The of this discovery is that it determines the knight to be a member of the Pecok family, for the shield bears the same three peacocks, but differenced with a label of three points. The knight is dated by Haines as *c.* 1380, and I should be glad if any of your readers could tell me of any knight of that name whom it is likely to represent. The shields I have described are sufficiently well preserved to show the bearings on a rubbing.

J. EDWARD K. CUTTS.

TENNYSONIANA.—Mr. R. H. Shepherd's very useful and accurate volume of 1879 might still be supplemented, and it would be of advantage to all students of Tennyson that all who can point out and supply any omissions should do so. In the first place, I note that the word in the sonnet on p. 52, said in a footnote to be "illegible," should rhyme with "soul," the last word. One would wish that the word in the manuscript were still more "illegible"; for if only the trace of the letters would admit of it, the word *rule* would make sufficient sense and assonance. But unfortunately the word looks much too like *striving*, or *shivery*, to have been intended for "rule." If, after all, these lines were not intended for a strict sonnet, and there were in the original fifteen, instead of the orthodox fourteen, then there might have been a line between the eleventh, in which the "illegible" word occurs, and the twelfth, a line which we may suppose to have been omitted (through some lapse of memory) from the pencil-transcript in the *Poems* of 1833, belonging to the Dyce Collection. The only external evidence in favour of this supposition is the wide space left between those two lines; and here might have been written, had the writer's memory served him, a line ending with a rhyme to "soul." The sense, so far as it is preserved, scarcely tells either way.

On p. 34, *may be read*, should be "may he read."

At the beginning of chap. iv. pp. 55–56, it is implied that Shakespeare's epitaph is referred to only thrice in Tennyson. In point of fact it is referred to four times, no note being taken of the allusion in the third verse of the lines "To —— after reading a Life and Letters," viz.:—

> "Hereafter neither knave nor clown
> Shall hold their orgies at your tomb."

The omission is all the more remarkable, since the allusion in the seventh verse is quoted, but without mention of the title prefixed to the lines in which it occurs.

On pp. 96 and 97 are quotations from Poe's criticisms on Tennyson; but the most laudatory of all is not so much as referred to, viz., that in the essay "On the Poetic Principle," where Poe calls Tennyson "the noblest poet that ever lived"—"the most elevating and most pure" (Ingram's ed., vol. iii. p. 216).

C. M. I.

Athenæum Club.

SPENSER, "FAERY QUEENE," I. x. 58.—

"Till now, said then the knight, I weened well,
That great Cleopolis where I have beene,
In which that fairest Faerie Queene doth dwell,
The fairest citie was, that might be seene;
And that bright towre all built of christall clene,
Panthea, seemd the brightest thing that was:
But now by proofe all otherwise I weene;
For this great citie that does far surpas,
And this bright angels towre quite dims that towre of glas."

In Mr. Kitchin's edition (Clar. Press Series) of the first book of the *Faery Queene* there is the following note on this passage:—

"This crystal tower is by some thought to be Windsor Castle; but this seems very doubtful. Queen Elizabeth, when in town, usually lay at the Palace at Greenwich. The conception comes from Chaucer's 'temple y-made of glas,' the House of Fame."

Surely the reference must be to the Palace of *Shene*, or Richmond, as it had then come to be called, which was a favourite residence of Queen Elizabeth. The following quotation from Gibson's translation of Camden's *Britannia* (London, 1695) shows that this palace was considered a fine building, and commemorates, besides, two events of interest which took place there:—

"In Henry 7's time this royal seat was quite burnt down by a lamentable fire, but like a Phœnix sprung again out of it's own ashes with greater beauty, by the assistance of the same Henry, and took the new name of Richmond from that country whereof he had been Earl whilst a private person. This Henry 7 had scarce put a finishing hand to his new structure, but he ended his days here; by whose care, industry, counsel, and quick-sighted prudence, the kingdom of England has stood hitherto unshaken. From hence it was, also, that 90 years after, his Niece the most Serene Queen Elizabeth, after she had as it were glutted nature with length of days (for she was about 70 years of age) was call'd and receiv'd by Almighty God into the sacred and Heavenly Quire."

Spenser's natural affection for "the obsolete" would lead him to think of the place by its old name of Shene rather than by its new title of Richmond; moreover, some spot near London (Cleopolis) is evidently required by the context. The edition of Spenser I have quoted from is the only annotated one to which I have at present access, but I presume that had this suggestion been made by any previous commentator Mr. Kitchin would have noticed the fact.

ARTHUR E. QUEKETT.

MRS. OLIVIA WILMOT SERRES: THE "PRINCESS OLIVE OF CUMBERLAND."—It appears very needful, in the interests of modern history, that no further time should be lost not only in obtaining a list of this troublesome person's acknowledged writings, but also in ferreting out those anonymous publications in which she and her confederates were actively engaged. It need scarcely be urged that no statement which can be shown to have *originated* with her or any of her gang, or which lies under strong suspicion of coming from their fable factory, must be received as history.

MR. THOMS concluded, long ago ("N. & Q." February and March, 1867, extended in his *Hannah Lightfoot, Queen Charlotte, and the Chevalier D'Eon*, Dr. Wilmot's *Polish Princess*, 1867), that the *Authentic Records of the Court of England*, and the *Secret History of the Court of England*, alleged to be the work of Lady Anne Hamilton, were very largely *written in*, if they were not wholly written, by Mrs. Serres, and he was so kind as to concede to me a share in this discovery, upon which I gave a note in "N. & Q." 3rd S. xi. 196. Many of this woman's libellous writings are alluded to by MR. THOMS and myself in the above articles. But I am confident that to our list more may be added. For example, if it be proved, as it assuredly is, that Mrs. Serres was in frequent correspondence with Lady Anne Hamilton, and that she concocted the *Authentic Records* and the *Secret History* for that lady, may it not be taken for granted that the most atrocious *Death-bed Confessions of the Countess of Guernsey*, by "Lady Anne H.," were also the mischievous handiwork of the "Princess Olive"? A thorough inquiry into the personality and literary (?) doings of those who may be termed the "Serres Gang" ought undoubtedly to be made. Thus I have before me the facts (1) that an eminent authority on this subject traces an association between Mrs. Serres and William Combe, the author of *Dr. Syntax*, who alludes to the Lightfoot story in his *Royal Register*; and I find that, in the *Mirror of Literature* for January, 1835, it is stated that Combe's adopted son married "a daughter of the famous Olivia Serres"; (2) the same authority has detected a tie between the scandals of Mrs. Serres and those published by Mr. Dunkin for the Rev. William Graves, *soi-disant* "Prince of Monaco," who asserted that he was the son of Edward, Duke of York—the "White Prince"; and (3) I have perused a mass of undoubted Serres forgeries, which are distinctly traceable to the possession of a dishonest adventurer whose name was evidence that he preferred claims to royalty. Again there is a point which, although it at present rests upon mere speculation, here becomes interesting. I have long suspected that Mrs. Serres had a hand in that catchpenny work, *Marriage Rites, Customs, and Ceremonies of all Nations of the Universe*, by Lady Augusta Hamilton. It has lately been shown ("N. & Q." 6th S. iii. 428; iv. 57) that this book is merely an enlarged edition of T. Moore's *Marriage Customs and Modes of Courtship and Singular Propensities of the Various Nations of the Universe; with Remarks on the Condition of Women*, published in 1814, and again in 1820. John Bumpus published Moore's book in 1814, and Lady Augusta Hamilton's version in 1822.

Unfortunately your correspondents H. M. and C. J. P. placed "N. & Q." on a wrong scent by inquiring who Lady *Augustus* Hamilton was. The title-page of the copy now before me has it "Lady *Augusta* Hamilton," who is professed to have written from Charenton in 1822. Here arises the question, Was there any literary connexion between Lady Augusta Hamilton and Lady Anne Hamilton, a brief sketch of whose histories would be very useful in this inquiry? A learned correspondent considers it to be very highly probable that Lady Hamilton and the notorious Mary Anne Clarke had "dealings together." Certainly the edition of the *Marriage Rites* of 1822 has, as frontispiece, a portrait of Mrs. Clarke, inscribed "a Greek Lady in her bridal habit," and the publishers of the *Rites* in 1822 published Mrs. Clarke's *Rival Princes* in 1810. Hence I shall not be satisfied until I can resolve my doubt whether Mrs. Serres had not a hand in the writings of Mrs. Clarke. In this part of the inquiry, however, I at present go only upon conjecture and strong suspicion; and I write now in the hope that I may obtain aid from others. CALCUTTENSIS.

WEST INDIAN SUPERSTITIONS.—I send a few notes of West Indian superstitions. It may be interesting to ascertain whether they are of European or African origin.

If one wishes to have the power of seeing jumbies, duppies, or ghosts, all that is necessary is to put in one's eye some of the water from the eye of a piebald horse. Some people are supposed to be able to change their appearance to that of a tree, rock, or animal—"rounce" is the term used to designate these. A woman who is *enceinte* will not as a rule step over a rod or small branch laid in her path. The accuracy of a gun is often spoilt by its being touched by a woman. This I have often heard urged as an excuse for bad shooting. Fruit picked by a female is apt to be sour. An old Surinam gentleman gravely assured me that a cask of wine he was bottling was spoilt because a woman came into his cellar at the time. A piece of iron, such as an old bolt or spike, driven into a calabash tree prevents the fruit falling off before it is full grown. Smiths' coals put round a plot of yams or other vegetables injure any one who attempts to steal the crop. To secure a good crop of corn, sow it when there are "plenty stars" in the sky, and if sown by a woman in the family way a good return is certain. A person who obtains possession of any of the hair of another has complete power over him or her. Negresses are very careful to collect and destroy the combings of their hair. Insects and reptiles bite more severely, or the effects of their bite are more severe, at full moon. Headache can be cured by the patient standing in the sun with a bottle of water on his head. The water attracts the heat out of the brain and effects the cure. When it thunders, stones of a peculiar shape fall from the sky and are found on the ground. These stones, however, are really the stone axes of the aboriginal inhabitants, and are probably laid bare by the rain washing away the soil.

There is one fact, not a superstition, which is worthy of notice and deserves explanation. In St. Vincent, and I believe also Dominica, shoals of small fry, somewhat less than whitebait, are found at the mouths of the rivers—it is said only of such rivers as have an R in their names. They are called "tree tree," and their appearance is always coincident with that of sheet lightning, so much so that the people call these flashes "tree tree lightning." The fry are caught in myriads in sheets, towels, or any garment that is handy. They are delicious the first two or three days; afterwards they are gritty, and therefore unpleasant to eat. Are there other instances in which lightning heralds the appearance of fish? A BEAK.

ARMS OF THE VERNON FAMILY.—There is the following allusion to the coat of this family in *Rob Roy*:—

"She [*i.e.* Diana Vernon] pointed to the carved oak frame of a full-length portrait by Vandyke, on which were inscribed in Gothic letters the words *Vernon semper viret*. I looked at her for explanation. 'Do you not know,' said she, with some surprise, 'our motto—the Vernon motto, where,

"Like the solemn vice iniquity,
We moralize two meanings in one word?"

And do you not know our cognizance, the pipes?' pointing to the armorial bearings sculptured on the oaken scutcheon, around which the legend was displayed."—Chap. x.

Some years ago, when paying a visit to the fine church of Tong, in Shropshire, by some supposed to be that described by Dickens and drawn by Cattermole in *The Old Curiosity Shop*, the same coat, as above described by Sir Walter Scott, to the best of my remembrance, was to be seen on the tombs of the Vernons. Sir Bernard Burke, however, in his *History of the Commoners*, and in his *Landed Gentry*, assigns to the different families of Vernon whose pedigrees are chronicled the following arms: "Or, on a fesse az. three garbs of the first," and "Argent, a fretty sable." Mentioning the matter recently to a friend skilled in heraldry, he suggested that the pipes might have been a badge of the Vernon family, and not the real coat of the house. JOHN PICKFORD, M.A.

Newbourne, Rectory, Woodbridge.

[The badge is identical with the cognizance. In Scotland the badge is very often the same as the crest; in England it is generally different, but has often been confounded with it. See Seton's *Heraldry*.]

EX-LIBRIS: LORD MANSFIELD.—I am in possession of a small copy of Salust (cum comm. Joh. Minellii, Rot. 1699), which belonged to Will.

Murray, afterwards Lord Mansfield, and which contains the following inscriptions, in his handwriting, I presume :—

"Testatur nomen quod pertinet ad me.
William Murray."

"Will. Murray owneth me,
Et is me jure tenet;
And I his Book confess to be,
Quicunque me invenit."

"Hic nomen pono quia librum perdere nolo
W. Murray."

"Si quis me quærit, hic
nomen erit,
William Murray."

A later owner combines two of the lines :—

"Hic nomen pono quia Librum perdere nolo;
Testaturque meum nomen quod pertinet ad me.
Edvardus Marshall,
E. Coll. Oriel" [c. A.D. 1800].

"Murray
William
His Book."

"Will. Murrey's Book."

I have given the last two merely to show how he varied the expression in English as well as in Latin. ED. MARSHALL.

Sandford St. Martin.

ON A SKETCH BY TITIAN FOR HIS "ST. PETER MARTYR."—

Titian! still the greatest master of thy art,
Others have learn'd of men, thou wert by Nature taught.
Nurs'd in the mountains, thy young mind grew up apart
From schools, help'd onward by thy eye and hand which sought
The secrets of their varied beauty that refines
Even while it strengthens. Thus, since thy pencil wrought,
No hand has drawn like thine their red-stemm'd giant pines,
Their rocks, streams, ruins with matchless beauty fraught,
On which the setting sun with golden glory shines.
These gave the power to infuse the soul which beams
Forth from the martyr'd saint, as dying he reclines,
Signing his firm belief with blood. As rush'd the streams
Down from the mountains so to the spectators' minds,
Peter martyr speaks radiant 'mid sunny gleams
With a living power that haunts us like our dreams.

RALPH N. JAMES.

Ashford, Kent.

MACAULAY ON JOHN HUNTER AND CHESELDEN.—Describing the trial of Spencer Cowper in 1699, Macaulay speaks of the medical witnesses who gave evidence in the prisoner's favour. He says:

"Among them was William Cowper, not a kinsman of the defendant, but the most celebrated anatomist that England had then produced. He was, indeed, the founder of a dynasty illustrious in the history of science; for he was the teacher of William Cheselden, and William Cheselden was the teacher of John Hunter."

The fact is that John Hunter learned anatomy under his brother William, the most famous *anatomical* teacher of his day. It was Cheselden's *surgical* practice at Chelsea Hospital that John Hunter attended, and only for a short time. He had no anatomical instruction whatever from Cheselden. JAYDEE.

CONVERSION AND CORRUPTION OF FAMILY NAMES.—The calendars of wills and administrations at Somerset House offer many instances, of which I append four or five; and should it be thought that a more extended list would be of any general interest, or of service to genealogists, I would hope to offer this at a later date:—1723, Bruin, otherwise Brain; 1726, Taureau, otherwise Boull; 1727, Allieu, otherwise Allen; 1730, Richard Le Blanc, otherwise White; Eliza Delapierre, otherwise Peters; 1749, Joseph Buglass, otherwise Buglas, otherwise Bugless, otherwise Bookless. H. W.

New Univ. Club.

TOBACCO SMOKING IN ENGLAND.—In the reprint of the late Mr. Thomas Watts's *Sketch of the History of the Welsh Language and Literature*, reprinted separately from C. Knight's *English Cyclopædia*, on p. 45 are the following words :—

"A metrical version of the Psalms, which was written about this period [1603], is still in high esteem. It was produced by a captain in Queen Elizabeth's fleet—William Myddelton, the elder brother of Sir Hugh Myddelton, the projector of the New River, and himself remarkable for having been one of the *first three who smoked tobacco in England*, when crowds gathered round to witness the phenomenon."

ESTE.

Birmingham.

PLACE NAMES.—Finkel Street is a place in the parish of Wortley, in the West Riding of Yorkshire. The late Mr. Joseph Hunter remarks :—

"The name Finkel Street is found in other parts of the county—Finkel is Fennel. But it seems hard to explain how that plant should give name to a village; and harder still to account for its union with the word street in more instances than one; while it is not found in union with any of the usual local terminals."—*South Yorkshire*, ii. 329.

ANON.

"TO DINE WITH DUKE HUMPHREY":—

"A similar pleasantry prevailed concerning the tomb of the Earl of Murray [in St. Giles's, Edinburgh]. Sempill, a Scottish poet, refers in verse to the spot as a convenient lounge for impecunious and hungry idlers. One of them, with sad internal commotion, pathetically says:

'I dined with saints and gentlemen,
E'en sweet Saint Giles and the Earl of Murray.'"

(Historical Sketch of St. Giles's Cathedral, by W. Chambers, LL.D., prefixed to *St. Giles's Lectures*, 1st Series, 1881, p. xxx.)

WILLIAM GEORGE BLACK.

Glasgow.

"RELIABLE."—The propriety of using this word has been questioned, the objection being that it ought to mean *able to rely* instead of *deserving to*

be relied upon. In Coleridge's *Biographia Literaria*, published in 1817, is a eulogium upon his friend Southey, in which the following passage occurs :—

"He bestows all the pleasures, and inspires all that ease of mind on those around him, or connected with him, which perfect consistency, and (if such a word might be framed) absolute *reliability*, equally in small as in great concerns, cannot but inspire and bestow : when this, too, is softened without being weakened by kindness and gentleness."

UNEDA.

Philadelphia.

"JACK RUN I' COUNTRY."—A few days ago I heard the name "Jack run i' Country" bestowed by an old Yorkshire cobbler upon the common bindweed (wild convolvulus), which is growing in luxuriant profusion over his cottage. He knew it by no other name. I think it is sufficiently droll and apt in its application to be worth a corner in "N. & Q." FRED. W. JOY, M.A.

Crakehall, Bedale.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

AVER-DE-POIS.—This compound word of French origin is now only understood as designating a certain system of weights ; but it, *Avoir-du-poys*, originally had a different meaning. Thus the *Statute of Merchants*, made at York, 1335 (9 Ed. III. Stat. i. c. i.), enables merchants of whatever degree, who "buy or sell Corn, Wines, *Aver de pois*, Flesh, Fish, and all other Livings and Victuals, Wools, Clothes, Wares, Merchandises and all other things vendible," to deal in the same freely and without restraint. Other statutes use the term in the same manner.

Shall I be correct in assuming that the *Aver de pois* here employed covered small wares, as spices, drugs, &c., indeed, commodities not convenient for distinct enumeration ? Or was there any specific commodity so designated ?

CORNELIUS WALFORD.

Belsize Park Gardens, N.W.

MRS. PHILADELPHIA SAUNDERS.—Who was she ? I possess her portrait, together with a companion picture of Lady Ann Cavendish, Countess of Exeter, both by Jervas. They formed, with nine other pairs, a portion of the collection at Strawberry Hill. Unfortunately I cannot tell which is which of the two ladies, each picture bearing the names of both written on the back with the word "or" between. One of the fair ladies is in full dress, her hand playing with some flowers, the other is in loose morning attire, holding a green sprig to the mouth of a pet lamb at her side. This collection of portraits by Jervas (reduced copies from Sir Peter Lely) is alluded to by Horace Walpole in his *Letters to the Countess of Ossory* (see vol. ii. letter cxcvi., p. 36). Who has the originals by Lely of my two pictures ? Where could I obtain a sale catalogue of the former collection at Strawberry Hill ? C. L.

THE BASILICAN RITE.—Can any reader of "N. & Q." help me to a list of high altars at which the priest faces the people when celebrating mass ? The following examples exist at this day in Rome :—St. Peter's, St. John Lateran, St. Mary Major, St. Paul's outside the walls, S. Angelo in Pescheria, S. Clemente, S. Georgio in Velabro, S. Anastasia, S. Pietro in Vincoli, S. Maria in Trastevere, S. Cecilia in Trastevere, S. Alessio, S. Sabina, SS. John and Paul in Monte Celio, SS. Lorenzo e Damaso, S. Lorenzo fuori le mura, SS. Nereo e Achilleo, S. Cesario, S. Marco, S. Nicolo in Carcere, S. Croce, the Pantheon, S. Balbina, and SS. Quattro Incoronati.

EVERARD GREEN, F.S.A.

Reform Club.

DURHAM UNIVERSITY : FELLOWS, &c., IN 1645. —When Cromwell founded the first college of Durham University, he appointed the following Masters, Tutors, Fellows, &c. I shall be glad of any references where a biographical account of them is given, and to learn whether there are any portraits or engravings of them known, as none of the colleges at Durham appear to have any of their portraits :—

Philip Hatton, M.A., Provost.
Wm. Spinedge, M.A. } Senior Fellows.
Jos. Hill, M.A. }
Thomas Vaughan, M.A. }
John Kisler, M.D. }
Robert Wood, M.A. } Professors.
Ezekiel Tong, D.D. }
John Peachil, M.A. }
Leonard Wastel }
Richard Russell, M.A. } Tutors.
John Richel }
Nathanael Vincent, M.A. }
Wm. Corker }
John Doughty, M.A. } Masters.
Wm. Sprigg }

SALOPIA.

"MERCIA, A TALE OF HISTORY," in 2 vols., by the Author of *Oriental Wanderings*, &c.—A MS. bearing the above title came into my hands some time since. It contains the following lines :

"To live, to love, to hope and find it vain,
To see Friends failing, and that riches fly,
A youth of follies, an old age of pain,
To pine for freedom and yet fear to die—
Then add to these (for such is mortals' lot)
To die at last unpitied and forgot."

On the last page is written, "T. E., Vauxhall, Oct. 29, 1825." Can any of your readers trace

the author for me, and say if "Mercia" has been printed? F. W. Cosens.

The Shelleys, Lewes.

An obscure Saint: St. Spithlin [?].—In the *Manx Dictionary*, published 1835, I find the following strange name, *Spithlin*, "supposed to have been the name of a saint, for which there are two days in the year, laa'l Spithlin souree (May 18th), and laa'l Spithlin genree (Nov. 18th)." Can any reader of "N. & Q." help me to make out who was this St. Spithlin? The name is doubtless a corruption. Is there anything like it in any of the Irish lists of the early saints?

W. K.

Ballaugh Rectory.

Cathedral of Tarragona.—In the doorway leading from the Cathedral of Tarragona to the cloisters an old column has a carved capital representing three kings in one bed. Two are sleeping, the third is awake, watching with a tranquil, pleased expression an angel who is approaching the bed and either speaking or making signs to him. The surrounding subjects are Scriptural. Can any reader of "N. & Q." say what story this represents? G. Fraser.

A Classical Anecdote of a Military Commander.—Can any of your correspondents help me to identify an anecdote, supposed to be classical, of a military commander who circumvented a mountainous pass by availing himself of a river course, and found himself outwitted by circumstances when, on the otherwise successful termination of his march, the action of the water was found to have corroded the hoofs of his cavalry horses and hopelessly foundered them? The anecdote has been quoted by a sporting writer, and is desired to be traced by a sporting friend of Aes Triplex.

An Undescribed Edition of Burns.—I cannot find the following edition of Burns in McKie or any bibliographical list I have at present consulted:—

"Poems | Chiefly in the | Scottish dialect | By Robert Burns | A New Edition | which includes all the | Poems and Songs | in that printed at Edinburgh 1787 | Under the Author's own inspection | London | published by A. Cleugh, No. 14, Ratcliff Highway | and sold by the principal Booksellers | 1803. | J. Findley, printer | Arbroath."

A portrait by Anderson, Perth, "Robert Burns, published as the Act directs by J. Findley, Arbroath," forms the frontispiece; "The Life of Robert Burns," one leaf; Dedication, one leaf; Contents, v to viii; "Poems, chiefly Scottish," pp. 1 to 198; Glossary, 199 to 224. The type of the capital letters has a thoroughly Baskervilleish look. I quite think this is an uncommon edition.

J. W. Jarvis.

Avon House, Manor Road, Holloway, N.

"Origine du Despotisme Oriental."—This book had a wonderful effect in bringing about the French Revolution. Can this be the same work as that issued in 1763, from Wilkes's private press, entitled "*Recherches sur l'Origine du Despotisme Oriental.* Ouvrage posthume de M. Boulanger. Londres"? If so, two Englishmen, Wilkes and Toland, have respectively done as much as any Frenchman, not even excepting Voltaire, to promote the outburst of popular fury which culminated in France in 1789 and 1793.

C. A. Ward.

Mayfair.

An Old Inventory.—In examining an inventory of vestments, jewels, &c., taken under the commission 2 Edward VI. I find this entry:—

"Item. iii Bookes whereof one is an olde wreten primer and ii portasses of the p'sons of Borley."

Can any of your correspondents give me any information as to what these two latter books were? H. M. Whitley.

[See Dixon's *History of the Church of England*, ii. 360, for an account of the primers. Portass=portiforium, or portuary.]

"Babel," a Field Name.—In a list I have been taking of place and field names I find one called *Babel* or *Babyl*. What can be the meaning of it? G. A. C.

"Pannes-peece."—Can any one tell me the meaning of the term "pannes-peece," on which were painted or carved arms, shields, &c.? It occurs in a MS. of the sixteenth century.

Mary Hine.

Sleaford.

"Clunching."—The other day in Cambridgeshire an old farmer, whilst showing me over his farm, pointed out a depression in one of his fields, and said, "Ah, they used to come *clunching* there years ago." By the word *clunching* it appears that he meant working and carrying away chalk. Is this word used in the same sense in other than the eastern parts of the country? What, also, is the derivation of the word *clunch*?

G. F. R. B.

Patience, a Man's Name.—In Sir John Reresby's *Memoirs* (p. 195) we read of Sir Patience Ward, Lord Mayor of London (1680). I never heard of Patience as a man's name before. I have known Faith, Hope, Charity, Grace, Mercy, Patience, as Christian names, but always of women. Surely Patientia is feminine.

E. Leaton Blenkinsopp.

François Villon's "Ballade of Dead Ladies."—Can you or any of your correspondents help me to the knowledge of who the "ladies" are mentioned in François Villon's "Ballade of Dead Ladies," which Mr. Rossetti and Mr. Lang

have charmingly rendered into English verse for us? Who was

"The Queen who willed to slay
Buridan, that in a sack must go,"

and all the others down to Joan of Arc, who is, of course, unmistakable? An answer will greatly oblige. ALICE R.

FORMER AMERICAN AND COLONIAL BISHOPS.—Information as to the family arms of all or any of the following bishops is much desired:—viz, Bishop Seabury, Bishop White (Pennsylvania), Bishop Hobart (New York), Bishop Middleton (Calcutta), Bishop Douglas (Bombay), Bishop Broughton (Sydney), and Bishop Tyrrell (Newcastle). H. W.

[Bishop Douglas was younger brother of the late Robert Johnstone Douglas of Lockerbie, and nephew of the fifth and sixth Marquises of Queensberry.]

ASSES AND THISTLES.—Whence comes the saying which I have heard, or read, I know not where, that "the best ass will feed on the poorest of thistles"? Is it a local proverb?
E. WALFORD, M.A.

SIR DAVID WATKINS, KNT., OB. 1659.—In November, 1659, Sir David Watkins, Knt., was buried at Chalfont St. Giles (co. Bucks). The family of Sir David consisted of one son, John, and six daughters; the son was living at the time of his father's death. Any information respecting John and his descendants will be very gratefully acknowledged. D. DAVIES.
42, Oldfield Road, N.

HORACE GWYNNE.—Who was Horace Gwynne, who published *Abdallah, an Oriental Poem*, in 1824? IVON.

Replies.

THE TELEPHONE INDICATED BY RAPHAEL: THE GALLIC OR CELTIC HERCULES.

(6th S. iii. 164, 211, 377.)

If a preconception of the telephone existed in the mind of any artist—which cannot surely be seriously contended for—this was certainly not Raphael, but rather that ancient painter whose symbolical *imago* of Ogham, or Ogmius, the Celtic Hercules, excited such astonishment in the mind of Lucian a couple of thousand years ago. This writer, in the form of a short preface, entitled Πρόλαλια ὁ Ἡρακλῆς (*Luciani Samosat. Opera*, ed. Jacobitz, Lipsiæ, 1876, 3 vols. 8vo. vol. iii. p. 129), which he probably intended to be introductory to some larger treatise, has left a minute description of the artist's work; and this has served as the sole authority, so far as I know, for the mythologists, designers, and emblematists of modern times. It will hardly be found, except, as above, in a complete edition of the works of Lucian; but a faithful translation into Latin by Erasmus, under the title of *Præfatio, seu Hercules Gallicus*, may be referred to in the first volume of the *Omnia Opera* of that author, in the edition of Frobenius (Basileæ, MDXL., 10 tomes, folio).

Raphael in modern times—and he probably was not the first—did nothing more than translate into the language of his art the precise and minute description left us by Lucian; and numerous other artists have given us their own rendering of the same. Thus Vincenzo Cartari, in his well-known work *Imagini de i Dei de gli Antichi* (Padova, M.DC.XXVI., 4to.), epitomizes the account of the Greek author, and appends to a woodcut, in which an old man, holding a bow in his right hand and a club in his left, draws a number of people after him by chains proceeding from his mouth into their ears, the legend:—

"Imagine di Hercole appo Francesi da loro tenuto Dio della eloquenza, et dell' essercitio, qual fu da alcuni tenuto anco per Mercurio et questa imagine dinota a forza, e disciplina militare, massime in vecchi Capitani, et consumati oratori."—P. 283.

I have also before me the French version (*Les Images des Dieux des Anciens*, &c., à Lyon, M.D.LXXXI., 4to.), with its excellent woodcuts; and the Latin one (*Imagines Deorum*, &c., Moguntiæ, M.DC.LXXXVII., 4to.), with its coarser copper-plates, and in both of these the illustrations are governed by the same motive, and the descriptions more or less correct renderings of the Greek original. There is a curious mythological work, of considerable learning, entitled:—

"Discours de la Religion des Anciens Romains, de la Castrametation, &c. Escript par Noble S. Guillaume de Choul, Conseiller du Roy, et Bailly des Montaignes du Dauphiné, &c. A Lyon, par Guillaume Roville, à l'escu de Venize. M.D.LXXXI." 4to.

This writer presents us with a pretty close translation of the description of Lucian; and as the complete works of the latter and those of his translator Erasmus—and it is in these alone that his "præfatio" is to be found—are hard to find in the generality of libraries, and the quaintness of the old French version lends a charm to the narrative, I will take permission to transcribe it *in extenso*. An account of the coins or medals struck in honour of Commodus—who was pleased, it will be remembered, to be styled "Hercules Romanus"—leads the writer to discourse on the personality of this god, and to add an account of the attributes given to him by the Celtic Gauls. He concludes:—

"Pour la fin de ce que j'en veux escrire, je mettray en auant Hercules Ogmion, ainsi appellé des Celtes, comme nous monstre Lucian Orateur et Philosophe Grec, par vne petite preface ou traicté, qu'il a fait de nostre Hercules Gallique: laquelle a esté autrefois rendue Latine par Erasme, et que j'ay mise en nostre langue succinctement, comme il s'ensuyt.

"Les Gaulois en leur langue maternelle ont nommé Hercules, Ogmion, et l'ont figuré par leurs painctures

d'vne façon nouuelle, et non veuë. Ils l'ont retiré et figuré vieil, chanu, et decrepite, n'ayant qu'vn bien peu de cheueux par derriere, et tous blancs: sa peau estoit ridée, de couleur oliuastre, à cause du Soleil, comme sont les vieux mariniers; et à le veoir il ne retiroit de chose qui fust à Hercules. Toutesfois sa figure portoit son accoustrement; veu qu'il estoit vestu d'vne peau de lion, et que de sa main droitte il tenoit une massue, et portoit à son col en escharpe vne trousse, et en sa main gauche vn arc bendé: finablement, c'estoit vn droit Hercules. Asseurément je pensoye, que toutes ces choses fussent faictes en derision des Grecs par les Gaulois: veu qu'ils figuroyent son simulacre en ceste façon, pour se venger de ce que jadis il auoit couru le païs de la Gaule. Mais je n'ay pas encore dit ce qui estoit plus admirable en ce dit image: car certainement il tiroit apres luy vne merveilleuse compagnie d'hommes et femmes, tous attachez à part l'vn de l'autre par l'oreille. Les liens estoyent petites chaines d'or et d'ambre bien faictes. Et combien qu'ilz fussent tous tirez et menez de ces chaines, qui rompent facilement, tant elles sont fragiles: toutesfois il ne s'en trouuoit pas vn, qui se voulust reculer, et moins retirer le pied en arriere: mais tous alegres et ioyeux le suyuoyent, et en s'esbahissant de luy, tous de leur bon gré se hastoyent de la suyure, et en laschant leurs liens s'eforçoyent de marcher plus tost que luy: quasi comme s'ils estoyent marris qu'ilz fussent deliez. Et certainement ie diray volontiers, encores que ce soit chose mal à propos, c'est que le painctre, n'ayant trouué lieu pour attacher les bouts de toutes ces chaines (veu qu'en la main dextre estoit sa massue, et en la senestre son arc) il perça la langue du Dieu Hercules, à laquelle estoyent toutes ces chaines attachées. Et feit le dit painctre que tous ces hommes et femmes estoyent tirez apres Hercules, qui tournoit son regard et sa veuë vers ceux qu'il menoit, en leur monstrant bon et gracieux visage. Lucian qui auoit demeuré long temps droit sur ses pieds, contemploit s'esbahissant toutes ces choses, comme il dit. Alors vn Philosophe, à son aduis de la sorte de ceux qui ont de coustume d'estre en France, qui n'estoit pas sans lettres Grecques, d'autant qu'il les prononçoit tres bien et absoluëment, luy dit: Mon amy, ie te veux declairer la difficulté de ceste paincture: car tu me sembles grãdement esbahi et estonné. Entre nous Françoys nous n'attribuons point l'oraison à Mercure, comme vous faictes en Grece, mais nous l'appliquons à Hercules: pourcequ'il est plus robuste que n'est Mercure. Et pour le veoir vieulx, tu ne te doibs esbahir, car le beau parler ha de coustume de monstrer sa parfaicte vigueur en l'auge de vieillesse: pour le moins si les Poëtes disent vray: veu que le sens de ieunesse est enuironné de tenebres et obscurité. Et au contraire, vieillesse dit purement et nettement ce qu'elle veut dire, trop mieux, et plus clairement que la rude ieunesse. Quant à ce que tu vois, que ce vieil Hercules tire de sa langue tous ces hommes liez par l'oreille: cela ne signifie autre chose, que le langage orné. Et ne te esbahis, veu que tu sçais bien, que la langue ha certaine accoinstance aux oreilles. Parquoy l'on ne doibt faire ce reproche à Hercule, que sa langue est percée, pourceque ie me souuiens, qu'en vos comedies y a des vers Iambiques, qui disent, que les hommes qui sont grands causeurs, ont tous la langue percée. Et pource nous autres Françoys auons ceste opinion, que tout ce que faict Hercules, il le faict par son doulx et gratieux langage, comme vn homme sage, qui sçait persuader, en soubmettant à luy tout ce qu'il veut. Les flesches et la trousse signifient ses raisons, qui sont aigues, penetrantes et legeres, qui percent noz volontez. Et pour ceste cause vous autres Grecs dictes, *que la parolle* est pennigere, comme vne flesche."—P. 200.

A similar description, also closely following Lucian, is given by "le Sieur Bavdovin" to illustrate the axiom, "Que l'Eloquence vaut plus que la Force," in the work entitled,—

"Emblemes Divers, representez dans cent quarante figures en Taille-Douce, enrichis de Discours Moraux, Philosophiques, Politiques et Hystoriques, &c. A Paris, M.DC.LIX." 2 vols. 8vo.

Here, too, we have a full-page copper-plate engraving, representing the same Hercules, with club, lion-skin, and bow, marching at quick pace, and followed at a distance by a little group, attached by their ears in like manner to their leader by chains proceeding from his mouth.

In that wonderful monument of human labour and treasure-house of learning, the *Mundus Symbolicus*, &c., of Philippus Picinelli (Col. Agripp., M.DC.XCV., 2 tom., folio) we read :—

"E Gallici Herculis ore catenulas aureas prodiisse aiunt, quibus populos passim in suas partes attraxerat. Emblemati subscripsit Emmanuel Thesaurus: VI SUAVI. Eloquentiæ hæc virtus est, quæ auditores, quantumvis renitentes, in suam sententiam rapere novit."—i. 188.

WILLIAM BATES, B.A.

Birmingham.

(*To be concluded next week.*)

"THE BUFFS" (6th S. iii. 149; iv. 26, 65).—The fact quoted by SIR S. D. SCOTT from his book, which I ought to have consulted before I wrote, proves that the claim of the Buffs to march through the City was recognized more than a hundred years ago. This is important in the absence of documentary evidence. I think it is clear that Morgan's regiment was not raised from the City companies, but that he procured many men from the City, and that a certain number of men who had served in the English Dutch regiments entered the Holland regiment; that this slight connexion formed the basis of the legend which crystallized into an historical assertion, and has been admitted to be true for more than one hundred years.

SEBASTIAN.

MR. RAIKES, I perceive, joins with those who deny the connexion of "The Buffs" with "The City of London," but at the same time he allows that they are coincident with "The Holland Regiment." Now in 1672 a royal warrant was issued respecting the raising of recruits for "The Holland Regiment"; and in the *Historical Records* by Cannon it is stated,—

"This corps, having been originally composed of men raised by the City of London, was authorized to recruit within the precincts of the City; at the same time the Captains of Companies were directed that, 'as often as any of them go about raising the said volunteers within Our City of London, or the Liberties thereof, they shew this Our Warrant for the same to Our Mayor of Our said City of London,'" &c.

This I conceive is sufficient proof, with the list of the commanding officers of the regiment from its foundation to 1837 given at 6th S. iv. 150, of the

early connexion of "The Buffs" regiment with the City of London.

AN OLD OFFICER OF "THE BUFFS."

JOHN THORPE, ARCHITECT (6th S. iv. 128).—It is generally considered that the two architects named were not the same person. John of Padua has been stated to be the same as Dr. John Caius, or Keyes, of Cambridge. Some papers on this question were published in the *Building News* for February, November, and December, 1878, to which I would refer your correspondent.

WYATT PAPWORTH.

WHEN WAS "APPOINTED TO BE READ IN CHURCHES" FIRST USED? "AUTHORIZED VERSION" (6th S. iv. 24, 72, 130).—It may be well to note in connexion with this subject that in the year 1703 there were two churches in the diocese of Carlisle in which the Authorized Version was not used. Bishop Nicolson's *Miscellany Accounts* state that at Ulndale "they have not a Bible of the new translation" (78), and at Cammerton that "Their Bible is of the old Translation: For here we met with the *Ballat of Ballats*, instead of ye *Song of Solomon*, as well as at Ulndale" (85). I have heard that the late Rev. John Mason Neale, D.D., warden of Sackville College, near East Grinstead, was accustomed to use the Vulgate version in reading the lessons, translating into the vernacular at sight. I cannot, however, give my authority for this, though I believe it to be a trustworthy one. If I mistake not my informant added that the bishop of the diocese objected to this practice. If this were so, it does not prove, or even make it probable, that Dr. Neale was in the wrong.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

EDMUND CURLL, BOOKSELLER (6th S. ii. 484; iii. 95; iv. 98, 112).—When my paragraph appeared in print I was somewhat startled, for, supposing it had long since gone into the Editor's waste-paper basket, it had escaped my memory. Exception is taken as to its correctness.

MR. EDWARD SOLLY questions whether it is quite correct to say that *Neck or Nothing* was written by Sam. Wesley, jun., M.A., because it was published in 1716, and he did not take his degree of M.A. until April 5, 1718. I must admit myself corrected. Still, to distinguish him from another Sam. Wesley, I gave the name as it appears on the title of the book to which I referred as containing the piece. During the past month nearly every periodical we have opened has contained some reference to the lamented decease of the Dean of Westminster, and in many cases we have read in the enumeration of his chief writings, *Sinai and Palestine*. Must we take exception to this and say that the Dean of Westminster did not write *Sinai and Palestine*, but that it was written by a Canon of Canterbury?

MR. SOLLY further objects to my calling Mr. Wesley "head usher of Westminster School," because he believes that he was only so appointed in 1718, "that is, at least, two years subsequent to the publication of his poem." Now this I doubt: 1. Because the evidence of Wesley's own letters shows that in January 1716-17 his address was "Dean's Yard, Westminster" (see Southey's *Life of Wesley*, 1858, i. 321). 2. Because 1716, as the date of publication, must have been subsequent to August 3, on which day the castigation of Curll took place. 3. Because his biographer (Mr. Nichols) says, "Early in 1732, when Mr. Wesley had been Head Usher of Westminster School twenty years, the chair of Under Master became vacant." This, according to Welch, was in 1733. 4. Because the inscription on his tombstone, in St. George's Churchyard, Tiverton, concludes thus:—

"Therefore after a life spent
In the laborious employment of teaching youth,
First for near twenty years
As one of the ushers in Westminster School,
Afterwards for seven years
As head master of the Free-School at Tiverton,
He resigned his soul to God
November 6th, 1739, in the 49th year of his age."

These all indicate that the appointment must have been very shortly after he became eligible by having been admitted B.A. 5th May, 1715. Welch does not give the appointments of the ushers.

MR. SOLLY in correcting my grievous errors has committed a far worse blunder. He writes of *Neck or Nothing* as "Wesley's poetical epistle to John Dunton"; and again, "his letter to John Dunton was published in 1716." Mr. Wesley's *brochure* was not an epistle or a letter to John Dunton. He cleverly personates Dunton, and designates his piece *Neck or Nothing: a Consolatory Letter from Mr. Dunton to Mr. C—ll, &c.*"

J. INGLE DREDGE.

Buckland Brewer Vicarage.

THORNEY ABBEY (6th S. iv. 108).—Le Pla.—MR. BAYLEY would find several Le Pla wills at Somerset House. The only will which I have noted is that (*Henchman*, 263) of Jacob Le Pla, of Thornhaugh, co. Northampton, who desired to be buried near his relations in the church of Thorney Abbey. He names his late brother John, John's widow Jane, and his grandchildren John Le Pla, and John, Sarah, Anne, and Charles Baley; his late brother Daniel's children, viz., Daniel, Mary Pannett, and Ann Crofts; his sister Guérin and her family; his sister Susanna Deseon and her daughter Susanna Renshaw; his brother Mark Le Pla's two daughters; and others. Mrs. Guérin's descendants are found enumerated in a privately printed history of the Guérin family. There were other refugees of a very similar name—Le Play—whose descendants, now extant

only in the female line, I desired to trace, and whom this will proved to have no connexion with the family of Le Pla.

Harley.—A John Harley, believed to be of French refugee origin, had issue by his marriage in 1743 with Elizabeth —— (?), three sons and six daughters. Of the sons I know nothing, but there were numerous descendants in the female line, and one of these, Ann Goodall, just a century after the aforenamed match of her great-grandparents, married into a family of undoubted Huguenot origin—that of Grellier. H. W.

New Univ. Club.

In the neighbouring town of Wisbech there are, or there were quite lately, representatives of at least two of the families inquired after. A Le Tall is, or was, a stone mason, and a Le Pla (known as Lepla), a tailor in that interesting old town. I should advise your correspondent to inquire further of one of the many courteous inhabitants of the borough. Peterborough might also be tried. TIBI.

There lives at Burwell, near Newmarket (or did live in 1878), a small shopkeeper named Lepla.

C. F. S. WARREN, M.A.

Farnborough, Banbury.

THE MONOLITH IN HYDE PARK (6th S. iv. 49).—This monolith came from Moorswater, in the parish of Liskeard, Cornwall, where it was quarried on Jan. 3, 1862. One of the excavators employed in the work was accidentally killed, and his death gave occasion for publishing the following works:—

"William Sandy, who died by an accident at Moorswater, Liskeard, January 3rd, 1862 [Wesleyan Tracts, No. 278A]. London, published by John Mason," *n.d.* [1862], 12mo. pp. 12.

"The Grace of God manifested in the Life and Death of William Sandy, who died from an accident.....Second Edition. Liskeard. Sold at E. Moon's; London, Wertheim [J. Wright, printer, Bristol], 1862," 24mo. pp. 32, 2*d*. Signed, E. M., *i.e.*, Eleanor Moon.

I have looked in *Old and New London*, the *Illustrated London News*, and in the Parliamentary papers about the parks, for some particulars as to the erection of the monolith near the Serpentine, but have obtained no information. No doubt, however, further search in newspapers and other periodicals, issued in 1862 or 1863 would throw some light on the matter. GEO. C. BOASE.

15, Queen Anne's Gate.

This monolith is a Phallic symbol. In the May number, vol. iii., of the *Revue de l'Histoire des Religions* of this year, there is an article by François Lenormant on betyles, those stone monuments spread over the world. He begins by giving a description, as well as the purpose of this monolith, the most common in use. The essay of F. Lenormant is exhaustive on the subject of these symbolic stones. He is a great authority on the religions of antiquity; he professes to be a devout and orthodox Catholic; and his writings have appeared in English as well as French. Another reader may inform us who put this ancient memorial of our ancestors in its present situation in the park, and from whence he took it—probably from Druidical remains in the west of England.

The obelisk on the Embankment may be considered a pendant to the monolith in Hyde Park. They are of the same nature. The one by the Thames, instead of the Nile, and the other placed where it is, in a hollow by water and the Serpentine, may afford to future archæologists grounds for studies in comparative mythology, the relations between the Egyptian and Druidical, the Oriental and Northern religions, and food for speculation on the typical accessories in the location of these objects of worship, which may or may not have intended, as in the stones of Venice, mediæval and antique symbolism.

W. J. BIRCH.

NUMISMATIC (6th S. iv. 49).—The coin described is William Wyon's celebrated "Gothic crown," one of the finest of his works. It was intended for a current five-shilling piece to match the florin, but it is said that when eight thousand impressions had been struck off and issued (in the spring of 1847) the die broke, and no more could be coined. These Gothic crowns are not rare, but fetch high prices when in brilliant condition. Those with the inscription on the edge were intended for circulation (I have seen specimens which had apparently been in circulation); but the artist's proofs with (or without) inscribed edges are very beautiful and worth good prices. A proof is worth from about thirty shillings upwards; an ordinary specimen much less. HENRY WM. HENFREY.

Bromley, Kent.

BARBER SURGEONS' HALL (6th S. iv. 49).—The history of the law as to the disposition of the dead bodies of criminals is thus summed up by Sir R. K. Wilson in his useful little book the *History of Modern English Law*:—

"Death in public by hanging, which, in case of murder, was followed by dissection for the benefit of anatomical science, under an act passed just before Blackstone wrote."—P. 62.

"Dissection of a murderer's body was made optional in 1832, and abolished in 1860."—P. 223.

The practice of granting the bodies for dissection seems to have first been authorized by the 32 Hen. VIII., c. 42. The iniquities of Burke, Bishop, and Williams led to its abolition.

EDWARD H. MARSHALL, M.A.

"THE MOTHER HUFF CAP" (6th S. iv. 49).—Probably the same person as Mother Damnable, who kept the "Mother Red Cap," Kentish Town. In Baker's comedy of *Hampstead Heath*, 1706,

II. i.:—"*Arabella*: Well, this Hampstead's a charming place, to dance all night at the Wells, and be treated at *Mother Huff's*."—*History of Signboards.* EVERARD HOME COLEMAN.

71, Brecknock Road, N.

In favour of the derivation from "a pear tree that once grew in the field opposite," I may perhaps be allowed to mention that the "huff cap" pear tree is well known in this county (Gloucestershire); several were lately pointed out to me by a veteran piralogist; but I must not get *supra crepidam.* P. J. F. GANTILLON.

"ANECDOTAGE" (6th S. iv. 48).—It may be worth while to mention that Lord Beaconsfield had another authority for this word than Wilkes—De Quincey, who uses it as the heading of a review of Miss Hawkins's *Anecdotes* (*Works*, vol. xii. ed. 1862). EDWARD H. MARSHALL, M.A.

Library, Claremont, Hastings.

BOOKSELLERS' CATALOGUES (6th S. iv. 45).—In endorsing the remarks of ESTE on this subject I would make a remark on one point which he has overlooked. Some booksellers seem content to give us catalogues which shall vex rather than assist or please us. I refer to those (and they are not a few) which are published without method or arrangement. As in the contents of a library it is not enough to know that a large and valuable library really contains that of which we are in need, but to be of service to us we must know where to find it, so in the case of a catalogue, whatever be the form adopted, whether alphabetical or classified, whether the books are arranged under authors' names or subjects, unless the method is known, a search is at the best a troublesome task. But I speak more particularly of those catalogues in which the books seem to be heaped together without any regard for the patience of the searcher, and in which it is next to impossible to find anything we may be in search of, unless we carefully read through every page and every line thereon. For instance, I am collecting books relating to Devon and Cornwall; that is my speciality, and I should therefore in most cases be content with glancing over those portions of a catalogue under which such entries occur, of course looking as well for any authors whose works I may know and be in search of. The remainder of the catalogue is to me so much "unexplored tracts," and I have no need to wander therein. But if I am compelled, by the want of arrangement in the catalogue, to inspect every entry in order to find what I want, I shall gradually come to avoid the catalogues which present such obstacles, and confine my attention solely to those in which the arrangement is simple and the work of research easy. LIBRARIAN.

Plymouth.

THE SENTENCE FOR HIGH TREASON (6th S. i. 431, 476; ii. 269, 523; iii. 237).—This subject has given origin to many communications in "N. & Q."; still, for the fullest and most trustworthy information I would refer your readers to a small octavo book, published, by the authority of the Lords Spiritual and Temporal, in London in the year 1709, by the Queen's printer, and approved of by the Judges, whose names are appended to the second part. It is described in the following *imprimatur:*—

"It is ordered by the Lords Spiritual and Temporal in Parliament Assembled that when the several Transcripts or Collections of the Statutes now in force relating to High Treason and Misprision of High Treason, and the Method of Trial for those Crimes shall be subscribed by all the Judges they shall be forthwith printed and published by Her Majesties Printers for the better Information of the People of Great Britain in relation to those Laws. Math. Johnson, Cler' Parliamentor'."

The sentences in full for high treason, for the clipping and counterfeiting of coin, for women found guilty of treason, with directions for a jury of matrons if required, are fully given, and form an interesting record of our legal arrangements in the reign of good Queen Anne. The book is still in its original binding of leather, and impressed with the royal arms and the motto "Semper Eadem." W. FRAZER, F.R.C.S.I.

SLOPING CHURCH FLOORS (6th S. iii. 228, 392, 417, 477; iv. 37).—Badingham Church, Suffolk, being built on a bank, slopes up from west to east. WILLIAM DEANE.

MUMMY WHEAT (6th S. ii. 306, 415, 452; iii. 135, 158, 212, 278).—The question as to whether wheat that had been found in mummies has ever germinated has been discussed in "N. & Q." It may therefore be of service to reproduce the following passage:—

"The Prince informed us, too, that he had planted corn taken from Egyptian mummies, which had been brought over to Vienna and opened there. The seeds had germinated and produced a crop. I did not sufficiently attend to be able to recall to mind all that was said about this mummy corn; but the memorandum, such as it is, may have some interest, as the question has lately been mooted in England whether genuine mummy corn will grow or not. There could be no doubt of the genuineness of that which the Prince had planted."—*Fraser's Mag.*, January, 1860, p. 81, article "Conversations with Prince Metternich," signed R. R. Noel.

ANON.

HISTORY OF LINCOLNSHIRE (6th S. iv. 28, 72).—For an account of W. Marrat and his *History of Lincolnshire*, see "N. & Q." 4th S. i. 365, 489. The work was never completed, for the reason given at the last reference. R. R.'s copy contains as much of the letter-press as any I have seen or heard of. My copy wants pages 345–362 and thirty pages of the "Additions and Corrections" of vol. iii., and there is no title-page to vol. vi. (? any

published), but otherwise includes all that R. R. reports; and in addition to the list of plates mentioned by K. P. D. E. (4th S. i. 365), a view of Lutton facing p. 67, vol. ii., and two pages of engraved arms: (1) Ascough, Ailmer, Anderson, Archer, Allen, Affordby; (2) Ashton, Basset, Baron, Barnard, Curtois, Carr. W. E. B.

PECULIAR VERSIFICATION (6th S. ii. 513; iv. 73).—I think I have met with instances of this more than once—among the Elizabethan poets I believe. See Sir R. Sidney's *Works*, by Grosart, 1877, vol. ii. p. 202, for an example. R. R.

Boston, Lincolnshire.

A PHILIPPINE (6th S. iii. 68, 272).—In America *philopena* is the word used, sometimes corrupted into *fillipeen* and *phillipina*. Webster defines it thus:—

"A small present made in accordance with a custom said to have been introduced from Germany. A person who, in eating almonds, finds one containing two kernels, presents one of them to a person of the opposite sex, and whichever, when they next meet, shall first say 'Philopena' is entitled to receive from the other a present bearing this name. The expression in H. German is *vielliebchen*, L. German *vielliebken*, much loved, pronounced somewhat like *phi-lip'-ken*. Some, therefore, suppose this to be the origin of the word, by a change of the termination into *pena* (Lat. *pœna*), from an idea that the gift was a penalty, others would derive it directly from Gr. φίλος, a friend, and *pœna*, penalty."

Worcester gives a somewhat similar definition. Bartlett, in his *Dictionary of Americanisms*, gives the corrupted form of the word, and his explanation as follows:—

"Fillipeen or Phillipina (German *vielliebchen*).—There is a custom common in the Northern States, at dinner or evening parties, when almonds or other nuts are eaten, to reserve such as are double or contain two kernels, which are called *fillipeens*. If found by a lady she gives one of the kernels to a gentleman, when both eat their respective kernels. When the parties again meet, each strives to be the first to exclaim 'Fillipeen,' for by so doing he or she is entitled to a present from the other. Oftentimes the most ingenious methods are resorted to by both ladies and gentlemen to surprise each other with the sudden exclamation of this mysterious word, which is to bring forth the forfeit. Another way of obtaining the forfeit by this game is to get one to take something from the hand of the other. In a book on German life and manners, entitled *A Bout with the Burschens; or, Heidelberg in* 1844, is an account of the existence of this custom in Germany, which at the same time furnishes us with the etymology of the word:—'Amongst the queer customs and habits of the Germans, there is one which struck me as being particularly original, and which I should recommend to the consideration of turfmen in England; who might, perhaps, find it nearly as good a way of getting rid of their spare cash as backing horses that may have been made safe to lose, and prize-fighters who have never intended to fight. It is a species of betting, and is accomplished thus: Each of two persons eats one of the kernels of a nut or almond which is double. The first of the two who, after so doing, takes any thing from the hand of the other without saying "Ich denke," (I think), has to make the other a present, of a value which is sometimes previously determined and sometimes left to the generosity of the loser. The presents are called *vielliebchens*, and are usually trifles of a few florins' value: a pipe, riding-whip, or such like.'"

R. C. O.

Cincinnati, O.

Both custom and word are German. *Philippine* is a dreadful corruption of *vielliebchen*, *i. e.* much beloved. When two kernels are found in one almond they, as twins, are supposed to represent a strong feeling of mutual affection, love each other very much, are much attached, are, in short, *vielliebchen*. The figurative meaning may be thus easily guessed. This very season I have lost a good many *vielliebchen*, ladies, as your correspondent very truly says, being more wide awake than we are, and having a particular knack of catching their twin *vielliebchen* by addressing him first the following morning with:—"Bon jour, *Philippine*," "Guten Morgen, *Vielliebchen*," or "Good morning, *Philippine*." This corruption of *vielliebchen* into *philippine* is chiefly due to the Germans themselves not observing that nice distinction between *b* and *p*, *d* and *t*. A good many words have thus undergone a strange transformation, of which I may be allowed to mention only *beiwache* into *bivouac*, *bivoac*, *bivouaquer*, and *Was ist das?* *i. e.* What is that? into French *vasistas* or *vagistas*.

GEO. A. MULLER.

Mentone.

"POURING OIL ON TROUBLED WATERS" (6th S. iii. 69, 252, 298).—I have just come across the following, from the *Liber Dictus Paradisus*, by Simeon Metaphrastes. Metaphrastes *flor. circa* A.D. 900, and his book was printed at Venice in 1541. Every one knows that Agapius made a wretched abridgment of this book, and called it *The Lives of the Saints*. The extract, somewhat abridged, is as follows:—The devils hated St. Nicholas for throwing down the temple of Diana in Lycia; and when he was dead used all their endeavours to prevent pilgrims from visiting his sepulchre. On one occasion a large number of pilgrims took ship for Myra, and Satan, in the guise of an old woman, coming on board, said to the pilgrims, "I also wish to go to the tomb of St. Nicholas, but cannot do so now. Oblige me by taking this cruse of oil, and burning it in the lamps upon the sepulchre of the saint." This the pilgrims promised to do. When the ship was now in the middle of the sea, on the second day a furious tempest arose, and the crew expected that the ship would become a wreck; but St. Nicholas, making his appearance, said to the pilgrims, "Fear not; but throw the cruse of oil which you carry with you into the sea, for the 'woman' who gave it you was the devil." As soon as the oil was thrown overboard it blazed into a great flame, and sent forth an odious "stench of sulphur and sin," proving to

demonstration that it came from hell. The wind dropped, the sky cleared, the sea lulled, and the ship ran merrily into the Lycian port.

E. COBHAM BREWER.

About eleven years ago, when entering the Manukau Heads, New Zealand, in a small steamer from Wanganui, I can well recollect, being on the bridge at the time, the chief mate leaning over to leeward and pouring occasionally from a small phial a few drops of oil over the side of the vessel. Being curious to know the reason, I asked his motive for so doing, and he informed me that it was to prevent the huge "rollers," which were travelling the same way as the vessel, only at a much higher speed, breaking over the stem and "pooping" her. I watched the effect for some time, and observed that the oil appeared to spread over the roller in the wake of the vessel and to prevent it breaking over the stern, while on either side the crests broke with great violence. I may add that we were at the time passing over the bar where the ill-fated Orpheus was lost some years before. F. A. B.

In the narrative of the *Loss of the Amazon*, by the Rev. C. A. Johns, published for S.P.C.K., it is stated, on or about p. 107, that the waves could not break, from the quantity of oil, after the wreck. ED. MARSHALL.

SIR JAMES BOURCHIER (6th S. iii. 247, 291).—So far back as "N. & Q." 5th S. xi. 427, I find that HERMENTRUDE propounded the question, "Whose daughter was Anne, wife of William Bourchier?" and now is in the pleasant position of answering the query. In Baker's *Chronicals of the Kings of England* (1674) it is clearly stated that Anne's second marriage was with William Bourchier, Earl of Ewe (not Ew), and the same authority confirms HERMENTRUDE and MR. WHITE as to whose daughter she was. I find a Countess of Ewe (Allice) was wife of Ralph de Isondon. I also note that a "Joan," who married John Cowper of Strode, in the parish of Slingfold, Sussex (in the reign of Edward IV.), conveyed, in order to her marriage, her property to (amongst others) a John Bourchier. Elsewhere I find one or two Bourchiers mentioned, but none named James. Was Cardinal Bourchier, Archbishop of Canterbury, who crowned Henry VII., any connexion of the Bourchiers in question? ALFRED CHAS. JONAS.

Swansea.

TWO CLASSIC EPITAPHS (6th S. iv. 8, 135).—Of the epitaph on Mary, Countess of Pembroke, alluded to by MR. BAYNE at the latter reference, and generally ascribed to Ben Jonson, Stephen Collet, *alias* Thomas Byerley, in his *Relics of Literature*, says:—

"The well-known epitaph on the celebrated Countess Pembroke, the sister of Sir Philip Sidney, has been generally ascribed to Ben Jonson. The first stanza is printed in Jonson's poems; but it is found in the MS. volume of poems by William Browne, the author of *Britannia's Pastorals*, preserved in the Lansdowne Collection, British Museum, No. 777; and on this evidence may be fairly appropriated to him, particularly as it is known that he was a great favourite with William, Earl of Pembroke, son of the Countess."

Collet then gives the epitaph *in extenso*.

FREDK. RULE.

Ashford, Kent.

In Brewer's *Reader's Handbook*, p. 909, first edition, 1880, the epitaph on "Sidney's sister, Pembroke's mother," is ascribed to William Browne (presumably the author of *Britannia's Pastorals*), with a reference to the "Lansdowne Collection, No. 777, in the British Museum." Does MR. BAYNE know of this? R.

Mr. Davenport Adams (*Dictionary of English Literature*, Cassell & Co., n.d.), *s.v.* "Underneath this stone doth lie," says this epitaph was written by Jonson on Queen Elizabeth; while under "Pembroke, Countess of," he states: "It was on this lady that Ben Jonson wrote his famous epitaph, 'Sidney's sister, Pembroke's mother.'"

J. R. THORNE.

"INLAND": OUTLAND (6th S. iv. 7, 113).—I have now no doubt that the Sussex man who spoke to me a short time ago of "the inland team" used the word in its old meaning, to signify the "home" team, which was employed only on the farm, and not for journeys. The expression seems well understood here. MR. E. MARSHALL's explanation is founded on the supposition that the farm to which the man referred is on the coast; but this is not the case.

Let me add that the sister-word *outland* still lingers here in its old meaning. A shepherd spoke to me not long ago of an *outlandish* village, merely in regard to its distance from home; and gipsies and harvesters are generally described as *outlandish* people, or *foreigners*, in the same sense as the word is used in Nehemiah xiii. 26, "Him [Solomon] did outlandish women cause to sin."

W. D. PARISH.

CANONIZATION: HENRY VI. (6th S. iv. 146).—It is, I presume, since the system has been organized that fees are required for canonization. There is a mystery attending the burial of Henry VI., who was to have been canonized, but the Chapters of Windsor and Westminster quarrelled over the question of who should pay the fees, and it is not very clear where the body of the king finally rested. What is the nature of the usual fee, and to what amount does it approach? SEBASTIAN.

AN OLD GAME: "THE DEVIL ON TWO STICKS" (6th S. iv. 29, 131).—A mathematical ex-

planation of the motion of the "devil on two sticks" is given in the *Analytic Mechanics* of Benjamin Peirce (1855). Prof. Peirce, who was born in Massachusetts in 1809, was, about twenty-five years ago, very expert with this toy, throwing it up some fifteen or twenty feet after it had attained its motion and catching it on the cord. He learned it in his boyhood. C. S. P.

Permit me to add testimony to the practice of this game. It is nearly seventy years since I saw this toy. I have not seen it since, and have often longed to see it again. I have not unfrequently spoken of it, but no one has known it. The querist describes it just as it is remembered by me. A school of boys, of which I was one, were one day assembled by our master to witness the performance with this toy by a young man, an ingenious and dexterous mechanician, who, if I remember rightly, was both the inventor and maker of the instrument. He made the devil to rise above the eaves of a two-story building by the alternating motion of two sticks, and then fall and rise again with great rapidity. His name was George Lynn, and he was the future son-in-law of my schoolmaster. I well remember our schoolboy wonder and pleasure at the exhibition, and the pride of the parents of the young lady. It surely is a toy that might well be revived and have a good place among such amusements. The possession of that by Gen. Rigaud would help its reproduction. Mr. Lynn survived only a very few years. H. P.

Thackeray's "Snobs" (6th S. i. 474; ii. 16; iv. 57).—The name of the French translator is Georges Guiffrey, and the book was published at Paris by Hachette in 12mo in 1865, price one franc. The first edition was issued in 1857. C. T.

"A Bobbin of Thread" (5th S. xii. 406; 6th S. ii. 495; iii. 98; iv. 137).—The word "spool" has been used for generations in the south-west of Ireland instead of "reel." I can remember the time when the latter word was rarely heard amongst the people. "Spool," like many other words now called Americanisms, was probably carried to the United States by Irish emigrants. Is it derived from the Saxon or Gaelic? M. A. H.

"Right away" (6th S. ii. 223, 416; iii. 77; iv. 117).—During my almost daily journey between Leeds and Harrogate between 1867 and 1874 I used to hear this expression constantly addressed by the station master or guard to the engine driver. I do not remember ever hearing it elsewhere in Yorkshire. It certainly sounds American.

Richard B. Harrison.

Cambridge M.P.s (6th S. iii. 88, 297).—Barnaby Goche or Googe, who was master of Magdalene *College, Cambridge, 1604*, was the fourth son of Barnabe Googe (author of *Eclogs*, &c.) by his wife Mary, daughter of Thomas Darrell. Robert Brady, M.D., Regius Professor of Physic, was master of Caius College 1660. Thomas Eden was master of Trinity Hall 1626. John Sadler was master of Magdalene 1650. I presume these are the individuals about whom your correspondent seeks information. R. C. Hope.

"Pudding and Tame" (6th S. i. 417; ii. 55, 277; iii. 118, 299).—Our version of the above in Craven differs from those already noticed. Two lines I can only remember with certainty:—

> "What's your name?
> Butter and *same*."

Now "same" in the Craven dialect is lard.

W. H. D.

Craven.

"Tam Marti quam Mercurio" (5th S. x. 269, 392; xi. 235, 258; 6th S. iii. 256, 318):—

> "Temple and Dalaval are now my Party,
> Men that are *tam Mercurio* both *quam Marte*;
> And tho' for them I shall scarce go to Heaven,
> Yet I can drink with them six Nights in seven."

Nicholas Rowe's translation of *Horat.* Lib iii. Ode ix. (ed. 1766).

F. C. Birkbeck Terry.

Cardiff.

Surrey Words (5th S. x. 222, 335; 6th S. i. 238, 344; ii. 255; iii. 318). — *Beestings* is in common use amongst the English-speaking peasantry of the south and west of Ireland. Many other words mentioned by Miss Jackson in her *Shropshire Word Book* are also used by them, yet there is no reason whatever to suppose that Munster and Connaught were very largely colonized by Shropshire people since 1172. The greater number of the colonists came from Devonshire and Gloucestershire. Can these old words, current in both islands, be vestiges of the connexion between Strathclyde and Ireland in still older times?

Hibernicus.

Christmas Folk-lore (6th S. iii. 26, 192, 334).—The couplet which is noticed by E. McC— as in use in Guernsey and Normandy is also expressed somewhat differently:—

> "A Noël au balcon
> A Pâques aux tisons."

Pluquet, *Contes Pop. et Prov.*, &c., p. 124, Rouen, 1834, in De Lincy, *Prov. Fr.* t. i. p. 112.

Ed. Marshall.

Talland: Tallant: Tallent (6th S. iii. 28, 192, 334).—As information is being sought as to this family, an interesting reference to one of its members, "Phillip Tallentes," will be found among the records of the Stationers' Company in Mr. Arber's reprint. It gives the apprenticeship of his son, *temp.* Elizabeth. Early references to the name are very rare, that of "Tallenatz" being

more frequent, but a "Guillaume le Tallens" appears in Normandy before the Conquest.

J. H. R.

THE SURNAME UGLOW (6th S. iii. 148, 175, 197, 336).—In the first half of this century there was a lay clerk of this name in Gloucester Cathedral, a shoemaker, I believe, by trade. A near relative, probably a son, of his, is now living in Cheltenham.

T. W. WEBB.

Not so uncommon a name as A. B. C. supposes. The addresses of six persons bearing this surname are given in the *Post Office London Directory* for the current year, also two in the last issue (1880) of Kelly's *London Suburban Directory*, and one in the *Clergy List*.

EVERARD HOME COLEMAN.

71, Brecknock Road.

In Morris's *Directory for Devonshire*, an. 1870, there are fourteen separate entries of this name. I will send your correspondent particulars if he wishes.

DEFNIEL.

Plymouth.

A person of this name lived in Gloucester about the years 1826-30. My impression is that he was a musician. He had a son named James.

J. J. P.

A local surname which might translate "great mound."

R. S. CHARNOCK.

Jun. Garrick.

BOYS EXECUTED IN ENGLAND SIXTY YEARS AGO (6th S. iii. 148, 313, 335).—ST. SWITHIN says:—

"I suppose that down to the passing of Sir Robert Peel's Acts, 4 to 10 George IV. 1824-9, boys would be liable to be executed in the same lavish way that they were less than fifty years before that time."

I desire to know the extent to which these Acts bear upon the subject—whether they prevent the execution of boys altogether, or are but partial in that respect—as in "N. & Q." 3rd S. i. 39, a note is made of the execution, in the year 1831, of a boy *nine years of age*, hung at Chelmsford for arson committed at Witham in the county of Essex. This is therefore *only fifty years ago*, and subsequent to the passing of the above Acts. I shall be glad to hear something further respecting this event, and also to know if any other execution of such a barbarous nature has subsequently taken place, and if so, when and where. It scarcely seems possible that the life of such a young child should be held forfeited for committing a crime of this character, from doing which he could have derived no benefit, whilst he certainly could not have realized fully the disastrous results arising from, or the personal consequences of, such an act.

GEORGE PRICE.

On the new year's morning of 1812 a number of people were knocked down and robbed in the streets of Edinburgh, and some of them dangerously hurt. A constable died three days after in consequence of injuries received on the occasion, and also a clerk named Campbell. These outrages were committed chiefly by a band of idle apprentice boys, regularly organized for the purpose. It was the custom then for most respectable people to turn out when the old year was closing to "see in the new year," and hence the time chosen by the youthful banditti. In the month of March following three youths were tried for robbery and murder in connexion with the above-mentioned outrages, found guilty, and sentenced to be executed. The sentence was carried out, and they were all executed. One of them was eighteen and two about sixteen years of age (see *Scots Magazine*, 1812, and *Edinburgh Correspondent* of April 23, same year). In 1811 a boy was tried for burglary and murder and was executed at Coventry. He was between sixteen and seventeen years of age (see *Life of late Dr. Adam Thomson of Coldstream*, p. 396).

WM. CRAWFORD.

Edinburgh.

A BOOK OF EPITAPHS (6th S. iii. 449; iv. 94).—Fully agreeing with JAYDEE as to the impropriety of publishing mock title-pages and sham epitaphs, I think the following is a singular one, as the second word is obviously meant to refer to the Deity, and the rules of rhythm require it to be pronounced as we pronounce the name of the present month. It is in the churchyard of Dunstew, Oxfordshire, to the memory of William Turbitt, who died Jan. 3, 1845, aged thirty-two:—

"Kind August guard this sleeping dust
Till Christ doth come to take the just
Then may he wake with sweet surprize
And in his Saviour's image rise
He lived at last with pain opprest
But sought by faith the promised rest."

WILLIAM WING.

Steeple Aston, Oxford.

SIR ISAAC NEWTON (6th S. iii. 209, 238).—It appears hardly needful to refute the alleged ignorance of Sir Isaac Newton about arithmetic; still a brief extract presenting his own opinion on the subject may be worth preservation. It occurs in the commencement of a little work entitled *Tables for Renewing and Purchasing of the Leases of Cathedral Churches and Colleges*, &c., printed at Cambridge, 1686: "Sept. 10, 1685. Methodus Hujus Libri recte se habet, numerique ut ex quibusdam ad calculum revocatis judico satis exacte computantur.—Is. Newton, Math. Prof. Luc."

W. FRAZER, F.R.C.S.I.

"SPRAYED" (6th S. iii. 107, 134, 175, 278).—*Sprēthed* or *spreathed* is the Dorsetshire equivalent for "sprayed." Barnes (*Glossary of Dorset Dialect*) gives *spry* for Somerset and *sprease* for

Wilts forms of the same. He also gives the meaning of the word as "to chap." But I agree with P. (6th S. iii. 134) that its prpper application (as I have heard it used) is rather to a state of the skin and lips when stiffened and sore from the action of the wind, and not actually "chapped."

J. S. Udal.

Inner Temple.

Curious Christian Names (5th S. x. 106, 196, 376; xi. 58, 77, 198; xii. 138, 237, 492; 6th S. i. 66, 125, 264; ii. 177, 475; iv. 77).—In my parish there is a male child, two or three years old, whose Christian name is Enough. His parents, having already eight or ten children, considered this name to be very appropriate; and the parson, although it rather staggered him at first, was compelled (being himself a family man) to admit that they were right. But the name has proved an insufficient protection; a successor to Enough is imminent, and our village gossips declare that he or she must be christened One-Too-Many. I have given my cordial support to this proposal.

A. J. M.

The other day, in an old deed, I came across a woman's name Euzey, which I have not seen mentioned in your columns. Another curious name is Rabbi, which a clergyman told me was the name mentioned by the god-parents in church once for a child he was baptizing. He declined to give it that name, and suggested some ordinary name, which was accepted.

Nemo.

Birmingham.

Rev. Thomas Dunham Whitaker (6th S. i. 435; ii. 55; iv. 57).—On July 17, 1880, the subjoined note was made and then mislaid.

In the British Museum, under "Catalogues," vol. lxxxv. is the catalogue, with the names of purchasers and the prices marked, of the sale of the library of the Rev. T. D. Whitaker, which commenced on Thursday, Jan. 23, 1823, and lasted the two following days. It consisted of 779 lots, which realized 814*l.*

First day's sale	£324	14	0
Second "	193	19	6
Third "	295	6	6
	£814	0	0

Many of the books were illustrated, and had marginal MS. notes and remarks by Dr. Whitaker.

William Platt.

Callis Court, St. Peter's, Isle of Thanet.

"Love" as applied to scoring (4th S. xii. 268; 6th S. iii. 276, 298, 332).*—There are two expressions in which *love*=nothing. We say to play (*e.g.*, at cards) *for love* as opposed to playing *for money* (1); and at billiards in scoring we say, *e.g.*, as Mr. de Jeanville remarks, "ten love" [or to love], or "ten to none" [or to nothing] (2). It seems to me that (1) is the older of these two expressions, and that (2) has been derived from it. But why was it used in (1)? Well, in French, the corresponding expression is *jouer pour le* (or *son*) *plaisir*, or *jouer pour l'honneur*, *i.e.*, to play for the pleasure or honour of playing with the other players, or else for the pleasure of playing in itself. And so it might be thought that in English also *to play for love* might also mean for the love of the game, or else for the love the players bear to one another, inasmuch as those who bear ill-will to one another seldom play together, unless it be to win one another's money. And this may be the explanation. But when I consider that in French *pour l'amour de Dieu*, in addition to the ordinary meaning of for the love of God="for the sake of being agreeable to God," is also used in familiar language of the most purely disinterested motives, and thus means without the slighest hope of any gain or return, and so virtually *for nothing*, and that *pour les beaux yeux de quelqu'un** is likewise used in much the same sense; and when I consider further that pure love is regarded as the most *disinterested* of all the passions—I am rather led to surmise that *for love* in (1) means disinterestedly, without gain of a mercenary nature, *for nothing*, as opposed to *for money*.

But whatever the explanation of (1), (2) seems to me to be readily derivable from (1). In (1) it is evident, as I have already said, that *love*, however it has obtained the meaning, is really equivalent to *nothing*, and, indeed, "to play for nothing" is frequently used=to play for love; and this being so, it was surely natural in scoring to substitute *love* for *nothing*, and to say, *e.g.*, *ten love*=ten to love, or ten to nothing, which is also sometimes used.

F. Chance.

Sydenham Hill.

In accordance with the recommendation of D. C. T., I have consulted the article headed "Love Amor, Love Nought" in the *Journal of Philology*, but have not found it very helpful in throwing light on the scoring use of "love." Mr. Magnússon's explanation that *love* in this case is cognate with the O. N. *lyf* (*lif*) is simply impossible.

No attempt is made to support the equation *love*=*lyf* by producing any intermediate M. E. form. Besides, *love* in this case means "nought," whereas the O. N. word *lyf* by itself is not used for "nought," but means "a herb, simple, φάρμακον," and then, "a small matter, a trifle"; but it has this latter sense only in the adverbial phrase *ekki lyf*, "not a whit." This exactly corresponds to the M. E. "not a cresse," "not a *kers*," which has now become corrupted into "not a *curse*."

* This note was written before the appearance of *notes 6th S. iii. 2-8, 332.*

* Bescherelle defines it "sans intérêt."

See *Piers the Plowman* (Skeat's notes, p. 234). The solution of HIC ET UBIQUE is surely the correct one. A. L. MAYHEW.

This question exercised the minds of the learned a hundred and one years ago. The following is from the *Gentleman's Magazine*, July, 1780 (*Selections*, ii. 239):—

"I have often been asked the occasion or original, when at cards, of *six love*, or *nine love*, which is as much as to say, as to the sense and meaning of the expression, *six to none*, or *nine to none*.....Thus, in the English part of Boyer's French Dictionary, the phrase is put down and explained, but we are not told *how*, or by what *means*, *six love* comes to signify *six to nothing*. Now, Sir, I conceive the expression may have come to us from Scotland or Holland. *Luff*, in old Scotch, is the hand, so that *six luff* will mean *six in hand*, or more than the adversary, when he has nothing upon his score. So again, *loaf* in Dutch, whence we have our word *loof*, and *to loof* is the weather gage, and in this case *six loof* will imply six upon the weather gage, or to advantage, as really it is, when the antagonist has nothing...T. Row."

Mr. Row's last remarks seem a little vague.

EDWARD H. MARSHALL, M.A.

The word *love*, meaning scoring, reckoning, &c., comes to us in a sort of Irish masquerade, like a thousand other good old English words which our philologists never think of interrogating. The real term is, or was, *folam*, or *folav*=empty, void, not counting. This is scarcely credible, or pronounceable. But a little auxiliary word presents itself, to help us out of the difficulty. It is visible, or invisible, in ten thousand books, of which the reader may, for his own ease, choose one only, and then find the solution of his *crux* in the *fly*-leaf.

W. D.

Brooklyn.

"BOUGAIOS," LXX., ESTHER III. 1 (6th S. iii. 186, 237, 378).—Βουγάϊος is an Homeric word, signifying a braggart or bully, and as such occurs in *Il.*, xiii. 824:—

Αἶαν ἁμαρτοεπὲς, βουγάϊε, ποῖον ἔειπες·

And in *Od.*, xviii. 79:—

Νῦν μὲν μήτ' ἔιης, βουγάϊε, μήτε γένοιο.

The syllable βου in composition, like "horse" in English, implies something vast or out of the common way. The Seventy were in reality substituting a Greek term of reproach for the Hebrew "Agagite." The Jews supposed that Haman was descended from Agag. Josephus, *Ant.* "xiii. 6, 5," should be xi. 6, § 5. ED. MARSHALL.

"JINGO" (5th S. x. 7, 96, 456; 6th S. i. 284; ii. 95, 157, 176, 335; iii. 78; iv. 114).—MR. FRAZER's note (unintentionally perhaps) conveys the impression that Oldham's poems are little known and difficult of access. This is not the case. Besides three editions of the *Satires on the Jesuits*, published before 1685, his works were issued in a single volume in 1686, and in 1710 reached a seventh edition. Two other editions appeared in 1722 and 1770; and the poems of Oldham (slightly emasculated) form a volume of Bell's "Annotated Edition of the English Poets," published in 1854, at p. 131 of which volume will be found the lines quoted by MR. FRAZER.

D. BARRON BRIGHTWELL.

AUTHORS OF BOOKS WANTED (6th S. iv. 109).—

The Dove-Like Sovle. By Dr. John Rawlinson.—The sermon appears to be one of four printed at Oxford in 1625, with this general title, *Quadriga Salutis; or, Four Quadragecimal Sermons*, &c. A notice of the writer will be found in Wood's *Ath. Oxon.*, by Bliss, ii. 505. J. INGLE DREDGE.

Miscellaneous.

NOTES ON BOOKS, &c.

Guide to the Literature of Botany. By B. D. Jackson, Secretary of the Linnean Society. (Longmans & Co.)

EVERY student of botany will thank Mr. Jackson for compiling this volume, and will also thank the Index Society for having published it. Works like this are of sterling value, and all readers will welcome Mr. Jackson's book, and hope that the Index Society will produce many similar ones. Opinions may differ as to the precise forms of indexes which would be most generally useful, but all will concur in the general conviction that indexes—that is systematic guides to special departments of knowledge—are of the highest practical value.

The science of botany has during the last two generations undergone a very considerable change, and its students have seemed a good deal disposed to divide it into two distinct sections, namely, the physiological and the systematic, and the followers of either branch have been apt to look down upon the labours of the other class much with the same feeling that barristers and solicitors so often speak of each other. Mr. Jackson has done well in treating the whole science as a unity, whilst he has, by a simple and judicious arrangement of subdivisions, placed each separate branch of knowledge by itself. Of course the first main use of such an index is to point out to readers what has been written on any given subject. It would obviously have made the book too large to have given the titles of all publications in each department of botanical knowledge; but yet the value of really complete indexes is so great that it might be wished that the volume had been divided into several sections, so as to form, perhaps, three or four volumes. In making, as Mr. Jackson was obliged to do, a selection, there is always great risk of excluding tracts and volumes a reference to which may be of much value to the student whilst other publications of perhaps no real use are entered. It would be easy, though, as the authors are living, an ungracious task, to point out some of the latter, but of the former one illustration may be given. In the list of works on the chemistry of vegetation, at p. 105, the very interesting volume of Saussure is not mentioned. It may be thought that every one knows that book, but that is no reason for leaving it out in an index. A reader finding in a botanical book the words that "Saussure states" would turn to the "index" for the title of Saussure's book, and would feel regret that there was no reference to it, or even to his name.

There is no doubt that the alphabetical system of index, as a rule, is for all purposes the best, and though Mr. Jackson did not in the first instance adopt it, yet on p. xix he observes that if he ever again makes a similar compilation it shall be on the basis of alphabetical arrangement alone. It is a minor matter, perhaps, but

it is nevertheless worth observing that in all indexes the initial letter alone should always commence each line; signs such as * † ‡ confuse and weary the eye; they are all very well in the list of the subscribers to a charitable institution, where we want at once to know who has most votes to give away, or in the law list, where we want quickly to find out the name of a commissioner; but in an index of scientific bibliography every one wants to find a reference as quickly and with as little trouble as he can, whilst not one in a hundred cares whether the work is noted in Pritzel's *Thesaurus* or not.

Mr. Jackson has been very cautious, though he often mentions several editions of a book, not to indicate which is "the best"; and perhaps in so doing he was wise. The true student likes to consult an author's first and last editions; important data are sometimes left out in subsequent and improved editions. When Mr. Jackson prints a second edition of this most valuable index it would be well if he would add, in the case of all pamphlets reprinted from journals or transactions, a reference to the book from which they are reprinted.

The Book of British Topography. By John P. Anderson. (Satchell & Co.)

FROM the days of Leland's "laboryouse journey" for England's antiquities until now the love of travel and adventure has been inherent in the minds of Englishmen. Though many of them have journeyed over distant seas and lands, not a few have been content to explore the beauties and illustrate the history of their native country. They have walked from London to the Land's End if they have not reached to John o' Groat's House. Mr. Anderson's aim has been to select and classify all the works on the shelves of the British Museum Library which relate to the topography of Great Britain and Ireland, and by the exercise of great pains and patience he has collected on this single section of bibliography the titles of nearly fourteen thousand volumes. In this respect the work will be of value to the student all the world over. It will enable him to discover the name of every important volume which has been published on the local history of the United Kingdom. The sojourner in London enjoys, however, an advantage over his fellow-labourer in the country, for Mr. Anderson, whilst classifying these works under the counties and parishes which they illustrate, has indicated the entry under which each volume can be found in the interminable series of manuscript catalogues that chronicle the treasures of the British Museum. Even in that noble library there must be gaps, and now that the collector in the provinces is able to see what it possesses and what it lacks, its few deficiencies in English topography may be repaired. From a careful perusal of Mr. Anderson's volume we can speak with confidence of its completeness and accuracy. We have learned so much from it that a sense of gratitude urges us to point out that the "journal of eight days' journey from Portsmouth to Kingston," on p. 115, is by Jonas Hanway. This was the journal of which Dr. Johnson said "Jonas acquired some reputation by travelling abroad, but lost it all by travelling at home."

Southwark and its Story. By Charlotte G. Boger. (Simpkin, Marshall & Co.)

MRS. BOGER'S little book does not profess to be a work of original research. It is avowedly a compilation from other printed sources, and it would therefore be unfair to compare it with books which contribute new knowledge. As a compilation we must speak well of it. The authoress has evidently a competent knowledge of history, and has grouped scenes and characters in an effective manner. Considering, however, what a vast amount of interesting matter is awaiting discovery relating to Southwark, it seems a pity that one who is so well qualified for the task should be content with repeating what has so often been told before. Gower, Chaucer, and Shakspeare are interesting persons, but we would rather have had something new given us relating to far inferior men than the old facts once again restated as to these literary giants. The period of the civil war between Charles I. and his Parliament is rich in material relating to the borough; much of this exists in a printed form, but it is almost entirely passed over. A reference to Rushworth's *Historical Collections* would have shown that a large part of the Parliamentarian army was in Southwark in the early days of August, 1647, and that there was at one time considerable danger of there being a battle on London Bridge between the troops under Hewson, Pride, and Rosseter and the City guard.

Christ's Hospital. List of University Exhibitioners. By A. W. Lockhart. (Privately printed.)

BOOKS which are printed for private circulation are issued with such secrecy that they escape the notice of the book-hunter for some time. It was only recently that this interesting list of "Blues" sent from Christ's Hospital to Oxford and Cambridge since the year 1566, came under our notice. If the object of the work is to commemorate the names of the "old boys" who, by means of the school foundations, were enabled to proceed to the universities and to rise to positions of eminence in the Church or in literature, there is no reason which we can discover why the list should not have been deemed worthy of a more extended circulation. Joshua Barnes and Jeremiah Markland are two classical scholars of whom any school might be proud. A century or so later Thomas Mitchell, the translator of Aristophanes, and Prof. Scholefield worthily upheld the reputation of their illustrious predecessors. If we descend to our own days, what other school can boast of reckoning among its living alumni the heads of three colleges of the universities, and of having spared from its own sons one head master for the Charterhouse and another for Marlborough College? When Charles Lamb was selecting his extracts from the dramatic poets who were contemporaneous with Shakspeare, the knowledge that George Peele had attended the same school as himself would have afforded him peculiar pleasure. The entry under Richard Perrinchief might supply an additional scrap of information for Col. Chester's *Registers of Westminster Abbey*, and that is almost the highest praise which can be conferred on any volume.

MR. WALTER BROWN, 220, Great Portland Street, W., will shortly publish a collection of about ninety woodcuts by Thomas and John Bewick, printed mostly from original blocks.

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H. A. S. asks where he can obtain King on *Ancient Castles*.

A CORRESPONDENT asks, "In what magazine, a few years ago, did *Earth Bound*, by Mrs. Oliphant, appear?"

G. J. GRAY.—Proof will be sent shortly.

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LONDON, SATURDAY, SEPTEMBER 3, 1881.

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JOHN MILLS, F.R.S.

The subject of this notice was the author of some works on husbandry. These may be said to have gained him substantial reputation, and perhaps led to his election as a fellow of the Royal Society. As regards his projected big book on trade and commerce, the following letters—very characteristic of the only too frequent disappointment of the toilers in literature in the eighteenth century—may be worth printing in "N. & Q."

The correspondence gives one a notion that Nourse, bookseller to his Majesty, had buoyed up the author's hopes without sufficient reflection on the risk of publishing afresh upon a heavy subject in a field then recently occupied by the appearance, in 1764, of Adam Anderson's *Deduction of the Origin of Commerce from the Earliest Accounts.* In the second letter we find that in 1767 Mills's work had so far advanced that a great deal of it was in type, but that the author was without a sixpence, for want of receipt, so far, of the agreed-upon rate of pay—about one guinea per sheet. In the next letter, addressed to Mr. Nourse's lawyer, we find our author excusing himself for the line of conduct taken by him, and for the delays that seem to have led to a threat of legal proceedings on the publisher's part. In Letter No. IV., some soft answer of Nourse—it may have been with a pecuniary help—apparently quieted Mills's vexation, for this reply to Nourse has a jaunty tone about it in its complacent parade of the name of Mr. Guydickens of Hornsey. The fifth and last of the letters shows that in October, 1774, Mills's labours of the past ten years were drawing to a close. The date of Mills's death and any conjectures why the work on "trade and commerce" never appeared must be left as open questions.

I.

Sir,—It is but just that, before you engage with me for so considerable a work as that upon Trade & Commerce will be, I should endeavour to give you some idea of what you are to expect, according to my present design of treating it. The paper which I left with you last week speaks my intended general distribution of that work. The inclosed sheets will shew you the manner in which I think that all the fundamental articles, which constitute the principles of that science, should be handled. They are submitted to your consideration, & if you think of carrying the plan into execution, I shall be glad of your observations & amendments as soon as may be convenient to you;—for I sadly want to set in earnest about something. You will see in the margin several Indexes (☞): They are marks of places where historical explanatory notes may be given, if you think proper:—but in my opinion one of Mr. Anderson's defects is his having dwelt too much upon historical events—not always in the least pertinent to Commerce.

I think that the first part of this work should be treated thus speculatively, in order to throw the greater light upon the practical parts, which are to follow, & at the same time, by this means, to obviate numberless repetitions, which might otherwise be necessary.

Your sentiments on this, at your leisure, which I wish to be before Whitsuntide, if you can (for I should be glad then to get a little out of Town), will greatly oblige,

Sir,

Your most obedient humble Servant,

Welbank Street, May 15th, 1765. John Mills.

Pray has there ever been a complete Translation of all the King of Prussia's works?

Have you been so kind as to write to Paris for the books which I requested some time ago? The books mentioned in the inclosed list will be wanted speedily, if you continue to think favourably of the work upon Trade & Commerce. [See List at end of Letter IV.]

To Mr. Nourse.

II.

Sir,—Not having had the pleasure of seeing you, as I hoped I should ere now, I am forced to take this method of requesting a few minutes of your time, in order that you yourself may judge of my case, which you seem to misunderstand.

If I could be so mean as to aim at nothing more in my writings, than the bare getting of money, I need not desire any to be advanced me, but only fill up the necessary number of sheets of paper, & send them away to the printer. But, howsoever hard it may at any time bear on me; howsoever much my very subsistence may depend upon my writing, I hope ever to be actuated by nobler motives;—to consider the justice which I owe my employer, as well as to myself;—&, in consequ

thereof, not to let a thing go out of my hands, so long as I think I can make it better;—& that, without pretending to ask any more than the price first agreed on; & to which I should be intitled without the additional care, time, & labour.

The inclosed 12 pages of Manuscript are a part of the Copy which I delivered to you long ago, as the second part, which is to be the last, of my Work on Commerce. You afterwards, at my request, returned it to me, because I thought I could improve it. Whether I have done so, you will judge, by comparing it with the inclosed six printed sheets, which are a part of what I have *written anew* of that second & last part of my work. —The difference will, I believe, be very evident to you. For the former (I mean the manuscript) superficial manner, I should be *intitled to the pay agreed for:*—but by the latter (the printed one) I *shall think I have deserved it.*—The former was finished long ago, & I might then have left it in your hands, or, after connecting a little the several parts, which would not have required above two or three days, have given the whole of it to the printer, & so my work might have been ended. It would then have made about sixty sheets. Instead of that, I grudge not the additional labour & time of three or four months, or perhaps five, to make it more worthy of myself, & more likely to answer your desire, which I apprehend to be a good sale.—In this last improved state, as I take it to be, the whole work will make at least *eighty sheets:* they shall be as few more as I possibly can; but I doubt it will not be in my power to make them less.—You would not have me be so dirty as to send to the printer a thing which I *now* know to be imperfect; nor would you, I am sure, choose to be the publisher of any such performance, or wish me to put my name to such an one. The badness of my health might be a plea with another in my condition: with me, it is only a reason why I cannot proceed faster than I do. That loss is mine; & so is the loss of four or five months time which I bestow upon this work, more than was at first intended; & more than I needed to have done.—I ask not any additional consideration for that extraordinary time:—but, my good Sir, I must live during that time, & I cannot live without money.—For near four months past, I have, *literally*, not had one shilling in my pocket.—Is that a situation for any man, much more for *me*, to be in?—I have long wanted to pay several visits, visits of perhaps great moment to me, & to persons of high rank: but, lame as I am, I have not been able to stir out, for want of a shilling to pay even my coach or chair. But, above all, Sir, I must pay for my board & lodging, for which I now owe near fifty pounds. I can no longer abuse the greatest goodness I ever met with;—& I cannot, in this case, recur to any one but you: for I have not written, nor do I write, a line for any other person.—If you add to about 80 *sheets on Trade*, thirty more for my *Treatise on Cattle*, a great part of which is done, you will find that there will be upwards of an hundred, I believe upwards of an hundred & twenty Guineas due to me, when they are finished. But, once more, I must subsist whilst they are doing. What would make me easy & happy, would be a nothing for you to advance, & would speedily be repaid. I therefore most earnestly intreat you to consider my situation; to believe that I would not trouble you if I could possibly have avoided it; & to favour me with an answer, or rather with a personal visit if you can, as speedily as possible: for, besides more essential things, which I know require a speedy remedy, though I am not dunned for them, I mean principally my board & lodging, I am put to the blush for such trifling necessaries, as I am ashamed to answer by saying, I have not a sixpence; though this is, & has long been, literally true.

I once more request your speedy & favourable answer, & am with sincere attachment, Sir,

Your most obedient humble Servant,

Tuesday, April 7th, 1767. JOHN MILLS.

To Mr. Nourse, Bookseller to His Majesty, in the Strand.

III.

SIR,—The little flurry of Spirits into which the receipt of your Letter at first threw me, being now over, I beg leave to return a more explicit answer to it than I then could by your Messenger who brought it.—Totally unused to matters of Litigation, I know not an Attorney in the World.—Equity & Common-Sense shall be my Defenders in the Affair with Mr. Nourse, & I am confident that they will suffice before any Court of Justice.

Mr. Nourse was, himself, & I have proofs of it ready to adduce, the first who violated our Agreement, & thereby set it aside, by not furnishing me with the Books I wanted, & asked of him, in order to make Extracts from them, according to the Tenor of our Contract.—However, waving this, from a detestation to wrangles, I still proceeded to write for him, so far as a very infirm state of health would permit, &, through my own Interest solely, I obtained leave to consult & make Extracts from the State Papers & Records relative to our Commerce, deposited in the Treasury & Plantation-Office.—This was my Occupation for upwards of four Years, during which I went almost daily to one or other of those Offices.—The authentic Accounts which I found there, are immensely different from what has been held forth by all the writers upon our Trade, every one of whom has been biassed by prejudice or party, or grossly misled through Ignorance. Mr. Nourse, to whom I shewed a Specimen of these new & certain informations, was at first charmed with them, & astonished at my having been able to get access to them; but from the moment of my hinting that, as they cost me a great deal of time, labour, & expense, extraordinary, no way noticed, because not foreseen in our Agreement, & therefore hoped he would take it into consideration, he altered his Language.—This was about two years ago, since which my infirmities (though no way dangerous as to my Life) have increased so that, frequently, I have not been able to think distinctly, or, sometimes, even to hold a pen.

Now, to bring things to as short an issue as possible with Mr. Nourse, I request you, Sir, to inform him (for, in the present situation of affairs between us, it may be as well for me not yet to see him myself) that it is at his option, either to take the papers relative to Trade (collected from misinformed writers) which have long lain by me, every syllable written with my own hand, & do with them what he pleases; or, which I would advise, to wait a little longer, till I can complete a work upon that subject, to which I shall not blush to set my Name. The Manuscript now by me will considerably exceed all the money that I have had from him, at the price stipulated by our Agreement.—What then can he find room to cavil at?—Mr. Nourse may send me his definitive answer by you, Sir, or by Mr. Griffin, the Printer of the Work.

If I have the pleasure of finding you at home, I may perhaps mention many other particulars too long to trouble you with in writing; otherwise, I shall leave this at your house, as a Justification, I hope, of my conduct towards Mr. Nourse. I am, with much Respect, Sir,

Your most obedient humble Servant,

Tennis Court Coffee-house. JOHN MILLS.

Whitehall, May 17th, 1773.

To Mr. Leon Martin, Attorney-at-Law, in Carey Street, Lincoln's Inn.

IV.

Dear Sir,—If anything could add strength to the resolution I had before taken, & for some time practised, of devoting the whole of my care & time to the finishing of your work upon Trade, it would be your kind Letter of the 9th of this month. The humane Goodness which breathes throughout the whole of that Epistle, will bind me for ever to the Writer of it.

It was not with any view of getting out of your sight, that I came into the country, & did not tell you where; nor to be out of the way of Duns: Thank God, I have no great fear of them. But in truth I wanted a better air, & to be more master of my own time, than could possibly be in London; & of all persons, I chose not to tell Mr. Griffin where I was going, or that I was going at all from London:—Not that I owe him any thing; for the contrary is rather the case: but because some of his proceedings of late have given me just offence. I shall perhaps explain myself more fully on that head, when I have the pleasure of seeing you, which shall, if possible, be next week. In the mean time, take no notice to Mr. Griffin of your knowing where I am.—It is, at *Frederick Guydickens's Esq. at Hornsey*, about two miles beyond Highgate, from London.—Mr. Guydickens is the son of Colonel Guydickens, heretofore the British Minister at the Courts of Stockholm, Berlin, & Prussia; & every thing that I can wish for as an amiable & learned Companion. I have even the use of his Equipage whenever it is desired; & that will be to morrow morning, to your house in Town, where I shall leave this Letter of sincerest thanks for your very obliging Favour.—Also, I shall beg to have, when there, or that your people will desire your leave to procure for me, & I will call for them in a few days, the undermentioned Books, which I want to consult for that which I now am writing.

I am, with every sentiment of heart-felt Gratitude,
Dear Sir,
Your must obliged, & most obedient humble servant,
John Mills.

Hornsey, Wednesday, Jany. 11th, 1774.
To Mr. Nourse.

Books wanted by J. Mills.

A Plan of the English Commerce, printed for C. Rivington, in 1718. (This is much wanted, said to be written by Mr. Harris.)

Nouveau Voyage aux Isles de l'Amerique, par Labat. Edition de 1742.

The present State of Great Britain & Ireland, by Mr. Bolton. London, 1751.

Considerations sur la Navigation et le Commerce de la Grande Bretagne.

Letters concerning Scotland.

A Quarto Volume (Title forgot) relative to the Customs, Duties, &c., of Scotland, written by a Mr. Venner, & dedicated to Mr. Stuart Mackenzie. Printed, I think, for Mr. White.

Any work that treats of the Irish Customs, Duties, &c.

Memoires sur le Commerce d'Espagne.

Dangeuil, Observations sur les Avantages et Désavantages de la France et la Grande Bretagne relativement au Commerce.

Considerations sur les Finances d'Espagne.

Bolts's Account of our East India Affairs.

Histoire philosophique et critique de l'Etablissement des Européens dans les deux Indes.

Account of the European Settlements in America (I think, printed for Mr. Dodsley).

Considerations upon the State of our Trade with India. Brotherton, 1*s*.

Considerations & Remarks on the present State of the Trade to Africa. Robinson & Roberts, 1*s*. 6*d*.

A Treatise on the African Trade. R. Baldwin, 4*s*. 6*d*.

The above Books will be returned speedily, together with numbers of others now almost done with.

[N.B. This list is precisely the same as that enclosed in the letter of May 15, 1765, but as it contains evidence that Nourse had been really supplying him with other books, it is better to print it here than to give the list at the earlier date.—F. H.]

V.

Dear Sir,—All my applications to the Treasury, to learn Lord North's Disposition with regard to the papers I am possessed of, having hitherto proved ineffectual; I from thence conclude, that it is intended, at least in some measure, to leave me to my own discretion in that respect, & am proceeding accordingly in your work, of which I hope to be able to give you a satisfactory account in less than a month from this time; for I am putting the finishing hand to it. No part of my time shall be applied to any other object, till that is done. It is a duty which I owe to you, & to myself, & you may depend on my discharging it to the utmost of my power.

An indispensably necessary journey into the Country, from whence I am but just returned, & where the people of the Tennis Court Coffee-house did not know how to direct to me, has been the cause of my not being able to return a more speedy answer to your favour of the 25th of last month; a farther apology for which will, very shortly, be personally offered to you by,

Dear Sir,
Your much obliged, & most obedient servant,
October 13th, 1774. John Mills.
To Mr. Nourse, Bookseller to his Majesty,
in the Strand.

Fredk. Hendriks.

Linden Gardens, W.

WILLS OF MARINE MARSHALLS.

To identify an "old salt" is almost as difficult a task for a genealogist to perform as for a sailor to bail out a sinking ship with a bottomless bucket. Having examined every Marshall will in the Prerogative Court of Canterbury, and failed to identify several sailors whose wills are there recorded, I crave a little space in "N. & Q." for the following brief abstracts, in the hope that your correspondents may enable me to find out who some of them were, and thus perhaps add a missing link to the pedigree of some one who would not have thought of looking for it afloat instead of ashore. If of little other interest, they at all events furnish a list of some old ships, whose names are probably unattainable from any other source:—

Will of Christopher Martiall, seaman, belonging to the ship called Benjamin. Dated Nov. 1, 1655. Proved by Thomas Smith Jan. 19, 1657. (Wotton, 49.)

Will of Richard Marshall, of Wapping, co. Middlesex, mariner. Dated Oct. 18, 1661. To cosen Mary Thompson, widow, 5*l*. Loving friend John Cox, of Chatham, co. Kent, gent., 40*s*. for a ring. House in which he lives at Wapping to wife Mary for life, remainder to his children, Rachel, Annis, Mary, and the child or children my said loving wife now goeth withal. Appoints wife and John Cox executors. House situate at the Hermitage to sons-in-law James and Peter. Proved Jan. 3, 1661. (Laud, 8.)

Will of John Marshall, of St. Katherine, co. Middlesex, trumpeter. Dated April 20, 1681. Proved by Christian Fowdrey, universal legatee, August 2 following. Testator is described in probate as "nup' in Nave Le Constant Warwick in partibus transmarinis defunct." (North, 121.)

Will of Robert Marshall of Redriffe, co. Surrey, mariner. Dated Dec. 20, 1678. Mary, wife of Robert Gough, of Redriffe, victualler, universal legatee and executrix. She proved Jan. 3, 1686. (Foot, 11.)

Will of George Marshall, belonging to the ship Sussex, Capt. William Rogers commander. Dated July 3, 1688. Mentions his brothers and sisters. To Dr. Holman 10*s.* for a ring. Robert Ford. Father William Marshall. He administered August 1, 1688. Testator then described as "late of the parish of St. Sepulchre, co. Middlesex." (Exton, 109.)

Will of John Marshall, of London, mariner. Dated Aug. 20, 1672. Wife Susanna Marshall. She proved April 15, 1689. (Ent. 52.)

Will of John Marshall, of Prudhoe, co. Northumberland, mariner. Dated May 14, 1691. Gives all to his attorney, Joshua Knowles. Administration to Ellen, wife of Joshua Knowles, June 12, 1691. (Vere, 102.)

Will of Henry Marshall, trumpeter's mate aboard the good ship Defence. Dated April 5, 1691. Uncle John Pledge, living in London, executor. He proved Oct. 22, 1691. (Vere, 170.)

Will of Francis Marshall, of the City of Bristol, mariner. Dated Sept. 19, 1690. My brothers' two children. Sister Margaret executrix. Proved by said sister, Margaret Wyatt, Oct. 1, 1691. (Vere, 170.)

Will of Richard Marshall, mariner, belonging to their Majesties' ship Elizabeth. Dated May 21, 1690. Wife Elizabeth Marshall executrix. Administration to James Hignett, father and next of kin to Elizabeth Marshall, deceased, while she lived widow of testator, Oct. 16, 1691. (Vere, 170.)

Will of James Marshall, of St. Paul's, Shadwell, co. Middlesex, mariner. Dated August 14, 1685. Brother Thomas Marshall executor. He proved Jan. 27, 1691. (Fane, 12.)

Will of Christopher Marshall. Dated May 27, 1692. Ten months' pay at the payment of their Majesties' ship Jerzie to Thomas Rodane. Administration to him Oct. 30, 1692. Administration Dec. 24, 1692, to Francis Marshall and James Marshall, brothers of deceased. (Fane, 188.)

Will of William Marshall, of Chatham, in co. Kent, seafaring man. Dated March 1, 1689-90. Friend William Simons, of Chatham, victualler, executor. He proved Oct. 19, 1692. (Fane, 188.)

Will of William Marshall, of Wapping, co. Middlesex, mariner, of her Majesty's ship Assistance. All to Attorney William Tinck. Dated Dec. 19, 1692. Proved April 10, 1694. (Box, 81.)

Will of John Marshall, of Bridlington, co. York, mariner, now belonging to his Majesty's ship Centurion. Dated March 6, 1694/5. William Burkham, of the parish of St. Faith, London, victualler, only person mentioned. He proved Aug. 9, 1695. (Irby, 133.)

Will of James Marshall, mariner, belonging to their Majesties' ship the London. Dated May 22, 1694. Proved by his relict, Frances Marshall, sole executrix and universal legatee, Dec. 18, 1695. (Irby, 241.)

Will of John Marshall, of Hull, co. York, carpenter. Dated Feb. 21, 1695. Appoints William Cobb, of Hull, his attorney. Appeared Joseph Thorpe and said that testator died Jan. 20, 1694 (*i.e.* 1694/5). Administration to William Cobb, saying that testator died in the ship Humber unmarried, March 5, 1695.

Will of Robert Marshall, mariner, belonging to his Majesty's ship the Shrewsbury. Dated Feb. 17, 1695. Appoints Andrew Brown executor. He proved April 30, 1696. (Bond, 51.)

Will of James Marshall, belonging to the good ship Orange. Dated April 23, 1692. Mentions friend Matthew Welch, father James Marshall, Thomas Lawson, John Tench, Walter Preston, Charles Undermash, and John Dowling. Administration to Elizabeth Styles *alias* Welch, wife of Edward Styles, relict and administratrix of Mathew Welch, deceased, while he lived executor of James Marshall, late deceased on board the ship Orange, Aug. 26, 1696. (Bond, 162.)

Will of Thomas Marshall, of their Majesties' ship the Chatham, mariner. Dated Oct. 22, 1696. Appoints Thomas Lawer, of Wapping, executor and attorney. He proved Sept. 7, 1697. (Pyne, 188.)

Will of Richard Marshall, of Osgeby [Osgodby], co. York, mariner. Dated Aug. 10, 1697. Loving kinsman Thomas Browne, of Scarbrow, Mar., executor. He proved (and is described as nephew by the sister) Oct. 21, 1697. (Pyne, 206.)

Will of Alexander Marshall, of the Hamlet of Wapping, Whitechapel, co. Middlesex, mariner. Dated Aug. 6, 1692. Wife Ann Marshall sole executrix. She proved Nov. 9, 1697. (Pyne, 247.)

Will of Thomas Marshall, belonging to his Majesty's ship the Sunprize. Dated April 22, 1699. Dennis Morgan universal legatee. He proved June 16, 1699. (Pett, 98.)

Will of Josiah Marshall, belonging to her Majesty's ship Soladores. Dated Jan. 11, 1697/8. Father, John Marshall, of Queenborough, co. Kent, executor. He proved Nov. 6, 1699. William Marshall a witness. (Pett, 177.)

Will of Thomas Marshall, chirurgeon of his Majesty's vessel Germoon, made at Port Royal, Jamaica, March 1, 1699. Thomas Cooper, universal legatee, proved March 16, 1701. (Herne, 49.)

Will of William Marshall, of the parish of Stepney, mariner. Dated Nov. 18, 1701. Wife Margery only person mentioned. She proved Dec. 4, 1702. (Herne, 202.)

Will of John Marshall, of St. Martin's Vintrey, London, mariner. Dated Feb. 4, 1702/3. John Dobbins, waterman, executor. He proved Dec. 31, 1703. (Degg, 228.)

Will of William Marshall, of the parish of St. Paul, Shadwell, mariner. Dated Dec. 10, 1694. Margaret Short executrix. Proved March 23, 1704. (Gee, 58.)

Will of Edward Marshall, now on board her Majesty's ship Yarmouth. Dated June 8, 1702. Proved by his wife Martha Marshall, of the parish of Stepney, executrix and universal legatee, Nov. 8, 1705. (Gee, 224.)

Will of Edward Marshall, mariner, belonging to her Majesty's ship the Litchfield. Dated Aug. 7, 1705. Wife Elizabeth executrix and universal legatee. Proved Nov. 3, 1707. (Poley, 252.)

Will of John Marshall, mariner, belonging to her Majesty's ship Monke. Dated Aug. 22, 1704. Friend Thomas Young, mariner, belonging to the said ship, executor and universal legatee. Administration to Thomas Alkin, attorney for said executor, Dec. 22, 1707. (Poley, 265.)

Will of Patrick Marshall, of the parish of St. John's, Wapping, mariner. Dated Feb. 19, 1700. Gives all to loving wife. Thomas Lawes, victualler, executor. He proved June 30, 1708. (Barrett, 149.)

Will of Andrew Marshall, of St. Paul's, Shadwell, co. Middlesex, mariner. Dated Jan. 9, 1698. Children Henry, Richard, and Susannah. Wife Elizabeth executrix. She proved June 3, 1708. (Barrett, 149.)

George W. Marshall.

(*To be continued.*)

BOOKS ON SPECIAL SUBJECTS.

(See "N. & Q." 6th S. iii. 464.)

VIII. STUARTS AND PSEUDO-STUARTS.

Bib. Cur., in his interesting notes about "Books on Special Subjects," devotes one section to works referring to "The Stuarts and Pseudo-Stuarts." The subject is a popular one, therefore the following list of works in my own library referring to it, and not included in his, may be useful, and may eventually be succeeded by a second list, should it appear to be called for. Most of these works, it may be premised, are scarce, and some of them rare :—

1. The Culloden Papers: comprising an Extensive and Interesting Correspondence from the Year 1625 to 1748; including numerous Letters from the unfortunate Lord Lovat, and other Distinguished Persons of the time; with occasional State Papers of much Historical Importance. The whole published from the originals in the possession of Duncan George Forbes, of Culloden, Esq. Illustrated by Engravings. 4to. London, 1815.—The engravings include portraits of Duncan Forbes and Charles Edward Stuart (the latter from a drawing made at Florence in 1776), and a series of fac-simile signatures of the leading Jacobites and their contemporaries.

2. The Lockhart Papers: containing Memoirs and Commentaries upon the Affairs of Scotland from 1702 to 1715, by George Lockhart, Esq., of Carnwath. His Secret Correspondence with the Son of King James the Second from 1718 to 1728. Also, Journals and Memoirs of the young Pretender's Expedition in 1745, by Highland Officers in his Army. Published from original manuscripts in the possession of Anthony Aufrere, Esq., of Hoveton, Norfolk. In 2 vols. 4to. London, 1817.—A pedigree of the Lockhart family prefaces this work, in order to show how the papers came into the possession of Mr. Aufrere.

3. Memoirs of the Rebellion in 1745 and 1746, by the Chevalier de Johnstone. Translated from a French MS. originally deposited in the Scots College at Paris, and now in the hands of the publishers. 4to. London, 1820.—This work contains portraits of the Old and Young Chevaliers, as well as plans of battle-fields.

4. Ditto, third edition, with additional notes, &c. 8vo. London, 1822.

5. A Series of Letters, discovering the Scheme projected by France, in MDCCLIX., for an intended Invasion upon England with Flat-bottom'd Boats. To which are prefixed, The Secret Adventures of the Young Pretender, &c., by Oliver MacAllester, Esq. 2 vols. in 1. 4to. London, 1767.

6. The History of the Rebellion in the Year 1745, by John Home, Esq. 4to. London, 1802.—Prefixed to this volume is a portrait of Charles Edward Stuart from a bust executed at Paris (by Le Moine) in the year 1749.

7. The Whole Proceedings in the House of Peers upon the Indictments against William Earl of Kilmarnock, George Earl of Cromertie, and Arthur Lord Balmerino; for High Treason. Published by Order of the House of Peers. Folio. London, 1746.

8. The History of the Rise, Progress, and Extinction of the Rebellion in Scotland, in the Years 1745 and 1746. With a particular Account of the Hardships the Young Pretender suffered after the Battle of Culloden, until he landed in France on the 10th of October, 1746. The Second Edition. Illustrated with a Map of Scotland, and the Heads of those Noble Personages who suffered in his Cause. 8vo. London. No date.

9. Ascanius: or, the Young Adventurer; a True History. Translated from a Manuscript privately handed about at the Court of Versailles. Containing a particular Account of all that happen'd to a certain Person during his Wanderings in the North, &c. 8vo. London, 1746.—This, the first edition, apparently, of a work often reprinted, contains a full-length and very curiou portrait of Prince Charles in complete Highland costume, including the "trews."

10. Ascanius, or the Young Adventurer: containing an Impartial History of the Rebellion in Scotland in the Years 1745–46.—In which is given a particular account of the Battle of Preston Pans, and Death of Colonel Gardner; with a Journal of the Miraculous Adventures and Escape of the Young Chevalier after the Battle of Culloden. 12mo. Edinburgh, 1819.—This second *Ascanius*, which is illustrated by Johnstone's well-known portrait of Prince Charlie, differs in many important respects from the preceding, the author of which is supposed to have been Neil MacEachan.

11. An Account of the Behaviour of the late Earl of Kilmarnock, after his Sentence, and on the Day of his Execution. By James Foster. With an Appendix, containing several Authentic Papers. 8vo. London, 1746.

12. A Candid and Impartial Account of the Behaviour of Simon Lord Lovat, from the time his Death-Warrant was deliver'd, to the Day of his Execution..... With some of his Lordship's remarkable Sayings, a Letter which he wrote to his Son, and the Copy of a Paper which he deliver'd to the Sheriff. By a Gentleman who attended his Lordship in his last moments. 8vo. London, 1747.

13. The Whole Proceedings in the House of Peers, upon the Impeachment exhibited by the Knights, Citizens, and Burgesses, in Parliament Assembled, in the Names of Themselves, and of All the Commons of Great Britain; against Simon Lord Lovat, for High Treason. Published by Order of the House of Peers. Folio. London, 1747.

14. Lives of Simon Lord Lovat, and Duncan Forbes, of Culloden. From Original Sources. By John Hill Burton. 8vo. London, 1847.

15. The History of the Rebellion, 1745 and 1746. Containing, A full Account of its Rise, Progress, and Extinction; The Character of the Highlanders, and their Chieftains; All the Declarations of the Pretender, and the Journal of his Marches through England, as published by himself: with Observations. Likewise, A particular Description of all the Battles, Skirmishes and Sieges, with many Incidents hitherto not made public. By an Impartial Hand, who was an Eye-witness to most of the Facts. Second Edition. Revised and Corrected. 8vo. London. Reprinted from the Edinburgh edition, 1748.—Andrew Henderson was the author of this account of the Rebellion, which passed through many editions, and is quite a distinct work from No. 8 in this list.

16. Memoirs of Dr. Archibald Cameron, Brother to the Famous Donald Cameron of Lochiel. By Andrew Henderson, Author of the Edinburgh History of the Rebellion. 8vo. London, 1753.

17. Political and Literary Anecdotes of His Own Times. By Dr. William King. Second Edition. 8vo. London, 1819.

18. Memoirs of the Jacobites of 1715 and 1745. By Mrs. Thomson. 3 vols. 8vo. London, 1845.—This work is illustrated by portraits of the most noted Jacobites, and contains a large amount of new matter drawn from various private sources.

19. William Augustus, Duke of Cumberland: being a Sketch of his Military Life and Character, chiefly as

exhibited in the General Orders of H.R.H., 1745–1747. By A. N. Campbell-Maclachlan, M.A. With three Illustrations. 8vo. London, 1876.—This work, illustrated by two photographic copies of well-known portraits of the Duke, and an engraving of "The Culloden Medal," is chiefly noteworthy for its attempt to prove by historic documents that its hero was not deserving of the opprobrious cognomen of "The Butcher," and that he really behaved as humanely in Scotland as his position permitted.

JOHN H. INGRAM.

CURIOUS INSCRIPTION IN CHURCHILL CHURCH, SOMERSET.—

"Lyveing and Dead, thou seest how heere wee lie
I doate on Death prepareing now to die,
Ah fleeting Life shee's gone. Age somons me
Unto the grave. So will posteritie
Though singling death ye sacred knot undoe
By parteing two made one once more in two.
I see its Lord by thy divine decre
Thus one by one to bring us home to thee
Whose risen Christ doth us assurance give,
He 'el rouse this grave and we with him shall lyve,
Hee rich in grace though poore in stable cratch,
Soe have you her heere laide up.
Obiet anno dom. 1644 Sara Latch."

The above curious inscription is, I think, worth a corner in "N. & Q.," both for its quaintness and also for the use of the word "cratch" for cradle. It stands in the chancel of St. John's, Churchill—a parish in East Somerset, about eight miles from Weston-super-Mare. The Latch family were large landowners in the parish, and Upper Langford Court was their residence. The monument is quaint and touching. The husband (in armour) who is supposed to speak the epitaph, is semi-recumbent, and draws back the shroud from the face of the wife's effigy, as if to take a last look. Beneath are the children kneeling—the girls on one side and the sons on the other. One or two (who, as I suppose, died in infancy) are arrayed in swaddling clothes. This church also has some armour hung up in it, and the parish was once the home of the Churchill family, who took their name from it. J. W. HARDMAN, LL.D.

TRINITY COLLEGE BOWLING GREEN IN 1660 AND 1876.—The earliest notice of this pleasant enclosure is given, *ante*, p. 121, by MR. W. ALDIS WRIGHT, from a letter of James Paine, Fellow of the College; and it will be interesting to compare with it the latest printed mention of the place, which occurs in Mr. Richard Grant White's *England Without and Within*, 1881, p. 443. While I was an undergraduate at Trinity it was a favourite evening resort with myself and a fellow student who kept in the clock-tower, and enjoyed the privilege of a key. Mr. Grant White visited it in 1876, and this is what he says of it:—

"One entirely private and secluded place I remember well: an old bowling-green it was, or something of the kind, with old walls and gateways, shaded by old trees and by shrubs that, fresh and green as they were, had yet plainly never committed the indiscretion of being very young; and this was looked down upon by wise old windows in the rear of an old but hale and hearty gabled building, which, although merely of red brick, diffused about it the soft influence of a quaint and dreamy beauty. I never saw another place—I did not find one at Oxford—which so captivated and soothed me, and allured me to linger, lulling me as if I had eaten lotos with my eyes."

I will only add that this is from the pen of that genial and accomplished American who twenty-seven years ago gave to the world his *Shakespeare's Scholar*, a book which has deservedly maintained a foremost place in Shakspeare criticism.

C. M. INGLEBY.

Athenæum Club.

"CALLING THE NECK."—North Devon has a curious custom at harvest time of "calling the neck." When the reapers have completed the reaping of the last field of wheat, a bundle of the best wheat is selected and arranged neat and trim. The reapers then crowd round it, take off their hats, and bow to the "neck," *i.e.*, the said bundle of wheat, and then begins a long harmonious shout, "The neck!" three times, the men bowing and raising themselves at the same time. They then change their cry to "Wee yeu!" "Way yeu!" ("yeu" means end). After this has been done three times, they break out into a loud, joyous laugh, flinging up their caps and capering about. One of them seizes "the neck," and runs to the farm with it as fast as he can, trying to get into the house unobserved. If he is successful in getting in without being seen, he may demand tribute from the dairymaid, who stands at the door with a bucket in her hand; but if she sees him while he is trying to get into the house, she holds the right to souse him with the contents of her bucket. EVERARD HOME COLEMAN.

71, Brecknock Road.

[See "N. & Q.," 5th S. vi. 286, 336; ix. 306; x. 51, 359.]

MATTHEW PRIOR.—On the south wall, within the western tower of Wimborne Minster, is an inscription which certainly merits preservation in the pages of "N. & Q.":—

"To Matthew Prior, Poet and Scholar
Born at Eastbrook in this town
Anno 1664, died September 18th 1721:
In the fifty-seventh year of his age
Weld Taylor Esq. has placed this Brass
To his memory.
[Perennis et fragrans.]

Murray's *Handbook of Dorsetshire* associates with Prior's name an injury inflicted upon one of the books in the Minster library:—

"A copy of Raleigh's *History of the World* has a hole burnt through the leaves from end to end, the result, it is said, of an unlucky spark which fell on the volume while Matthew Prior, then a schoolboy of the place, was nodding over the volume by the light of a candle secretly smuggled in."

It is very doubtful, however, judging from the

appearance of the book itself, whether the injury could have been effected in the manner suggested. The present cicerone suggests that it may have been caused by a red-hot poker, which seems more likely, as the orifice is as nearly as possible circular. The books in this library possess an additional interest, from being fastened by chains to an iron rod running along the front of each shelf. A still better example of this peculiar arrangement is to be seen in Hereford Cathedral library. At St. Paul's Cathedral two books retain their original chains. C. H. W. Simpson.

"As Dr. Watts says."—A short time before Mrs. Gilbert (Ann Taylor) died, a writer in the *Athenæum* suggested that Mr. Tennyson should be asked to alter one of the stanzas of her little poem *My Mother*, against which she naturally protested. Had she been still living she would no doubt have protested against another of the *Original Poems* being attributed to Dr. Watts—indeed, the good doctor, in any doubtful point of authorship having reference to poems for infant minds, is fathered with the bantling without further inquiry—by the author of the charming "Autobiographies" in the current number of *Blackwood*:—

"His [Gibbon's] reflections upon his own good fortune in the article of birth are of the most edifying kind. Dr. Watts has expressed the sentiment in a more popular form, but the delightful complacency of his Christian child in respect to its own antecedents is identical with the satisfaction of the great historian. 'My lot,' says Gibbon, 'might have been that of a slave, a savage, or a peasant: nor can I reflect without pleasure on the bounty of nature, which cast my birth in a free and civilized country, in an age of science and philosophy, in a family of honourable rank and decently endowed with the gifts of fortune.'"

This proneness of people to make Dr. Watts responsible for all these juvenile poems is curious.

Ch. El. Mathews.

The Vineyards, Bath.

Alphabet Bells.—In your review (*ante*, p. 158) of *Bedford and its Neighbourhood*, by Mr. D. G. C. Elwes, F.S.A., it is mentioned that there are three "alphabet bells" near Bedford, that is, bells with the whole or a part of the alphabet used as an inscription. It is added, "What can have been the motive for this no one seems to know." Most of your readers must have seen, at fairs and hucksters' shops, small plates, stamped out of bright tin and variously ornamented in the centre, but generally with the alphabet inscribed in clear Roman characters completely round the edge. One of these, containing salt, was frequently placed upon the breast of a shrouded corpse. If the bells in question were used as passing bells, or tolled at funerals, we may perhaps be allowed to regard these facts as strictly associated, the lettered circle being taken as a type of eternity and of the brief cycle of human life, and as a plain representation of the Alpha and the Omega. Calcuttensis.

Relic of the old Lyceum Theatre.—I have a halfpenny copper token, having a figure of Mercury on a bare-backed horse in full gallop, encircled by the words, "The first equestrian performance in Europe. Lyceum, Strand, London," on one side, and on the other a table, on which is a man standing on his head on the point of a sword, inscribed, "Singing, Dancing, Tumbling. Slack wire. Every Evening." It was payable in London, Bath, or Manchester. There is no date. Maybe some correspondent can say when that sort of entertainment took place there. George Ellis.

St. John's Wood.

Canting Arms.—A few days since I came across a good example of canting arms, which I do not remember to have seen mentioned in "N. & Q." They were on a book-plate in an old French book (1702) belonging to a friend, and underneath the coat was written, "Des livres de M. Fauveau, avocat au Parlement." The arms were, Party per fess azure and or, in chief three scythes (*faux*) argent, and in base a calf's head (*veau*) gules.

E. E. Street.

Chichester.

"Stone-nobblers" = Archæologists.—A friend of mine recently went to Great Malvern for the meeting of the British Archæological Association, when, driving in a fly, the driver volunteered the information that the Imperial Hotel was very full, and not a bed was to be had there. My friend asked the cause of this; when the driver replied, "Oh, sir, all the stone-nobblers are coming here next week." Perhaps the man had seen geologists at work with their hammers.

Cuthbert Bede.

Birth of an Institution.—On Friday, July 15, when the thermometer stood at 140, and higher than it had ever been in London, the costermongers were selling Japanese fans at a penny apiece. These were eagerly bought up, and thousands of men of all classes were to be seen fanning themselves, like Chinamen or Japanese. That the fans could be made, brought from Japan, and sold for the price is not less notable. H. C.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

The 1812 Edition of "The Book."—I am very anxious to procure, or at least to have the opportunity of consulting, a 12mo. volume, pub-

lished in 1812, entitled *The Book; or, Procrastinated Memoirs. An Historical Romance.* I have been looking out for it for several years, from my conviction that, worthless as I believe it to be, it will throw much important light upon the origin and authorship of a very discreditable so-called *History.* As all your readers know, the conduct of the wife of George IV. when Princess of Wales, in the early part of the present century, formed the subject of the so-called *delicate investigation.* The Report of the Commissioners to whom the inquiry was entrusted was printed in 1807 and carefully suppressed, but not so carefully but that the notorious Capt. Ashe procured a copy, and from it compiled and published in 1811 a work, in three small volumes, entitled *The Spirit of the Book*, the MS. of which he sold for 250*l.*, while by the sale of it in less than three months, Ashe says, the publishers cleared 7,000*l.* Other copies of the Commissioners' Report got abroad, and were bought up by the Government at great cost. But in 1813 all attempts at suppression appear to have failed, for numerous editions of *The Book* were published in that year. I have about a dozen now before me, one being printed at New York and another in Cobbett's *Political Register.* But the 12mo. volume printed in the preceding year, 1812, under the title of *The Book; or, Procrastinated Memoirs. An Historical Romance* (I repeat the precise title advisedly), I have never yet been able to see or consult, although of its existence I have abundant evidence.

A reference to this worthless production in any public or private library will, therefore, confer a great obligation upon me, as it will, I feel convinced, enable me to expose the secret history of a most abominable farrago of libels—the joint-stock work of some half-dozen disreputable scandalmongers.

William J. Thoms.

40, St. George's Square, S.W.

"The Historical and Political Mercury."—In November, 1688, there commenced to be published in English, "The Present State of Europe; or, the Historical and Political Monthly Mercury: giving an account of all the Publick and Private Occurrences, Civil, Ecclesiastical, and Military, that are most Considerable in every Court. The Interests of Princes, their Pretensions and Intrigues, &c.....With Political Reflexions upon Every State. *To be continued Monthly from the Original published at the Hague, by the Authority of the States of Holland and West Friesland.*" The publication was a most excellent one, very much upon the plan of our *Annual Register.* I have only the sixth and seventh volumes (for the years 1695 and 1696 respectively), and from these the above title is taken. I want to know how long it was continued, and I feel a little sceptical as to that part of the title which I have placed in italics. The size was small quarto, and the imprint, "London, printed for Henry Rhodes at the Star, corner of Bride Lane, Fleet Street, and John Harris at the Harrow in the Poultry."

Cornelius Walford.

Belsize Park Gardens, N.W.

Owen v. Huxley.—It will be in the memory of most readers that at the British Association of 1860 these distinguished anatomists and physiologists had a sharp encounter over a technical question respecting the human brain. Charles Kingsley wrote a pamphlet upon it, the title of which I have forgotten, in which Lord Dundreary gave a most amusing account of this discussion, the substance of which pamphlet will be found in *The Water Babies.* The doctrine of Owen, which Huxley disputed, was briefly this: that the third lobe, the posterior horn of the lateral ventricle, and the hippocampus minor are peculiar to the brain of man, and are not found in the brain of an ape. I find that Owen asserted this in 1857, in the *Journal* of the Proceedings of the Linnæan Society (vol. ii. p. 19); in the Reade Lecture, delivered at Cambridge in 1859; in three oral addresses delivered to the British Association in 1860 (when Huxley first disputed it), 1861 and 1862; and in a lecture delivered before the Royal Institution on March 19, 1861, reported in the *Athenæum.* I find, moreover, evidence proving that during those five years Owen's views were not accepted by a single physiologist of eminence, and I cannot doubt that he has long since recanted his errors. If such be the case, will some one refer me to any book or printed report containing such recantation?

C. M. I.

Athenæum Club.

Theophilus, the Tutor and Biographer of Justinian I.—There is frequent reference to a life of Justinian by this Theophilus in the preface and notes to the Leyden edition of Procopius's *Historia Arcana* (by N. Alemannus), which have been reprinted in all the later issues of Paris, Venice, Bonn. Thus: "Theophilus Justiniani Præceptor" (pref.); "Theophilus in vita Justiniani"; "Nomen Biglenizæ Theophilus in vita Justiniani prodidit"; "ut pluribus narravit Theophilus J. p."; "Theophilus J. p. licet sub Zenone & Acacio Patriarcha dicat," &c. (notes). Can any of your readers say whether this life has ever been printed, or, if not, whether the MS. which Alemannus used is still extant, and if any other is known to exist?

A. R. Fairfield.

28, Elm Park Gardens, S.W.

[Gibbon cites the work of Theophilus as a MS., and Smith's Milman's edition, at the citation vol. v. p. 38, gives the reference unaltered.]

Brodbelt Family.—Early in the seventeenth century a clergyman of this name was appointed

to a Lancashire incumbency. Tradition says that his ancestors were either Scotch or Irish, and that he left his native land on account of religious persecution. The name is not a common one, and I shall be obliged to any one who can tell me where it came from. H. Fishwick.

The Heights, Rochdale.

Dr. Colin Milne.—I shall be glad of information as to this clergyman. He was curate of St. Paul's, Deptford, from about 1770 to 1810, and by his exertions the Kent Dispensary, in Deptford Broadway, was started. H. A. W.

An Enshrined Heart.—In the vault under the chancel aisle, on the north side of Rainham Church, near Sittingbourne, and containing the remains of the Earls of Thanet, is a plain leaden case, shaped like a heart, 2 ft. long, 1 ft. 6 in. wide, and 1 ft. deep. The date of it is probably the middle of the seventeenth century. To what member of the Tufton family can this receptacle be referred? Albert Hartshorne.

The Penal Laws against Roman Catholics.—It is well known that these persecuting enactments were severely put in force during the reign of Elizabeth, and with more or less severity up to the time of James II. But I have only lately heard of a very curious expedient that was adopted by the inhabitants of Egton, in Cleveland, to call the people together without at the same time giving notice to the Government spies and professional priest-catchers. When a priest was expected for the Sunday a white sheet (or sheets) was suspended on a hedge that was used for drying clothes near a farm on the side of a hill, and was allowed to remain, as if by accident, until the Sunday morning. The Catholics all round understood this signal to mean that a priest would attend, and that the number of sheets—one, two, or three—indicated the place at which they would find him. Perhaps some of the readers of "N. & Q." can supply accounts of other ingenious devices of a similar kind to defeat the penal laws then in force.

John H. Chapman, M.A., F.S.A.

38, St. Charles' Square, North Kensington, W.

R. and William Hawes.—Can any readers give me information about (1) William Hawes, a bookseller, at the Bible and Rose, Ludgate Street, in 1705; and (2) R. Hawes, who printed [No. 34] in Lamb Street, near Spital Square, 1774? Were they related to each other; or were they together at the same place at any date? Any information concerning their families (if any) will be acceptable. G. I. Gray.

3, Pembroke Street, Cambridge.

Perrot Barony.—I should esteem it a great favour if any one would give me a clue by which to discover the register of the marriage, 1739–40, of William Perrot, son of the Rev. Thomas Perrot, of York, with —— Titmas, and that of the birth of their son (1740) George, who succeeded Baron Perrot at Craycomb. C. W. Hankin.

Edgbaston.

"Such which."—Will some correspondent of "N. & Q." kindly clear up a difficulty of construction in the opening lines of Chaucer's *Prologue?*—

"Whan that Aprille with his schowres swoote
The drought of Marche hath perced to the roote,
And bathed every veyne in *swich licour,*
Of which vertue engendred is the flour," &c.

No edition to which I have access affords any help. Presuming the meaning to be "when April has bathed every vein in such liquor that of its virtue the flower is engendered," I should be glad to be informed of any similar use of "such which," in Chaucer or elsewhere. W. Thompson.

Sedbergh.

John Mitchell, Clockmaker.—There is in the possession of a family in Glasgow an eight-day clock, said to be the first of its kind that ever recorded time in the county of Argyll. It formed part of the furnishings of Airds House in that county, and came into the possession of its present owner from a great-grandson of Sir Donald Campbell, baronet, of Airds, born in 1704, and Margaret Maclean of Lochbuy, whose marriage took place in 1731. The name of the maker of the clock is John Mitchell, London, but without a date. It is in excellent preservation—the case of mahogany, and the dial of brass highly ornamented, the maker's name enclosed in a circle, with raised work representing two dolphins. What I wish to ascertain is the earliest date at which John Mitchell appears as a clockmaker in London, in order to approximately ascertain the time when the first eight-day clock was introduced into Argyllshire. The tradition that has come down in the writer's family is that at the time of its introduction at Airds House there was no such time-recorder in the ducal castle of Inverary.

J. R. M.

Heraldic: Budd Family.—A family of the name of Budd has been long connected with Surrey. In 1638 Richard Budd was Mayor of Guildford, and until about the middle of the present century a property near that town, called Stokehill, was in the occupation of the family of that name, to which belonged Mr. Henry Budd, for more than thirty years resident in Guernsey, where he held the office of Receiver of the Crown Revenues in 1768, and whose collection of ancient documents was utilized by Berry, of the Heralds' Office, in his history of that island. Can any one inform me what arms they bore? I have only Burke's *Armory* (1842) to refer to, and he assigns three coats to the name. One of these belongs to

a Devonshire family. Of the other two, which are merely variations of the same arms, but totally different from the first mentioned, one is that of an Irish family, the other has no locality assigned to it. E. McC—.

[The *Armory*, 1878, contains only two coats of Budd, viz. the Devonshire family, and another with no county named.]

Macaulay: "Sate" for Sat.—In the *History of England*, vol. ii. chap. ii., there is a paragraph beginning, "The king in his extremity sent for Sir William Temple." It goes on, "He had reached his fiftieth year without having *sate* in the English Parliament." Surely Macaulay did not intend to make the past participle of "sit" *sate*. Is there any instance of such spelling? If *sate* is a mere misprint, it is strange that it should have remained uncorrected throughout all the editions of the *History*, from that of 1849 to that of 1858, the last printed in the author's lifetime. Jaydee.

"Extera quid quærit, sua qui vernacula nescit?"—In the *Art of Reading and Writing English*, by Dr. Watts, Lond., 1770, which I have, a work unnoticed by Lowndes, there is on the title-page, "Extera quid quærit, sua qui vernacula nescit?" Englished thus:—

"Let all the foreign tongues alone,
Till you can spell and read your own."

What is the source of the Latin rhyming line, or where else is it to be seen? Ed. Marshall.

Seal on Back of a Picture.—I have recently purchased a very beautifully executed portrait, on panel, of Eléonore de Bourbon, daughter of the second Prince de Condé, and wife of Phillip William Prince of Orange. On the back is a seal of red wax, engraved with an oval shield, bearing a serpent in pale, the tinctures not discernible. The shield is surmounted by a coronet, of foreign pattern I think, but the seal is somewhat blurred. Does this indicate, as I have been told, that the picture has belonged to a gallery; and if so, to whose? C. L.

Grover and Chaplyn Families.—Can any of your correspondents kindly refer me to any memorials or descriptions of the armorial bearings of these families? G. E. G.

[Burke's *Armory*, 1878, gives for Grover, "Per bend gu. and or, a pale vair"; and five coats of Chaplin, but none of Chaplyn.]

The Isle of Man Coinage.—I wish to know the dates of the various issues of Isle of Man coinage. Is there any book on the subject? J. H.

Authors of Books Wanted.—

The Two State Martyrs; or, the Murther of Master Robert Yeomans and Master George Bowcher, Citizens of Bristoll, &c. Printed in the Yeer M.DC.XLIII. 4to.

A Cursory Disquisition on the Conventual Church of Tewkesbury and its Antiquities, &c. London, 1818. 8vo. Abbba.

Authors of Quotations Wanted.—

"I 'll hang my harp on a willow tree."

According to "N. & Q.," 2nd S. xii. 210, I find it is generally believed in Bombay, and elsewhere in India, that the late Lord Elphinstone was the author of this song. J. Manuel.

"Conscripts keep step,
Keep step, I say;
No tears for me,
March, march away."

The subject of the poem is this: An old sergeant in the French army struck a young officer, and was in consequence condemned to death. The verse I have quoted is his speech to the young soldiers who have to guard him on his way to execution. C. W. Ryall.

"Never change barbarous names, for there are names in every nation given from God, having unspeakable efficacy in the mysteries." C. A. Ward.

Replies.

THE TELEPHONE INDICATED BY RAPHAEL: THE GALLIC OR CELTIC HERCULES.

(6th S. iii. 164, 211, 377; iv. 170.)

The Gallic or Celtic Hercules, with his symbolical adjuncts, has been sparsely made use of, as illustrative of eloquence, by the emblematical artists and writers; and I hardly remember such occurrence elsewhere than, as already pointed out by a correspondent, in the various editions of Alciatus. There is, however, a design to be found in the *Symbolicæ Quæstiones* of Achilles Bocchius (Bononiæ, MDLXXIIII., 4to.)—the fine plates to which, designed and engraved by Giulio Bonasone, from ideas taken from Michael Angelo, Raphael, Parmegiano, Albert Dürer, Prospero Fontana, and others, were, in this second edition, it is said, retouched by Agostino Caracci—which is too curious to pass over without notice. Here we have Hercules, his head surrounded by clouds, clad in the lion's skin, his left hand supported on his club, seated aloft on a chariot. This is drawn by two oxen, bestridden by a crowd of little cupids who urge them forward. Into the ears of these energetic postilions proceed a number of chains from the right extremity of the mouth of Hercules, while nearly a dozen others from the left connect the god with a crowd of men who accompany the chariot on the other side of the composition. The plate is superscribed, "Hic Hercules est Gallicus: Intelligat, qui Aures habet," and is illustrated by the following verses:

"CURA ET LABORE PERFICI ELOQUENTIAM.
Symb. XLIII.

Discere quisquis auet bene dicere, discat oportet
Ille prius, studium id, cura, laborque facit.
Sic studium assuerit summum, et quidam ardor amoris,
Tum nihil obfuerint cura, laborque tibi.
Qui Gallum Alcidem semel auribus hauserit ultrò,
Ille desertus erit non modo, sed sapiens.

SIC ANIMÆ DUCTRIX, OBLECTATRIXQUE SUADÆ
A LUCIANO FINGITUR.

Quis capite inculto, glabro, canoque Senex hic,
Qui cute rugata languidus et vietus.
Torridus, et qualis extrema sæpe senecta
Artifices ustos cernimus esse maris?
Gallicus Alcides est Ogmios, omnia quanvis
Hunc fore quam Alcidem tu mage credideris.
Monstrifica usque adeo est species, et ab Hercule abhorrens
Illo qui gralis pingitur in tabulis.
Cumque hujuscemodi is sit, habet nihilominus omnem
Cultum, et gestamen verius Herculeum.
Fertque Leonino (ut jam dudum) tergore amictus
Clavam dextra, arcum læva, humero pharetram.
Insidet excelso curru, ingentemque triumphans
Turbam hominum vinctos auribus inde trahit.
Sunt tenues auro, atque Electro vincla chatenæ,
Quas pertusa tenet lingua regitque Dei.
Temoni instantes firmant vestigia tauri,
Flammata geminus quos face pellit Amor.
Dic age Calliope quid imago hæc vult sibi? nempe est
Qui vetus Alcides Junior is fuerat.
Olim Mercurius: nimirum dia facultas
Dicendi tardo prævalet in senio.
Mens volucris juvenum, instabilisque vocata poetis:
Et merito, at semper firma, gravisque senum.
Propterea vates Smyrnæus mel senis olim
Fluxisse e dulci Nestoris ore canit.
Florida Troianorum oratio creditur esse.
Ad linguam vinctos auribus ille trahit?
Ne hoc est cur mirere quidem; cognatio linguæ,
Aurium et ipsarum cognita si tibi sit.
Auro divina, ast Electro humana notatur
Cognitio, maius qua nihil aut melius."

As to the mythologists, few of them, from Hyginus and Natalis Comes to our own day, will be found to give any description of the Gallic Hercules. There is, however, a curious little treatise by that worthy Scotch divine and chaplain to Charles I., whose name Butler has embalmed in a couplet of *Hudibras*,—

"There was an ancient sage philosopher,
That had read Alexander Ross over,"—

which bears for title,—

"Mystagogus Poeticus, or the Muses Interpreter, explaining the Historical Mysteries, and Mystical Histories of the Ancient Greek and Latine Poets. Here Apollo's Temple is opened, the Muses Treasure discovered, and the Gardens of Parnassus disclosed, whence many flowers of usefull, delightfull, and rare observations, never touched by any other Mythologist, are collected," &c. London, 1647, 12mo.

Here the author, carrying out the promise of his title-page, says:—

"By *Hercules* the Ancients did not only meane valour and strength of body, but the force of eloquence also; which they did expresse by that picture of *Hercules* clothed in a horse skin armed with a club, with a bow and arrowes, having small chaines proceeding from his tongue, and tied to the ears of people whom he drew after him; by which they signified how sharpe and powerfull eloquence is, to pierce and subdue the affections of people and to draw them far."—P. 118.

I have also before me a thick little volume of some eight hundred pages, entitled *Prose Vulgari di Monsignor Agostino Mascardi, Cameriere d'Honore di N. S. Vrbano VIII.*, &c. In Venetia, M.DC.LIII., 12mo. The well-engraved frontispiece to this book presents us with a figure more nearly than the designs already spoken of resembling our familiar Hercules, with club and Nemæan hide, but no bow or quiver. Here, in like manner, the god is drawing after him four individuals, attached to his mouth by as many chains, this being, indeed, the number generally represented. The author says in his preface:—

"Uscirono al principio di quest' anno quattro Libri delle mie Selve Latine dalle stampe d' Anuersa; mi parue vna bella cose videre il mio nome intagliato in vn vaghissimo frontispicio, disegnato dal Rubens, e sollecitato da prurito si lusinghiero, ho voluto piu d' vna volta comparire, e primo per mezo del pennello di Lucian Borzone, il quale, tutto qui sia pittore assai stimato nella sua patria, non s' è però contentato,

De la gloria minor de l' arti mute
Ma sa garrir con le Muse, quando gli salta il capriccio," &c.

—from which I understand that for the symbolical frontispiece we are indebted to the pencil of Rubens, and for the portrait of the author to the Italian artist mentioned.

In the extraordinary volumes of Octavius Scarlatinus (*Homo et ejus Partes Figuratus et Symbolicus, Anatomicus, Rationalis, Moralis, Mysticus, Politicus, et Legalis*, &c., Augustæ Vindelicorum, M.DC.XCV., 2 tom., folio) a most curious and exhaustive account is given of the various parts of the human body, considered in the several aspects indicated by the title. In the section headed "Lingua" (tom. i. p. 137) we are informed that this "unruly" member is dedicated alike to Mercury and Hercules; and a symbolical engraving, with the legend "Eloquentia Fortitudine Præstantior," shows the latter deity, with the chains proceeding from his mouth, as before, but with the remarkable difference that some are attached to the palms of the hands as well as the ears of his followers. The author further on (tom. ii. p. 207) suggests that the senescence of the figure indicates "eloquentiam non nisi maturâ ætate, et prudentiâ acquiri"; and adds, "instructa est sagittis et arcu ad indicandum acumen argumentorum, et rursum nervosâ et forti clavâ pondus et robur orationis exprimitur."

These various representations will hardly excite in our minds the same astonishment as did their ancient prototype in that of Lucian. Hercules was, as it were, the sum and synthesis of the gentile mythology, and was known under as many names and forms as the peoples by whom he was worshipped. He held rank, or was identical, with Chronos, Hermes, Osiris, Dionysus, and Jupiter himself; was held in the Orphic mythology to have produced the mundane egg; and symbolized every imaginable attribute. With Apollo he had the title of "Musagetes," the leader of the Muses; with Mercury, as we have seen, he disputed the gift of eloquence; and Jacob Bryant speaks of

gems on which he is represented as presiding among the deities of science. But however this may be, all may be summed up in the words of Selden: "Sit Osiris, sit Omphis, Nilus, Siris, sive quodcunque aliud ab Hierophantis usurpatum nomen; ad unum tandem SOLEM antiquissimum Gentium Numen redeunt omnia" (*De Diis Syris*, 1681, p. 76). But I must not forget that it is only in relation to art that I have to do with Hercules, and will conclude with a short passage from the *Tableaux du Temple des Muses* of Michel de Marolles (à Paris, M.DC.LV., folio), though it only repeats the same old story:—

"Les Celtes le nommoient *Ogmion*, s'il en faut croire Lucian, dans son excellent traité de l'Hercule Gaulois, où il montre que ces peuples ne le consideroit pas seulement, comme vn Dieu redoutable par sa force, mais encore comme le Dieu de l'éloquence, qui auec de certaines petites chaines d'or et d'ambre, qui luy sortoient de la bouche, attachoit tout le monde par les oreilles." —P. 178.

From what I have put together it will be seen that the little treatise or preface of Lucian is the sole authority of all the writers who have treated of the Celtic or Gallic Hercules; and, with regard to this, we are tempted to say with Bescherelle, "Cette divinité a fourni matière à discussion, et l'on peut d'abord se demander où Lucien avait pris ce portrait, car son récit sent beaucoup la fantaisie" (*La Mythologie de tous les Temps*, &c., *s.v.* "Ogmi," Paris, 1851, folio).

I cannot call to mind that the Gallic Hercules forms the subject of a medal or engraved gem, but it very probably does so. Abraham Ortelius, in a work which professes to derive its authority from ancient coins (*Deorum Dearumque Capita, ex Antiquis Numismatibus Collecta*, Bruxellis, apud Fr. Foppens, M.DC.LXXXIII., 4to.), gives the mere head of Hercules, with indication of club and lion-skin, adding, in the "historical narration" by Fr. Swertius,—

"Dictus autem *Oëteus* ab Oëta monte Thessaliæ, ubi pyra constructa conflagrans ad Deos transiit, ut Seneca refert in *Hercule Oëteo*, Ovidius et Diodorus, *Gallicus* quoque *Hercules* celebratur singulari libello Luciani Sophistæ, qui apta ex ore catena, id est dicendi vi et eloquentia, innumerabiles hominum copias ducebat."—P. 92.

As a final illustration of the employment of the same symbolism to indicate the attractive or telephonic power of the human voice—"Dulcedine cantus *Trahitur*," as we read on the scroll that attaches the ecstatic dolphin to the lyre of Ario, on the fine frontispiece to the old Delphin classics —upon those who fall under its seductive influence, I may ask the reader to turn to the curious volume of Westerhovius entitled *Hieroglyphica, oder Denkbilder der alten Völker*, Amsterdam, 1744, 4to. Here, among numerous fine plates from the graver of Romeyn de Hooghe, we find one symbolical of *the early church. In this the* "Gemeinde Christi," the "auserwählte Braut," in the form of a beautiful woman, is represented standing upon a globe; in her hands and about her body are various symbols, and from her mouth proceed a number of fine chains, which are attached to the ears of a crowd behind her, whose differing costumes indicate that it is composed of various nationalities:—

"Sie ziehet auch unverzüglich eine grosse Anzahl aus allen in den Schafstall des Herrn, weswegen man aus ihrem Munde die lieblichen Ketten gehen siehet, durch welche sie die Asianer, Africaner, und Europäer fort reisset, gleichwie man an einem Meder, Mohre und Römer sehen kann."—P. 235.

WILLIAM BATES, B.A.

Birmingham.

EDMUND CURLL, BOOKSELLER (6th S. ii. 484; iii. 95; iv. 98, 112, 171).—I thank MR. DREDGE for correcting the error in my note on Sam. Wesley's *Neck or Nothing*. I certainly intended to write "Wesley's poetical epistle to Edmund Curll." He very ingeniously adopted the name and style of his uncle, John Dunton, by prefixing the words "From Mr. D—nt—n to Mr. C—rll." John Dunton was then alive, and many readers might imagine that he really was the author. Sam. Wesley's father, a few months subsequent to the publication of this letter, writing to his son (at Dean's Yard, Westminster) about the celebrated Epworth ghost, says, "It would make a glorious penny book for Jack Dunton." This hardly looks as if he was aware that his son had so recently brought out a letter in the same Jack Dunton's name. The letter was printed anonymously, and Sam. Wesley does not appear to have acknowledged it as his till many years subsequently. It is probable that he was no party to its publication; but, be this as it may, the question I desire to see answered is, Was he head usher when it appeared? I imagine not; but it ought not to be difficult to ascertain this fact from the school records. In Chalmers's *Biog. Dict.*, xxxi. 298, it is said, "When he took his master's degree he was appointed to officiate as usher at Westminster School." This seems to indicate April 5, 1718. Again, in William Nichol's *Life of Samuel Wesley*, 1862, p. 6, which is the latest life of him I have seen, the writer says, "It was probably through Atterbury's influence that Mr. Wesley, having taken his A.M. degree, was summoned from Oxford to officiate as usher in his old school at Westminster." Many circumstances, I think, render it improbable that he was head usher in August, 1716. If he was so, his biographers were in error, and it is well to correct them.

I do not think that the reference to Dean Stanley as being the author of *Sinai and Palestine* is quite a case in point—no one can well take exception to such a statement; but if any one were to write about *Sinai and Palestine*, by A. P. Stanley, 1855, and added, "he was then

Dean of Westminster," the correctness of the expression might well be questioned.

Wesley was not fairly treated at Westminster School; the inscription on his tomb at Tiverton can hardly be taken as authentic or minutely accurate, and, moreover, it does not state that he had been twenty years head usher, but only "for near twenty years one of the ushers."

EDWARD SOLLY.

CANONIZATION (6th S. iv. 146, 175).—There seem to have been three ways in which canonization was effected, and instances of each can be given:—1. Local; by the opinion of particular churches or districts, arising from the ancient custom of commemorating yearly the deaths of founders of churches and others eminent for piety. In Ireland such are to be found collected in the *Martyrology of Donegal* (Royal Irish Arch. Soc.). 2. By decree of the Pope, as in the case of Malachy, Bishop of Connor, and Primate of Armagh, thus canonized by Pope Clement in 1190, being the first Irishman so "sainted." 3. There seems to have been another method. It is recorded that Richard Fitzralph, Archbishop of Armagh, often mentioned in the early series of "N. & Q.," was so esteemed, though not canonized by the Pope. In a synod held at Drogheda on June 20, 1545, it was ordained that the festival of St. Richard (Fitzralph), Archbishop of Armagh, should be celebrated with nine lessons "in crastino Johannis et Pauli." An account of this prelate will be found in the *Churchman* for September, 1880.

CHARLES SCOTT, M.A.

St. Paul's, Belfast.

If K. P. D. E. will consult *Sanctorale Catholicum*, by Rev. Robert Owen, B.D., lately published by C. Kegan Paul, he will find a great deal of the information he desires.

H. A. W.

"LARGESSE" (6th S. iii. 469).—I am inclined to think this word is not in use elsewhere than in East Anglia. It is still in Norfolk and Suffolk used in application to gifts in connexion with harvest, but the custom of asking for and giving largesse is, I fancy, upon the wane, while that of crying, "hollaing" (*hallering*, it is called) the largesse is almost out of use. As the money given in largesse was almost always spent at the public-house, that is not to be regretted, but the last-named custom seems worthy of a note. At the end of harvest the harvestmen went round to all the neighbours' houses, particularly to the tradesmen with whom the employer was in any way connected, and others who were visitors at the farm; and on receiving the shilling or other amount bestowed, they formed themselves into a ring, joining hands, in the street or road (the foreman, called the lord, standing alone in the middle to give the signal), and shouted as loud as they could the word "largesse," dwelling on the first syllable, lar-r-r-r, as long as their breath would hold. This was repeated three times, concluding with three yells, and, if the donor were present, "Thank you, sir." To a bystander their noise might sound harsh and discordant, but when mellowed by distance was harmonious and pleasing to the ear. I am sorry to say that the old custom of giving a supper or "frolic" at the farmhouse at the conclusion of harvest is generally discontinued, for the men will have a merry-making and go to the alehouse. When the farmer himself condescended to preside at the table and sit with the men, it promoted a good feeling, which, thanks to the modern agitator, is now very rare. I remember in one of the old songs which used to be sung on the health of the employer being drunk the expression of the wish—

"That everything may prosper that he do take in hand,
For we are his servants all and are at his command."

Now, alas! it is far otherwise. (See Sir John Cullum's *History of Hawstead*, p. 259, and the *Horkey*, by Robert Bloomfield.)

G. A. C.

[Bloomfield, in his *Poems* (London, 1809), explains "Horkey" as harvest festival, and gives an account of the "lord" and of the "frolic," or "largess-spending," as well as of the shout "largess," all, as he says, "customs fast going out of use." But it would seem they are not yet quite gone.]

The following citation, from *The History of Margaret Catchpole, a Suffolk Girl*, by the Rev. R. Cobbold, 1846, seems to give most of the information required as to this custom. After a harvest song of five stanzas, the chorus to which is,

"Hallo Large, Hallo Large, Hallo *Largess*,"

the author says:—

"The spirit of this song is in the chorus, which is peculiar to the eastern counties.....At the time of harvest, when the men are reaping down the fields, should their master have any friends visiting his fields, the head man among the labourers usually asks a *largess*, which is generally a shilling. This is asked not only of friends and visitors but of strangers likewise, should they pause to look at the reapers as they bind up the sheaves. At evening all the men collect in a circle.....Three times they say in a low tone, 'Hallo Large,' and all, hand in hand, bow their heads almost to the ground; but after the third monotonous yet sonorous junction they lift up their heads, and with one burst of their voices cry out 'Gess.'"

Mr. Cobbold observes that the custom was even then (in 1846) going out of fashion, but from what C. B. S. says it would appear that parts of it, at any rate, are not yet obsolete.

C. S. JERRAM.

Last autumn, at Meldreth, in Cambridgeshire, whilst walking through the fields on my way down to the river to fish, I was stopped by a labourer, who demanded of me "largesse." Though the man seemed to claim it as his right and I was much impressed with his use of this word (which I made him repeat two or three times to make sure that I

was not dreaming), I am afraid his request was not complied with. On my return in the evening to the house where I was staying, I learned upon inquiry that the word was in common use in the neighbourhood, and that it was the custom of the labourers to ask for "largesse" from all those (especially sportsmen) who passed through the harvest fields at the time of harvest.

G. F. R. B.

C. B. S. will find the word largesse as common as sheaves of wheat if he perambulates Norfolk in harvest time. The thing signified is an annual tax levied upon unwary country parsons by the male portion of the population, and John Barleycorn benefits considerably thereby.

Augustus Jessopp, D.D.

I am informed by a lady long resident in the neighbourhood of Hastings, that the word "largesse" is constantly used there by the common people, together with many other words of Norman origin. E. Walford, M.A.

This word is certainly not peculiar to Norfolk. I have constantly heard it used in Hertfordshire, but only in connexion with the harvest.

Hellier Gosselin.

Blakesware, Ware, Herts.

I heard this word used last year in Colchester by reapers bringing "harvest decorations" from the neighbouring village of Ardleigh. J. H. R.

This word is used universally in Suffolk, and always in connexion with the harvest.

William Deane.

Metrical Date (6th S. iv. 67, 134).—I do not think that these lines are a Latin riddle, but that they contain a date; not, however, 1473, which is affixed to them, but 1466, the date of the MS. note in Lord Spencer's copy of the book, and, as it seems, the true date of its publication. 1473 is, as before suspected, the date when the rubricator inserted these lines after he had completed his labours, which may have extended to the whole edition, comprising, no doubt, several hundred volumes. Having in vain tried to extract 1473 from the figures, I at last hit upon the following arrangement of them, which gives the desired result, viz. 1466 :—

Ter tria sunt, ...	333
septem, ...	7
septem, sex, ...	76
sex quoque tres sunt	33
	3
	3
	3
	3
Si numeras rectè, ...	461
millia quinque	1005
facit tibi	1466

If this be correct, a comma should be placed after *sunt* instead of after the first *septem*, and *millia* must be taken as equivalent to *mille*. The Latin may be put into four lines :—

"Three threes, a sev'n, and then a sev'n and six,
And next six threes in order rightly fix;
If then you add a thousand and a five,
To find my date you need no longer strive."

If you rightly reckon (*si numeras rectè*) the specified numbers in the first line, that in the second line, 1005, does the sum for you (*facit tibi*). Hain and Hofmann, in their notices of the early editions of John Chrysostom, correctly describe this edition as without date, but make no conjectures about it. I venture to send this solution as, if correct, it confirms the MS. date in Lord Spencer's copy, and fixes the date of publication of a very early specimen of typography.

W. E. Buckley.

William Penn (6th S. i. 117, 143, 157, 204).—As "N. & Q." is extensively read in America, I am desirous that some misstatements in reference to William Penn and his burial-place should be rectified. I sent a copy of all the replies which have appeared in "N. & Q." to Richard Littleboy, of Newport Pagnell, with whom the Philadelphian committee have had correspondence. He is anxious to correct several errors.

"Granville Penn had nothing to do with placing the gravestones in their present position. The Monthly Meeting, to which I belong, placed the stones there at its own expense." In remarking on "A Pilgrimage to Jordans" (6th S. iv. 45), he adds, "R. P. H. Roberts is wrong in many of his statements. There is no garden, and no farmhouse, either attached to or near the meeting house. He says the neighbouring rustics know nothing of the name of Jordans. How is it, then, I ask, that when a meeting is advertised to be held there they flock in and fill the house? This was the case on the 14th of the present month, when every seat was filled, and many persons could not get in. He further remarks upon the 'more than simplicity—studious neglect,' &c. As far as simplicity is concerned, the more there is of it the more will it be in harmony with the views and feelings of those who lie buried there. As to studious neglect, I can only reply that it is studiously cared for, without stint of expense. We all know that the neatness of a graveyard depends upon its being constantly mown. Both the times I have visited it this year it was in good order, and as neat as could be desired. He further states that the graveyard is shut out from the road by a high wall. Such is not the case; only at one end is there a wall at all, and this not more than 4½ ft. high. The longer distance, by the side of the Chalfont road, is bounded by an oak pale fence, which the Monthly Meeting put up at considerable cost a few years since, and

which they considered in good keeping with the place. I need, perhaps, only further remark on the comparison instituted with Chenies burial ground. Is it fair to compare an old and no longer used burial-place of the Society of Friends with the burying-place of the Duke of Bedford's family (one of the wealthiest of our aristocracy), and still in constant use? I have met friends at Jordans from all parts of England and from America, and I have not heard from any one remarks of the character of those by R. P. H. Roberts."

As I belong to the same society, I wish the undeserved stigma of neglect, &c., to be removed, and this reply circulated as far as the "Pilgrimage" has been. Wm. Freelove.

Bury St. Edmunds.

The Oxfordshire Election of 1754 (6th S. iv. 4, 96).—I possess, bound together, with fly leaves inserted, all the publications named by Mr. Solly and Mr. Blaydes, and also a printed poll-book, marked, "Oxford | Printed by W. Jackson in the High Street. | Sold by R. Baldwin at the Rose in Paternoster Row, | W. Owen, near Temple-bar, London, the Booksellers | of Oxford, and the men who carry the *Oxford Journal.*" This book contains some singularity of arrangement, *e. g.*, at pages 45–48, Deddington and Eynsham—which are in the same hundred of the county but fourteen miles apart—are strangely blended. Also on page 100, six votes are entered for Parker and Turner without the names of the voters. I will willingly lend this book to any reader of "N. & Q." for a short period, should any one wish to inspect it. William Wing.

Steeple Aston, Oxford.

"Mistress Gryseacress," 1469-70 (6th S. iv. 127).—The great Sir Thomas More was born in 1480, when his father, Sir John More, was twenty-seven years of age. His mother's name is given as "Anna Grisacria." This may possibly afford the clue which Hermentrude seeks.

Calcuttensis.

Sheffield of Butterwick (6th S. iv. 127).—Edward Sheffield, LL.D., was instituted to the vicarage of Luton on the presentation of Sir Robert Sheffield, Knt., May 9, 1502. See *Test. Ebor.*, vol. iv. pp. 118-20 (No. 53 of the Surtees Soc. Pub.), where there are many valuable notices of the Sheffield family at that period.

J. H. Clark.

The brass of Dr. Edward Sheffield, inquired for by K. P. D. E., is from Luton, Beds. A reference to the index to Haines's *Brasses* would have given the information. The date is *c.* 1510.

C. R. M.

Strelly=West (De la Warr) (6th S. iv. 128).—Collins, in his *Peerage*, fifth edition, vol. v. p. 383, gives, "Margaret, wife of Sir Nicholas Strelly, in com. Nott. (who died at London, on April 30, 1491, and was buried in the church of St. Andrew's, Wardrobe, near Baynard's Castle)," as the daughter of *Richard*, Lord De la Warr, not of *Thomas*, his son. J. I. Dredge.

A Lion Rampant surmounting a Market Cross (6th S. iv. 128).—The shaft of the City market cross at Edinburgh was surmounted by a rampant unicorn crowned. Many other market crosses were capped with similar heraldic "wigmaleeries," as Andrew Fairservice designated them. Calcuttensis.

"Helpmate": "Helpmeet" (6th S. iv. 146).—There does not seem any reason for believing that this is a new coinage. Richardson's *Dictionary* gives a quotation first from Sharp's *Sermons*, vol. iv. sermon 12. I have not the original at hand to refer to. If I am not mistaken I have met with it in writings half a century earlier than Sharp's time. K. P. D. E.

I have several times heard these words jocularly turned into *helpmake*, where the "better half" has turned out to be the *worse* half; one, in fact, who has *made* trouble rather than helped to *meet* it.

G. J. Dew.

Lower Heyford, Oxon.

Books printed previously to 1550 (6th S. iv. 147).—In the library of Henry Story, Esq., Ruddington Manor, near Nottingham, there are several books before that date. For example, Eusebius, 1511; Thuanus, 5 vols., 1520; Xenophon, 1525, &c. Other books of the same century are Hieronymus, 1565; Cooper's *Latin Dictionary*, 1584; Holinshed (black letter), 1586; Calvin, 1590; *A Book of Common Prayer*, 1599. The library also contains several original editions of books in folio, and some literary curiosities, as an Almanack with *Gesta*, 1657; *The Sphere of Gentry*; Ralegh's (*sic*) *History*; Thoroton's *Antiquities*; Bacon's *Opera Omnia*, 1665; Preston's *Life Eternal*; Heylin's *Cosmography*, &c. I have just had the pleasure of picking out these books from an unvalued store, putting them in good order, and making their value known and appreciated. It would be well if other country gentlemen would allow their libraries to be overhauled.

E. Cobham Brewer.

Nadauld Family (6th S. iv. 148).—The French refugee, Nedauld, or Nadauld, was a sculptor who, as I have remarked in Bemrose's *Guide to Derbyshire*, was employed upon the stonework of Chatsworth House, Derbyshire; the ornaments for the great frieze of the west front were, in particular, executed by him. The accounts state that he was paid, in 1703, 114*l.* for those ornaments and other work. Thomas Nadauld was incum-

bent of Ashover in 1807, and the registers of that parish might possibly be productive of information useful to Mr. Waddington.

Alfred Wallis.

Derby.

Samuel Wesley (6th S. iv. 147).—This Samuel Wesley was the great-grandson of *the* John Wesley; he was born about 1766. He never was a Roman Catholic. Having composed the mass mentioned by Mr. Everard Green, he made his *amende* to the Protestant Church by composing and publishing a complete service for the use of cathedrals. He was always very musical. G. S. B.

Mary Queen of Scots (6th S. iv. 148).—There is no mention made in Miss Strickland's life of Mary of the circumstance referred to by H.; but there is of the "diamond ring" presented to her by the Duke of Norfolk; this she had forwarded to Don Bernardino Mendoza. Mary's curious signet-ring, lately found in the rounds of Fotheringhay Castle, is now in the possession of Mr. Waterton. H. G. H.

Freegrove Road, N.

Mrs. Philadelphia Saunders (6th S. iv. 167).—Copies of the Strawberry Hill catalogue may be easily procured, and at a slight expense. The pictures referred to were sold in the twenty-second day's sale, pp. 227–8. They were in the "Beauty Room," with this notice prefixed, "The following series of twenty portraits were painted by Jarvis, and were purchased by Mr. Lovibond, with the residence at Hampton, and of whom Horace Walpole bought them." Lot 113 was "a small portrait of Mrs. Philadelphia Saunders"; Lot 115, "a small portrait of Lady Ann Cavendish, the wife of the Earl of Exeter." No further particulars are given in the catalogue.

W. E. Buckley.

"Mercia, a Tale of History" (6th S. iv. 167), does not appear to have been printed, but *Oriental Wanderings*, a romance in 3 vols. (Lond., 1854, 12mo.), was the work of T. E., of Vauxhall, whose identity it seems difficult to trace.

Evan Thomas.

Battersea, S.W.

"Portions of shires which are in other shires" (6th S. i. 177, 306; ii. 98, 297, 477; iii. 293, 455; iv. 17).—In the list given by Mr. Warren he has omitted to mention that a portion of the county of Kent is located in Essex. The location of the detached portion is near Grays, I believe, and, of course, on the north side of the Thames. The supplemental list by Vigorn also omits mention of Kent. Cornelius Walford.

Belsize Park Gardens.

Esher (6th S. iii. 88, 255, 397).—It is quite possible that, as Mr. Lynn suggests, Awbrook may be a corruption of Haugh-brook (*Healh-bróc*); but unless some documentary evidence can be produced the question must remain uncertain.

I have no Surrey documents at hand, but should suppose Ditton to be *Díctún*. *Díc* is of course "dyke," in the two senses of ditch and of causeway or embankment. Mr. Lynn will perhaps be able to say whether the topography confirms this etymology.

Although I have no doubt that the Aissela of Domesday must be read as *Æsc-healh*, I am not quite sure that Esher is a corruption of this. The place may have had an alternative name Æsc-ora or Æsc-ofer (which would be nearly synonymous with *Æsc-healh*), and Esher may possibly come from this. A similar permutation of the affix in a proper name is found in Tanshelf, in Yorkshire. The present name is from the *Taddenes-scylfe* of the *Sax. Chron.*, which is probably Tatwine's shelf, or sloping ground. The Domesday name, however, is Tateshala, *i.e.*, *Tatwine's haugh*. I may mention that there is a place in Derbyshire called Ashover (locally pronounced Asher), and that both Æsc-óra and Díctún are names which occur in A.-S. charters. Henry Bradley.

98, Roebuck Road, Sheffield.

Before quitting finally the subject of the origin of this interesting place-name, I should like to be permitted to point out that it is an instance of the local pronunciation retaining the original sound of the long *e*. Those who pronounce Esher from seeing it written usually first call it Esh-er; those who have acquired their pronunciation in the place always say Ee-sher. Indeed it was my knowledge of this which gave me an early prejudice against the belief that the word had anything to do with ash trees. But as the Anglo-Saxon for "ash" was *æsc*, with a long vowel, this would account for the retention of the long sound of the initial *e*, formerly *æ*, in the compound word which forms the name of the village.

With regard to the adjoining villages of Thames Ditton and Long Ditton, further consideration and the analogy of other places convince me that the first syllable is really ditch, from which the final *ch* has dropped out. (The Domesday spelling is Ditone or Ditune.) The places in question are near a bend in the Thames, Thames Ditton being close to the river, Long Ditton village about a mile from it. The village of Ditton, in Cambridgeshire, near the river Cam, is still, I believe, sometimes called Ditchton. W. T. Lynn.

Blackheath.

Seal of the Knights Templars (6th S. ii. 227, 374, 496; iii. 234, 377).—Is not the general opinion erroneous that the cognizance of two knights upon one horse was the ancient device of the Knights Templars? Mr. Addison, in his *Knights Templars*, does not, I believe, mention

it. He states the flying horse of the Inner Temple only dates from the reign of Elizabeth :—

"When the lawyers came into the Temple, they found engraved upon the antient buildings the armorial bearings of the Knights Templars, which were, on a shield argent, a plain cross gules, and (*brochant sur le tout*) the holy lamb bearing the banner of the order, surmounted by a red cross. These arms remained the emblem of the Temple until the fifth year of the reign of Queen Elizabeth, when unfortunately the society of the Inner Temple, yielding to the advice and persuasion of Master Gerard Leigh, a Member of the College of Heralds, abandoned the antient and honourable device of the Knights Templars and assumed in its place a galloping winged horse called a Pegasus, or, as it has been explained to us, 'a horse striking the earth with its hoof, or *Pegasus luna on a field argent!*'

"The society of the Middle Temple, with better taste, still preserves, in that part of the Temple over which its sway extends, the widely-renowned and time-honoured badge of the antient order of the Temple."—*The History of the Knights Templars*, by C. G. Addison, Lond., 1842, pp. 370-1.

E. M. B.

Scothorne Vicarage.

"Hanker" (6th S. iii. 186, 254, 398).—Prof. Skeat, in explaining this word, should really have refrained from saying it meant to "hang around" or about. It comes to us from the good old English term, *cank* (to ask), which is, or was, the precise equivalent of *wish, want, hope, need;* each of these meaning to utter demand, inquire, or long for.

W. D.

Brooklyn.

Peacock : Pocock (6th S. iii. 268, 416).—Pacock was a common form of the name in this neighbourhood in former days, and in the folk speech of to-day I am constantly spoken of as Mr. Pacock. Thomas Paykocke, of Blyton, made his will in 1545 ; Helen Paycocke, of the same place, hers in 1546 ; William Pacocke, of Wildsworth, in 1563 ; and William Paycocke, the elder, of Scotter, in 1611. These are but a few instances which I could give from my own family. Helen and William, of Scotter, were my direct ancestors.

The name of Reginald Pecock, bishop of St. Asaph, is sometimes spelt *Pacok* by Thomas Gascoigne. See *Loci e Libro Veritatum*, ed. James E. Thorold Rogers, M.P., pp. xliii, 217. The bishop was a Welshman, but Gascoigne came from the West Riding of Yorkshire, which may not improbably account for the vowel change.

Edward Peacock.

Bottesford Manor, Brigg.

Izard (6th S. iii. 229, 416).—This name, I am informed by one who bears it, is Gaelic ; the Irish form is Izod. There is a Loch Izart in the Highlands.

E. Leaton Blenkinsopp.

"Windlestrae" (6th S. iii. 88, 249, 309, 335, 438).—An example of the use of this word occurs in *Reminiscences*, by Thomas Carlyle, vol. i. p. 166, where, speaking of some Roman remains at Brunswick, he says :—

"It was one of the tasks of my boyhood to try what I could do at reading the *inscriptions* found there ; which was not much, nor almost ever *wholly* enough, though the country folk were thankful for my little Latin faithfully applied, like the light of a damp windlestraw to them in what was total darkness."

May *wisp* be of like meaning with this word? We have a *wisp* of straw, and *Will o' the Wisp; haspe* and *windel* agree in their difference from it.

W. S.

An Uncommon Animal : the "Shah Goest" (6th S. iii. 408, 516).—The animal referred to was doubtless a red lynx (*Felis caracal**), the Hindustani name for which is Siyágosh, a Persian word, meaning black-ear. The general colour of this handsome animal is a bright fulvous brown, ears black externally, white within ; long, dark ear tufts with black spots where the moustaches grow, and another above the eye. It is found, though rarely, in certain parts of Central and Western India, and in Gujerat, Kandeish, and Baroda. At the present day several of the Indian nobles keep lynxes, and train them to stalk hares, peafowl, cranes, &c. This animal is common in Persia, Arabia, and Tibet, whence the specimen alluded to by Mr. Fennell appears to have been originally obtained. In the *Ain-i-Akbari*,† following the very interesting chapter on the hunting leopard or cheetah, mention is made of the Siyágosh as follows :—

"His Majesty [*i.e.*, the Emperor Akbar] is very fond of using this plucky little animal for hunting purposes. In former times it would attack a hare or a fox, but now it kills black deer.‡ It eats daily one seer§ of meat. Each has a seperate keeper, who gets 100 *dáms*‖ per mensem."

A. C.

Lucknow.

"Noils" (6th S. iii. 449; iv. 74).—I think that *noils* are *not* "coarse locks of wool," as suggested by Mr. Coleman. The word is commonly used in the flax and cotton trades, as well as in the wool trade, to describe the shortest fibres, separated by manual or mechanical means from the longer and more valuable staple, because they are less capable of being united into a strong yarn or

* From *qara-qolaq*, the Turkish name of the lynx, also meaning *black-ear*.

† Page 290 of the *Ain-i-Akbari*, by Abul Fazl 'Allami, translated from the original Persian by H. Blochmann, M.A., Calcutta Madrasah. Printed for the Asiatic Society of Bengal. Vol. i. Calcutta, 1873.

‡ This does not quite convey the meaning of the original; a better reading is,—Formerly this animal hunted hares and foxes only, but now he is taught to seize an antelope.

§ 2·05 lb.

‖ A *dám* is generally supposed to have been equal to one-fortieth of a rupee, but this is a moot point with many Orientalists.

thread. Hence their association with *brokes*, or broken fibres, and their use by ingenious persons in the adulteration of the material of various cloths. JULIAN MARSHALL.

PANMURE, FORFARSHIRE (6th S. iii. 107, 336, 417).—A writer in the *Stat. Ac. Scot.* says Panbride is probably not (as supposed) from *fanum*, a church, but from the Celtic *pallin* or *ballin*, a town or hamlet. I do not find such a word in Armstrong's *Gaelic Dictionary*, but if it ever existed it is probably now represented by *baile*, a city, town, village. The first syllable in Panmure can hardly be from the Gaelic *lann*, *lainn*, an enclosure, repository, house, church. The place was, no doubt, named from its situation, from *beann-mohr*, a high hill (conf. W. *pen-mawr*).

This is confirmed by Penteth Hill (properly "Penteth" simply), co. Dumfries, near whose summit are remains of a British camp; and by Pananich Wells, co. Aberdeen, named from a range of hills. There is also a place called Panlands, co. Dumfries. The prefix *pan*, however, cannot always mean "hill"; for Panhope (called Panhope Harbour), in the parish of Flotta, was so called from a saltpan which was at one time worked there (Gaelic *panna*). *Mure* or *Muire*, in local names, sometimes refers to the Virgin Mary. No doubt the Latin language contains a few Celtic words, but, as a rule, to derive Latin from Celtic is to ignore Sanskrit and Greek.

R. S. CHARNOCK.

Jun. Garrick.

MYSTERIOUS LAKE SOUNDS (6th S. ii. 327; iii. 33, 234, 398).—The following letter from an intelligent geologist may be interesting on this subject. The district referred to, the Vale of the Manifold, is familiar to many tourists, and is said to have suggested the idea of Johnson's Happy Valley:—

"*To the Editor of the Staffordshire Advertiser.*

"Sir,—The extraordinary explosions that issue from a cleft in a rock near Wetton (an account of which lately appeared in the *Reliquary*) are a circumstance extremely puzzling; so much so that a satisfactory solution appears almost hopeless. The attempt by your correspondent that appeared lately in your valuable paper is certainly very ingenious, and to many may appear a satisfactory one. But residing, as I do, in the immediate vicinity, I am well acquainted with the district and with circumstances that set aside the mere possibility of the reports being caused by pent-up atmospheric air upon the accession of a flood filling the subterranean course. During the present hot and dry summer a river (except to Darfur bridge, a little below Wetton mill) has had no existence, yet loud explosions were heard by several persons on the 25th of June, and as well attested as any of the previous ones. Besides, no flood, however great and sudden, could produce an explosion or expulsion of air from the fissure in the rock, which is sixty or seventy yards or more above the bed of the river. The subterranean course throughout is directly beneath the upper or surface one, and, owing to the dislocations of the strata, numerous communications exist betwixt them. Not many of these holes or clefts can be seen on walking along the dry bed, owing to their being covered by blocks of limestone, bouldered grit, stones, and pebbles. Whilst we were clearing out Thor's Cave, which overlooks the bed of the river, a heavy thunderstorm, in the distance, suddenly filled the subterranean passage with water, which also flowed down the previously dry bed at the surface, when I witnessed a novel and pretty sight—numerous small jets of water forced up by pent-up air, which indicated the progress of infilling in the underground channel. Noiselessly the puny fountains continued to advance, and the water from below to rise and mingle with the stream above. It is evident, when the communications are so free and frequent, that other causes than pent-up air originate the loud reports that issue from the fissure in the rock. With respect to the flames said to be seen after the reports, we have the united testimony of three men, two of whom were certainly highly terrified at the time, but they still positively adhere to their first relation. The third person was a cool spectator, who went purposely to a neighbouring eminence, and as near as he durst venture, to witness the occurrence. It has been suggested that large cavities, connected by strait and intricate passages, may exist, where falls of rock take place occasionally, and that cherty fragments, by producing sparks, would ignite hydrogen gas. However scientific individuals may differ in their attempts to explain the cause, the fact that explosions do occur is too notorious to be ignored, although nothing similar in nature has been recorded.—Yours, &c.,

"SAMUEL CARRINGTON."

"Wetton, Aug. 16th, 1870."

B. D. MOSELEY.

Burslem.

THE HALSHAM FAMILY (5th S. vii. 407; viii. 13, 239, 435; ix. 76, 275; xi. 315; 6th S. iii. 316, 437).—If HERMENTRUDE will carefully look through the references as they are given above, I think she will find amongst them the Inq. p. m. on Philippa de Strabolgi, 19 Ric. II., No. 31, where it is stated that she died on the feast of All Saints, 19 Ric. II. (Nov. 1, 1395); also another on the death of Ralph de Percy, 1 Hen. IV., No. 6, which states that he died in foreign parts on Sept. 15, 21 Ric. II. (1397), and in which no mention is made of his wife. There is no doubt whatever that Sir Hugh de Halsham, during his life after his father's death, was possessed of the property that had belonged to Philippa de Strabolgi, his mother. In the former inquisition Philippa's heir is given as John Halsham, aged eleven years, her son by John Halsham, with whom she held jointly the manor of Colyngbourne Valence by a fine made in 12 Ric. II. Her son John must have died young, as on his father's death in 1415 his next brother, Sir Hugh Halsham, became possessed of the Strabolgi property, and also that of the Halshams. There was undoubtedly a screw loose somewhere as to her marriage with Ralph de Percy; that she was betrothed is certain, but that she was married to him is, I think, doubtful. Inq. p. m. 51 Edw. III., first Nos. 45, in the writ to the escheator of Lincoln,

March 20, 51 Edw. III. (1377), cites:—"Proof of age of Ralph de Percy, who married Philippa, dau. and one of the hrs. of David Strabolgi, late E. of Athol, decd."; but when we come to the inquisition itself it turns out to be the proof of age of Philippa herself, and she is stated to be "of the age of 15 yrs. on the 21 March last past." In 1383/4 she was certainly married to John Halsham. The question wanting an answer is, How did she get rid of Ralph de Percy? SYWL.

THE PLAGUES OF 1605 AND 1625, &c. (6th S. ii. 268, 390, 524; iii. 477).—The plague visited the town of Congleton, in Cheshire, in 1641. The following brief notice of it, from a small MS. volume in my possession, which has not, so far as I know, ever been printed, is forwarded for insertion in "N. & Q.":—

"According to an old tradition the plague was brought from London in a box of clothes sent down to a person at North Rode Hall, whose relation had died of the plague in London. On opening the box the family caught the infection and died. From them it spread all over the country, and was presently in Congleton, where it made dreadful ravage. Most of the infected died, and lay dead in their houses, no person coming near them for a long time. When their neighbours were satisfied they were dead, some, who had recovered from the disorder, or were more bold than the rest, went and dragged out the dead bodies, and buried them as so many dogs.

"They tell the tale of an old man named Capper, who desired that when he was dead they would pull him out of his house, and not let his body lie and rot there, and that he would tie the end of a rope, which they threw him for that purpose, round his leg to drag him out by. When he was dead, they pulled at the rope, but could not draw him, and on looking in they found that he had, either by chance or design, tied it to a piece of wood in the wall.

"So fearful were they of the infection, that when there was any dealing betwixt people, the party paying money dropt it into water before the other would touch it. And when anything was handed from one to another, it was holden to the fire for some time, and then taken up in a pair of tongs at arm's length, or else laid down on the ground, and then taken up by the person who was to receive it.

"But notwithstanding all these precautions, the greatest part of the inhabitants died, and the neighbouring people fled from the town for fear. So much was the intercourse with the country cut off, and so little travelling in the streets, that grass grew all over them to that degree that the pavement could hardly be seen."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE DOG ROSE (6th S. iii. 466; iv. 73).—As no botanical authority is given for the "singular arrangement of the beards of the sepals forming the calyx" of the dog rose, readers of "N. & Q." may be informed that in Withering's *British Plants*, fourth edition, vol. iii. p. 459, the following description of the calyx corresponds exactly with that in the Latin hexameters:—"*Cal.* Segments 2, furnished with long teeth on both edges, 2 without, and the 5th with teeth on one edge." Sir J. E. Smith, in the *English Flora*, only says, "Calyx pinnate, deciduous"; and Dr. Hooker, in his *British Flora*, is not more explicit; his description is, "Calyx segments fully pinnate, deciduous."

D. A. S.

Miscellaneous.

NOTES ON BOOKS, &c.

The Political, Social, and Literary History of Germany, from the Commencement to the Present Day. By the Rev. Dr. Cobham Brewer. (De La Rue & Co.)

THIS little volume is a marvel of condensation. The amount of knowledge it contains is really wonderful. All facts are not, however, of equal value, not, at least, to the ordinary student; and the reader who uses this book for purposes of examination will, no doubt, skip some of the pages which are to us among the most interesting. The notices of Karl the Great, Luther, and Spinoza are extremely well done, though, we think, in the account of the last certain quotations from holy Scripture might have been dispensed with to the advantage of the reader. It is a very strong thing to say of the great Netherlander that he was "the deepest thinker and most logical reasoner the world has ever seen." We should be among the last to depreciate the mighty intellect of Spinoza, but when he is put above Aristotle, Plato, and Thomas Aquinas, questionings not unnaturally arise in the mind. The book has a very good index, as we know by testing it somewhat severely. It is, indeed, an important feature in a book overflowing with facts. We can safely affirm that there is hardly a subject connected with Germany which does not find some notice therein. The witchcraft delusion was unhappily not confined to Germany, but there it ran its most bloody course. On this head Dr. Brewer gives some horrible statistics. The meaning, or rather meanings, of the Austrian device of the five vowels, A E I O U, is explained, and we have the origin of the well-known Austrian lip traced to Frederick III., who inherited it from his mother Cimburgis, a Polish princess. If this be really so, and we know of no reason for doubting it, we have strong evidence for the fact, so often affirmed and so often ridiculed, that family likeness is permanent through a long series of generations. The subject has never been investigated with the care that it deserves. We quite agree with Dr. Brewer when he says that no other history "can be compared in interest to that of Germany," and are thankful to him for this useful handbook, which will be a great help to students now, and may, we hope, form an outline for an extended history—a work which is still wanting in our literature.

The Law of Copyright in Works of Literature and Art. By Walter Arthur Copinger, Barrister-at-Law. Second Edition. (Stevens & Haynes.)

THE subject of Mr. Copinger's treatise must commend itself to all readers of "N. & Q.," and it is, in fact, one of the questions of the day, though other questions, of a more strictly political character, have temporarily thrust it, with many others, into the background. Nevertheless, with a Bill "to amend and consolidate the law relating to copyright," introduced by Mr. G. W. Hastings, President of Council of the Social Science Association, and supported by Mr. Hanbury-Tracy, Sir Gabriel Goldney, and Viscount Sandon, it is to be hoped that a day will come when the House of Commons will be able to give its attention to the demands of the men of letters and the artists of the United Kingdom. Mr. Copinger

very properly takes not infrequent occasion to criticize the existing state of our municipal law of copyright, which, indeed, was pronounced by the Royal Commission to be bad in its form, "wholly destitute of any sort of arrangement, incomplete, often obscure and ill expressed." The recent publication of the revised version of the New Testament may well draw attention to the question of Crown and University Copyright. Mr. Copinger shows (pp. 274-6) that the Crown prerogative has been keenly disputed, and has been rested by its defenders upon various and not easily reconcilable grounds. He is, of course, bound to admit that the sovereign has "a peculiar prerogative in printing, which has been vindicated, allowed, and maintained since the introduction of printing." This, it will be observed, is a very carefully guarded statement. The tendency of future legislation will probably not be favourable to the perpetuation of this "peculiar prerogative" in its integrity. We need hardly say that the leading cases illustrating the present state of the law, and which are set forth and commented upon by Mr. Copinger, deserve most careful study. Not a few of them would furnish matter for considerable amusement had we space to make the necessary extracts. Within the brief interval that has elapsed since Mr. Copinger's new edition appeared, there has been a good deal of activity in the international branch of the question, to which he rightly devotes no inconsiderable space. In his next edition we shall doubtless find discussions on the remarkable features of the recent conventions between France and Spain and France and San Salvador, and we shall be heartily glad if he is also enabled to register the conclusion of a treaty between Great Britain and the United States. Meanwhile we recommend Mr. Copinger's volume as a clear and convenient work of reference on the many knotty points connected with the existing law of copyright, national and international.

The English Poets. Edited by T. H. Ward, M.A. Vols. III. and IV. (Macmillan & Co.)

We have already expressed in the plainest terms (*vide* "N. & Q." for May 28, 1880) our opinion of the excellent manner in which this design has been conceived and executed. That we did so with no uncertain voice when the first instalment appeared makes our long neglect to notice the concluding portion the more excusable. The third volume extends from Addison to Blake, and covers the eighteenth century. This, with a few exceptions, is the poorest period of English poetry. But, as if the very barrenness of the time had stimulated the critic, the volume is nevertheless notable for three of the most important essays in the collection, *i. e.*, Mr. Pattison's "Pope," Mr. Arnold's "Gray," and Mr. Swinburne's "Collins." To these must be added, as equally interesting, Prof. Dowden's "Goldsmith," the editor's "Cowper," Mr. Saintsbury's "Thomson," and Dr. Service's "Burns." In the last volume, from Wordsworth to Sidney Dobell, the poetic material is richer and admirably treated. Dean Church's "Wordsworth," Mr. Arnold's "Keats," Mr. Pater's "Coleridge," Mr. Symonds's "Byron," Mr. Gosse's "Moore," Mr. Myers's "Shelley," are works that speak for themselves, and worthily complete an anthology which, as a collection of the flower and crown of English poetry, has never been excelled. When it has run a sufficiently prosperous career in its present form, we would suggest that it be reprinted for students in one volume, like Harper's recently issued *Cyclopædia*, or Campbell's *Specimens*. With the addition of a full subject index, and the insertion of a few minor names which have been indicated by critics, the reader would be put in possession of a single book, which would not only stand in lieu of many, but almost suffice for his poetical education.

Index to Trevelyan's Life and Letters of Lord Macaulay. By Perceval Clark. (Longmans & Co.)

This index will do much to popularize the labours of the Index Society, and if Messrs. Longman would only make some arrangements by which it might be incorporated with the subsequent issues of Mr. Trevelyan's work, it might ensure even greater favour from the public for that charming biography. Mr. Clark has discharged his self-appointed task (as such tasks generally are discharged) thoroughly and well. The index is worthy of all praise.

Under the direction of the Master of the Rolls there will shortly be issued vol. v. of *Materials for the History of Thomas Becket, Archbishop of Canterbury*, edited by the Rev. Canon Robertson. Vol. vi., under the same editorship, is in the press.

Mr. E. J. W. Gibb, Lochwood, by Glasgow, proposes to publish a comprehensive selection of Ottoman poems, from the foundation of the empire down to the present time, faithfully rendered into English verse, in the original forms and measures, thus exhibiting the rhyme-movement and external form of each variety of Turkish verse. The work will comprise an introductory treatise on the character, varieties, and history of Turkish poetry; biographical notices of the several poets represented by translations; and notes explanatory of obscure allusions, &c.

Mr. R. W. Paul, member of the Somersetshire Archæological Society, is about to publish, through Messrs. Provost & Co., Tavistock Street, Covent Garden, an *Account of some of the Incised Sepulchral Slabs of North-West Somersetshire.* The district selected is rich in this class of monuments, and the work will include the examples of St. Mary Redcliffe, Bristol, as well as the slab of Sir Thomas de Clevedon, in Clevedon old church, and the effigies of the Berkeley family at Tickenham.

We learn from the *City Press* that amongst the houses on the northern side of High Holborn which are about to be demolished in clearing a site for the new First Avenue Hotel is one which is associated with Haydn, the composer, and in which probably part of the *Creation* was written. Haydn, when first he crossed over from Germany to this country, was domiciled for a time at 45, High Holborn.

Notices to Correspondents.

E. M. writes to us that he has met with a copy of the *Hieroglyphic Bible* in another form than that published by Houlston. The style and character are similar, but the prints are different; while there are 500 in the one mentioned before, there are but 400 in this. It is published by Walker, Otley, Yorkshire, the price being a few pence.

H. A. S. ("King on *Ancient Castles*," *ante*, p. 180).—Apply to Mr. Dore, care of Messrs. Charles Goodall & Son, 17, St. Bride Street, E.C.

G. H. ("Princess Pocahontas").—See "N. & Q.," 5th S. iv. 104; vi. 106; xi. 287, 318, 378; xii. 356.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

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THE PERIODICAL PRESS ON CARLYLE: BOOKS AND PAMPHLETS ON HIS LIFE AND WORKS.

In addition to the articles in the periodical press on Thomas Carlyle enumerated in "N. & Q." by Mr. D. Barron Brightwell (*ante*, p. 145), allow me to send you the following:—

REVIEW AND MAGAZINE ARTICLES.

The Edinburgh Review.—April, 1881: "Reminiscences of Thomas Carlyle." [Probably by Lord Houghton.]

The Quarterly Review.—April, 1881: "Thomas Carlyle and his Reminiscences." [By A. Hayward, Q.C.]

The Fortnightly Review.—April, 1881: "Carlyle's Reminiscences." [By James Cotter Morison.]

Temple Bar.—May, 1881: "Carlyle's Reminiscences." By G. B. [George Bentley]. July, 1881: "Sincerity in Biography." By G. B. August, 1881: "The Carlyle Controversy." By G. A.

The Cornhill Magazine.—March, 1881: "Thomas Carlyle."

The Gentleman's Magazine.—March, 1881: "Thomas Carlyle." By Richard Herne Shepherd.

Chambers's Journal.—"Mrs. Carlyle." [A Memoir of Mr. Carlyle appeared in this periodical Oct. 16, 1880.]

Good Words.—April, 1881: "Thomas Carlyle." By R. H. Hutton [of the *Spectator*].

The Sword and Trowel.—July, 1881: "Thomas Carlyle." [By C. A. Davis, Bradford.]

The Month (a Roman Catholic Magazine).—"Thomas Carlyle."—In 1867 a long article on Carlyle appeared in the *Dublin Review*, a well-known Roman Catholic quarterly.

The Boston (U.S.) *Literary World.*—March, 1881: "Carlyle's Reminiscences."

The New York Independent.—May and June, 1881: "Personal Reminiscences of Thomas Carlyle." By Andrew James Symington. [Five articles.]—Your correspondent does not give the authorship of the articles on Carlyle in the *Westminster Review* for April, 1881, and in *Scribner's Monthly* for May, 1881. The author of the article in the former was Mr. George Saintsbury, and in the latter Mr. W. M. W. Call, M.A., Author of *Reverberations* and *Lyra Hellenica*.

BOOKS AND PAMPHLETS, &c.

Thomas Carlyle: the Man and His Books. By William Howie Wylie. Thick post 8vo., illustrated. London, Marshall Japp & Co.—This is the most full and comprehensive memoir of Carlyle yet published, and is wonderfully correct in its facts, considering that it was printed before the appearance of the *Reminiscences*. It has now reached a third edition, and has been reprinted in New York. It contains an excellent full-length likeness from Boehm's admirable statue, and also a portrait of Mrs. Carlyle. The author displays throughout a sound and discriminating judgment in his remarks on the subject of his memoir. Every reader of Carlyle should possess this book.

Thomas Carlyle. By Henry J. Nicoll. Revised edition, with an additional chapter, with portrait. Edinburgh, Macniven & Wallace. Pp. 255.

Thomas Carlyle. By Moncure D. Conway. Illustrated. London, Chatto & Windus; New York, Harpers. Pp. 233.—This volume gives Mr. Conway's recollections of seventeen years' intercourse with Carlyle. About one-fourth of the volume consists of interesting extracts from letters written by Carlyle between the ages of nineteen and twenty-five, and addressed to two intimate college friends, throwing much light on the writer's early life. These extracts are now printed for the first time. There is also given a hitherto unpublished letter from R. W. Emerson to a friend, giving an account of his first visit to Carlyle and Wordsworth in 1833.

Thomas Carlyle: a Study. By J. C. Manchester, J. Heywood. Pp. 138.

Memoirs of the Life and Writings of Thomas Carlyle, with Personal Reminiscences, and Selections from his Private Letters to numerous Correspondents. By Richard Herne Shepherd and Charles N. Williamson. London, W. H. Allen & Co. 2 vols.

Thomas Carlyle: an Essay. By General Sir E. B. Hamley. Pp. 100.—Reprinted from *Blackwood's Magazine*. Edinburgh, Blackwood & Sons.

Thomas Carlyle, the Iconoclast of Modern Shams: a Short Study of his Life and Writings. By the Rev. John Wilson, M.A. Paisley, Alex. Gardner. Pp. 151.

The Strait Gate, and other Discourses, with a Lecture on Thomas Carlyle. By a Scotch Preacher. Edinburgh, Andrew Elliot. Pp. 211.

The Philosophy of Carlyle. By Edwin D. Mead. Boston, U.S., Houghton & Co.

Thomas Carlyle: Anthology. Selected, with the Author's sanction, by E. Barrett. New Edition. New York, Holt & Co.

The Bibliography of Carlyle. A Bibliographical List, arranged in Chronological Order, of the Published Writings, in Prose and Verse, of Thomas Carlyle (from 1820 to 1881). By Richard Herne Shepherd. London, Elliot Stock. Pp. 60.

Sermon on Thomas Carlyle, preached by Dean Stanley in Westminster Abbey on Sunday, February 6, 1881 (the day after Carlyle's death).

Thomas Carlyle, a Memorial Discourse, delivered in South Place Chapel, Finsbury, by Moncure D. Conway. Pp. 38.

Thomas Carlyle, his Life and Work; being the Opening Paper read before the Members of the Glasgow Carlyle Club. By William Martin. Glasgow, Wilson & McCormick. Pp. 45.

Thomas Carlyle and some of the Lessons of his Career. A Sunday Evening Lecture, chiefly addressed to Young Men. By the Rev. Robert Steele Coffey. Bradford, H. Gascarth. Pp. 20.

Thomas Carlyle, his Work and Worth, with some Personal Reminiscences of the Man. By Stuart J. Reid. Manchester, Tubbs, Brook & Chrystal. Pp. 20.

Thomas Carlyle: "The Cedar is Fallen." A Memorial Discourse. By David Thomas, D.D. London, Wade & Co. Pp. 16.

Carlyle Redivivus; being an Occasional Discourse on Sauerteig, by Smellfungus. Edited by Patrick Proctor Alexander, M.A. New Edition. Glasgow, James MacLehose. Pp. 51.—This is a very clever imitation of Carlyle's style. It was shown to Carlyle some years ago, and he was much amused by it.

Letters addressed to Mrs. Basil Montagu and B. W. Procter (Barry Cornwall) by Mr. Thomas Carlyle. Pp. 33.—Printed for private circulation by Mr. Procter's widow (daughter of Mrs. Basil Montagu), in vindication of her mother, in reference to disparaging remarks in the *Reminiscences*.

Carlyle: a Counterblast. Letter in *Times*, Feb. 9, signed "Common Sense."

The Irvings. A Letter in the *Athenæum*, April 16, 1881. By C. Kegan Paul.—A Defence of the Martins of Kirkcaldy (Mrs. Edward Irving was a Miss Martin) against passages in the *Reminiscences*.

Thomas Carlyle. By William Binns. *Inquirer*, Feb. 26, 1881.

Carlyle's *Reminiscences*. Six articles in the *Inquirer*, March 5, 12, 19, 26; April 2, 9.

Thomas Carlyle: a Study in Comparative Criticism. Signed "G. B. D." *Inquirer*, May 21, 1881.

The Two Carlyles. A Letter in the *Athenæum*, May 14, 1881. By H. G. Graham.—A vindication of the character of T. Carlyle, advocate, Edinburgh (at one time often mistaken for *the* Thomas Carlyle), from charges made against him in the *Reminiscences*.

Poor Smail. An Article on Tom Smail (see Carlyle's *Reminiscences*) by "Verax" [Mr. Henry Dunckley], in the *Manchester Weekly Times* and *Manchester Examiner and Times*, April 9, 1881.

Mr. Froude. An Article by "Verax" in the *Manchester Weekly Times* and *Manchester Examiner and Times*, May 14, 1881.

A Reply to the above, by Miss Julia Wedgwood.

The Accidental Burning of Mr. Carlyle's Manuscript. Letter from A. Ireland in *Manchester Examiner and Times*, Feb. 21, 1881.

Carlyle on Louis Napoleon. Letter from A. Ireland in *Manchester Examiner and Times*, Feb. 23, 1881.

Thomas Carlyle and Leigh Hunt. Article by A. Ireland in *Athenæum*, June 18, 1881, with letters from Carlyle to Leigh Hunt, printed for the first time.

Carlyle's Youthful Literary Ambition. Letter from A. Ireland in *Manchester Examiner and Times*, July 13, 1881, with extract from a letter of Carlyle (in his nineteenth year) to his college friend Thomas Murray, 1814, printed for the first time.

Carlyle's Attitude towards Science. Letter in *Times* from Prof. Tyndall.

Carlyle as a Political Power. Article in *Spectator*, Feb. 12, 1881.

Carlyle as a Painter. Article in *Spectator*, March 19, 1881.

Four Letters in the *Times*, May, 1881, from Mrs. Mary Carlyle and Mr. Froude on the publication of the *Reminiscences*.

Leading Articles on the above correspondence in the *Times*, *Daily Telegraph*, and *Scotsman*.

Carlyle's Opinion of the Harvard Memorial Biographies (*Lives of Harvard*), in a letter from him to an American Lady, reprinted in the *Christian World*, May 19, 1881.

Carlyle on the American Civil War: acknowledgment to an American lady (the sister of the Hon. J. R. Lowell) of his mistaken opinion regarding it. Paragraph in *Pall Mall Gazette*, Feb. 14, 1881.

Letters from Mr. W. E. H. Lecky in *Spectator* about the Carlyle statue, April and May, 1881.

The Carlyles, Thomas and Jane. Article in *St. James's Gazette*, August 6, 1881, on Mr. Henry Larkin's paper in *British Quarterly Review*, July, 1881, "Carlyle and Mrs. Carlyle: a Ten Years' Reminiscence."

Recollections of the late Mr. Carlyle, by the Rev. Gavin Carlyle, M.A., a relative of the deceased, in *Dumfries and Galloway Standard*, March, 1881.

An Interview with Mr. Carlyle, in *Manchester Guardian*, August 31, 1881—The narrator is Mr. William Maccoll, author of *The Individuality of the Individual*, *The Doctrine of Individualism*, *Foreign Biographies*, *Via Crucis*, and other works of much ability. He was also a writer in the *Critic*, a clever literary journal long since defunct. Carlyle, in this interview, gave a humorous account of a common friend who borrowed from him and repaid 100*l*. Mr. Maccoll very considerately suppresses the name of the borrower, but Carlyle's graphic description cannot fail to recall him to friends who knew him well in Manchester and London from 1844 to the time of his death.

Carlyle's Will. Given at length in the *Times*.

Carlyle's Bequest to Edinburgh University. Details given in *Scotsman*, with leading article.

Correspondence with reference to Carlyle's gift to Harvard College, U.S., of the books used by him while writing *Cromwell* and *Friedrich*—in all about 325 volumes. Extracts from Carlyle's and Emerson's letters; also letter from Prof. Charles Eliot Norton presenting to the same college a mask of Cromwell's face, made after his death, and given to Mr. Norton by Carlyle in 1873; also a memorandum about the mask, written by Mr. Thos. Woolner, the sculptor.—The said correspondence appeared in the *Harvard University Bulletin* for April, 1881, edited by Justin Winsor, librarian of the University.

Memoirs of Carlyle and reviews of his *Reminiscences* appeared in the following, among other newspapers:—

Times, Daily News, Daily Telegraph, Chronicle, Standard, Globe, Echo, Pall Mall Gazette, St. James's Gazette, Spectator, Saturday Review, Economist, Inquirer, Athenæum, Academy, Literary World, Nonconformist and Independent, Illustrated London News, Graphic.

Aberdeen Free Press.
Birmingham Daily Post.
Bradford Observer.
Darlington Northern Echo.
Dumfries Courier, Standard.
Dundee Advertiser.
Edinburgh Scotsman, Daily Review.
Glasgow Herald, Mail, Citizen.
Greenock Advertiser.
Kilmarnock Standard.

Leeds Mercury.
Liverpool Mercury, Daily Post, Courier.
Manchester Examiner and Times, Guardian, Courier, City News, Weekly Times.
Sheffield Independent.
New York, Boston, Canadian, Australian, and several French, German, and Italian papers.

The above list refers solely to what has appeared since Mr. Carlyle's death. It is far from complete, as many addresses, discourses, and lectures must have appeared which have not come under my notice. A list containing the titles of books, reviews, articles, lectures, criticisms, and disquisitions relating to Carlyle and his works, published during his lifetime in England, the United States, France, Germany, and other countries, would probably extend to a moderate-sized volume. It would, however, require the patient research of an Allibone or a Brunet to perform such a task accurately. ALEXANDER IRELAND.

Inglewood, Bowdon, Cheshire.

The July number of the *Library Journal* (New York, F. Leypoldt) contains, under the heading "Bibliografy" (*sic*), the entry "Bibliography of Carlyle [his works]. (In *Literary World*, 1881, p. 101.) 1¾ col." NOMAD.

THE NAMES OF THE REVISERS OF THE OLD AND NEW TESTAMENTS.

In a long and able article, reviewing the recent "Revision of the Authorized Version of the New Testament," published in that useful periodical of reference the weekly edition of the *Times*, for May 20, 1881, MR. BINGHAM (6th S. iii. 444) will find an exhaustive account of the proceedings taken by Convocation in relation to the revision of the Old and New Testaments.

From this account it would appear that the executive committee—consisting of the Bishops of Winchester, St. Davids, Llandaff, Gloucester and Bristol, Salisbury, Ely, Lincoln, and Bath and Wells, nominated by the Upper House of Convocation, and of the Prolocutor (Dr. Bickersteth), the Deans of Canterbury and Westminster, the Archdeacon of Bedford, Canons Selwyn and Blakesley, Dr. Jebb, and Dr. Kay, nominated by the Lower House—divided itself into two bodies or companies, one for the Old Testament, the other for the New, and proceeded to choose colleagues, consisting of men of well-known Biblical scholarship, to aid in the work.

The following are the names of those invited to become members of the Old Testament company:—Rev. Dr. W. L. Alexander, Mr. Bensly, Prof. Chenery, Rev. Canon Cook, Rev. Prof. A. B. Davidson, Rev. Dr. B. Davies, Rev. Dr. Douglas, Prof. Fairbairn, Rev. F. Field, Rev. J. D. Geden, Rev. Dr. Ginsburg, Rev. Dr. Gotch, Ven. Archdeacon Harrison, Rev. Prof. Leathes, Rev. Prof. M'Gill, Rev. Canon Payne Smith, Rev. Prof. J. H. Perowne, Rev. Prof. Plumptre, Rev. Dr. Pusey, Rev. Dr. Weir, Dr. Wright (British Museum), and Mr. W. Aldis Wright (Cambridge).

The names of those invited to become members of the New Testament company were as follows:—The Archbishop of Dublin, the Bishop of St. Andrews, Rev. Dr. Angus, Rev. Dr. David Brown, Rev. F. J. A. Hort, Rev. Prebendary Humphry, Rev. Canon Kennedy, Ven. Archdeacon Lee (Dublin), Rev. Prof. Lightfoot, Rev. Prof. Milligan, Rev. Prof. Moulton, Rev. Dr. Newman, Rev. Prof. Newth, Rev. Dr. Roberts, Rev. G. Vance Smith, Rev. Dr. Scott (Master of Ball. Coll.) [now Dean of Rochester], Rev. Dr. Scrivener, Rev. Dr. Thompson (Master of Trin. Coll., Camb.), Rev. Dr. Tregelles, Rev. Dr. Vaughan, and Rev. Prof. Westcott.

The *Times* then goes on to say:—

"Of this long list of names some declined to take the position offered to them, though in every case with a courteous and friendly recognition of the proffered honour. Among these were Canons Cook and Pusey, Dr. Thompson, and Dr. Newman. The Bishop of Lincoln and Dr. Jebb also soon afterwards resigned their places on the Old Testament company. Of the New Testament company.....four were removed by death previous to the completion of the work, viz.: Dean Alford, Dr. Tregelles, Bishop Wilberforce, and Dr. Eadie. As Dr. Tregelles was never able to attend, and Bishop Wilberforce only attended once, their places were not filled up. The place of Dean Alford was supplied by Dean Merivale, who, after attending for a short time, resigned, and was succeeded by Prof. Palmer, now Archdeacon of Oxford. The place of Dr. Eadie was not filled up, as his death took place at a time when much of the work was done. The number of the working members of the New Testament company was thus for the greater portion of the time twenty-four, and so continued to the close of the work."

J. S. UDAL.

Inner Temple.

THE WELSH TESTAMENT.

It is stated that the Welsh version of the New Testament was translated direct from the Greek MSS. by learned divines eminently qualified for the task. This being the case, it appears to me that a comparison of the Welsh translation with the English version—Authorized and Revised—is a matter of some interest. I have, therefore, taken the first chapter of St. John's gospel, marking the variations of any importance, and omitting the verses in which the different versions coincide. I regret that, not being a Greek scholar, I cannot attempt to extend the comparison to that language, but any Grecian can easily supply that deficiency for himself. (N.B. Authorized Version, A.; Revised Version, R.; Welsh Version, W.; variations in italics):—

Ver. 3.—A. All things were made *by* him. R. The same (with *through* in the margin). W. All things were made *through* him.

Ver. 5.—A. And the darkness comprehended it not. R. And the darkness apprehended it not. W. The same as A.

Ver. 7.—A. The same came *for a witness to bear witness of* the light. R. The same came *for witness that he might bear witness of* the light. W. The same came *as testimony so that he might testify concerning* the light.

Ver. 8.—A. He was not the light, but *was sent to bear witness of* the light. R. But *came to bear witness of* the light. W. But *was sent so that he might testify concerning* the light.

Ver. 12.—A. But as many as received him to them gave he *power* to become *the sons* of God, even to *them* that believe on his name. R. To them gave he *the right* to become *children* of God, even to *them* that believe on his name. W. To them gave he *power* to become *the children* of God, even to *all them* that believe on his name.

Ver. 14.—A. And the word *was made* flesh, &c. R. And the word *became* flesh, &c. W. Same as A.

Ver. 15.—A. John *bare witness of* him and *cried* saying, This was he of whom I spake. He that cometh after me is *preferred* before me, for he was before me. R. John *beareth witness of* him and *crieth*, saying, This was he of whom I spake. He that cometh after me is *become* before me, for he was before me. W. John *testified concerning* him and *cried*, saying, This was he of whom I spake. He that cometh after me is *gone* [or *existed*] before me, for he was before me.

Ver. 17.—A. For the law was given *by* Moses; *but* grace and truth came *by* Jesus Christ. R. For the law was given *by* Moses; grace and truth came *by* Jesus Christ. W. For the law was given *through* Moses; *but* grace and truth came *through* Jesus Christ.

Ver. 19.—A. And this is the *record* of John when the Jews sent priests and Levites from Jerusalem to ask him Who art thou? R. And this is the *witness* of John, &c. W. And this is the *testimony* of John, &c.

Ver. 21.—A. Art thou *that* prophet? &c. R. Art thou *the* prophet? &c. W. Same as A.

Ver. 22.—A. What sayest thou *of* thyself? R. The same as A. W. What sayest thou *concerning* thyself?

Ver. 24.—A. And they *which were sent were of* the Pharisees. R. And they *had been sent from* the Pharisees. W. The same as A.

Ver. 29.—A. *John seeth* Jesus coming *unto* him and *saith*. R. *He seeth* Jesus coming *to* him and *saith*. W. *John saw* Jesus coming *unto* him and *said*.

Ver. 30.—A. After me cometh a man *which is preferred* before me. R. After me cometh a man *which is become* before me. W. After me cometh a man *who went* [or *existed*] before me.

Ver. 34.—A. And I *saw* and *bare record*. R. And I *have seen* and *have borne witness*. W. And I *saw* and *testified*.

Ver. 36.—A. And *looking upon* Jesus *as he walked, he saith*, &c. R. And *he looked upon* Jesus *as he walked, and saith*, &c. W. And *when he beheld* Jesus *walking, he said*, &c.

Ver. 38.—A. *Then* Jesus turned and *saw* them following *and saith*, &c. R. *And* Jesus turned and *beheld* them following *and saith*, &c. W. *Then* Jesus turned and *when he beheld* them following *he said*, &c.

Ver. 47.—A. Jesus *saw* Nathaniel coming to him and *saith of* him, &c. R. The same as A. W. Jesus *perceived* Nathaniel coming to him and *said concerning* him, &c.

Leaving the original Greek out of consideration, I must say that the reading of the Welsh version appears to me more clear and expressive in a majority of cases than that of either our Authorized or Revised Version. M. H. R.

HISTORY OF THE WANDERING JEW.

Seeing Mr. Moncure D. Conway's book, *The Wandering Jew*, announced in the *Athenæum*, am reminded that I have a curious old tract in my possession which gives a history of that ancient individual, written about 1769, and authenticated by "4 ministers of Hull in Yorkshire."

The title-page has a picture of the venerable gentleman, with this letter-press :—

"The Wandering Jew, or the Shoemaker of Jerusalem | Who lived when our Lord and Saviour Jesus Christ was Crucified. | And by Him appointed to Wander until He comes again | With his Travels, Method of Living, and a Discourse with some clergymen about the End of the World | Printed and Sold in Aldermary Church-Yard, Bow-Lane, London."

Perhaps a few extracts may be interesting to the readers of "N. & Q." It begins by saying :—

"This Jew was Born at Jerusalem, and was by Trade a Shoe Maker; when Our Saviour was going to the Place of Crucifixion, being Weary and Faint, he would have sat down to Rest at the Shoe-Maker's Stall; but the Shoe-Maker came to the Door, and spitting in our Lord's Face, buffetted him from the Door, saying, That was no Place of Abode for him.—On which Christ said, For this Thing thou shalt never Rest, but Wander till I come again upon the Earth. From this he is called the Wandering Jew of Jerusalem. Now, according to this saying of Our Saviour.....this Man had no Power to return Home, but went about Wandering from Place to Place ever since, even unto this Day.....

"Some Time since he landed at Hull in Yorkshire, where Dr. Hall taking him for a Cheat, caused him to be locked up in a Room all night; but next Morning they found the Door open, though their Prisoner had not attempted to escape. Dr. Hall sent for Dr. Harrison, in order to assist him in the Examination of so remarkable a Personage, that they might be sure whether he was an Impostor or no.

"They asked him concerning the breaking of the Locks of the Room in which he had been shut up.

"He told them, if they would attempt to confine him with Chains, it would avail nothing, human Force cannot confine him whom the Almighty had sentenced to want a resting Place. They.....sent for a Smith to put strong Chains on him; but they instantly burst asunder, to the Surprise of a thousand Spectators. Not being able to doubt any longer, they sent for a Painter, and had his Picture drawn, in which he looked neither Old or Young, but just as he did Seventeen Hundred and sixty-seven Years ago, when he began his Journey. The King of France hearing of this, wrote for his Picture, which Dr. Hall accordingly sent him.....He is always Crying and Praying, and wishing to see Death; but that Ease from his Labouring Pilgrimage, he says can never happen until Christ comes again upon Earth."

After his answering a question of "one of the ministers" as to how long the world would stand, it goes on :—

"Now you have resolved this, said they, What was the Mark that God set upon Cain's Head? and explained in the third Chapter of Genesis, and tell us, Why Cain should be afraid that any one that should find him would kill him? when there was nobody in the World but him and his Father and Mother. You silly Men, said he, though Adam and Eve were the first Man and Woman God created, yet God created Thousands more

at the same time beside them, some of whom were placed in the Land of Nod, from whence Cain chose him a Wife. The Mark which God set upon Cain's Head was Black, and from thence the Seed of the Blacks sprung so that they who knew Cain when he was white, did not know him when he was changed to a Black."

This tract goes on in the same style for eight pages, and at the end finishes up with :—

"And the Reverend Divines thought it convenient to publish it for the Good of All Christians, and have here set their Hands and Seals at the Town of Hull in Yorkshire, viz.:—

Doctor Hall
Doctor Harrison } Ministers."
Mr. Reubens
Mr. Crouch

E. B.

Eton College Library. — In his interesting papers on this library, Mr. Thackeray (*ante*, p. 81) speaks of Milles's *Catalogue of Honour*, London, 1610, as "the earliest book of this class." May I call Mr. Thackeray's attention to the list of "Editions of Books on the Science of Heraldry" given by Dallaway in his well-known work on that subject (p. lxii., ed. 1793):—

The Boke of St. Albans, fol. 1486.
Legh's Accedens of Armory, 4to. 1562.
Bosswell's Workes of Armourie, 4to. 1572.
Ferne's Blazon of Gentrie, 4to. 1586.
Wyrley's True use of Armourie, 4to. 1592.
Gentleman's Accademie, 4to. 1595, by Gervase Markham.
Segar's Honour Militarie and Civill, fol. 1602.
Camden's Remaines, 4to. 1604.
Milles's Catalogue of Honor, fol. 1612.

As Robert Glover, Somerset Herald, of whom Mark Noble, in his *History of the College of Arms* (p. 180, ed. 1805), speaks so highly, died April 14, 1588, he must have compiled his *Ordinary of Arms* before that date. Whether this *Ordinary* was ever printed before it appeared in Edmondson's *Complete Body of Heraldry*, I am unable to say. Lowndes says nothing of any other copy.

H. W. Cookes.

The following paragraph, from the *Gentleman's Magazine* for March, 1801, p. 198, may be useful as a supplement to Mr. Thackeray's interesting memoranda :—

"If Downing College, Cambridge, had been actually founded before the death of the late Anthony Storer, Esq., he would have left to it his most valuable collection of books; but as it was then uncertain whether the charter would ever be obtained, he bequeathed them to the library of Eton College."

E. Walford, M.A.

Hampstead, N.W.

The Library in Wimborne Minster.—I am not prepared either to corroborate or contradict the story referred to by Mr. C. H. W. Simpson, *ante*, p. 186, but his mention of the above curious library has reminded me of a letter I have recently received, in which my correspondent tells me that he was simply horrified by its present scandalous condition, and the utter neglect from which the books are suffering. He specially points out a Castell's Heptaglot with hardly two leaves together. I had fondly hoped that a catalogue, printed in 1863, would have so far invited the attention of the authorities to their old library as to save it from further neglect or destruction; but this does not appear to have been the case. Whether its care devolves on the Corporation of Governors or on the Priest-Vicars I know not; but I believe that the latter office is at this moment practically in abeyance, and I trust that whoever may be chosen to fill it will not be indifferent to this very interesting relic of antiquity.

Dorset.

"A Goodish Few," and "a Tidy Mess."—Although I wrote at some length on the subject of "Parish Clerks" in *All the Year Round* for November last, yet my space was limited, and I had to omit certain topics that bore upon my theme. For example, I might have mentioned the peculiar words and provincial survivals that are often heard from the mouths of parish clerks in the country. Thus: a rector who has been absent from his own parish for one Sunday returns home and says to his clerk, "What sort of a congregation was there last Sunday?" to which the clerk replies, "Well, there was a goodish few, sir." Another clerk, to whom the same question was put, replied, "There was a tidy mess on 'em, sir." Both replies meant the same thing; it was not a scanty congregation, nor was it a crowded congregation; but there was a fair, average attendance. The expressions "a goodish few" and "a tidy mess" are very common in Rutland, though I do not mean to say that they are peculiar to that county. "Mess" is commonly used in the sense of "many" or "number," as though it were another form of "mass"; and I have heard the phrase, "She 'm got a nice mess o' children."

Cuthbert Bede.

Nancy Dawson's Tombstone.—Citing Smith's *Book for a Rainy Day*, Peter Cunningham says, in his *Handbook for London*, that this once notorious dancer's tombstone, in the burial-ground of St. George the Martyr, Bloomsbury, simply states "Here lies Nancy Dawson." I have before me a drawing of this stone by Gosden. The inscription is, "In memory of the celebrated Nancy Dawson." It is an oblong flat stone, broken across transversely. On the drawing is written, "The present rector has ordered the gravestone to be turned." As poor Nancy died a hundred and fourteen years ago, it would now hardly be unseemly to reverse the rectorial order and her tombstone.

Calcuttensis.

Drake's Voyage.—The following singular expression occurs in The World Encompassed by

Sir Francis Drake (London, 1628). After describing an encounter with some Indians on the Peruvian coast, in which a number of Drake's men were seriously wounded, the narrative continues :

"Notwithstanding God, *by the good advice of our General, and the diligent putting-to of every man's help*, did give such speedy and wonderful cure, that we had all great comfort thereby, and yielded God the glory thereof."

J. A. Westwood Oliver.

Athenæum, Glasgow.

A Relic of the Civil Wars.—The following appeared recently in the *Manchester Courier* :—

"A very curious and remarkable seal has recently been found on Wash Common, the scene of the first battle of Newbury, September 20, 1643, near the spot where the Falkland Memorial is erected. The seal is circular, and made of brass, measuring one inch and eight-tenths in diameter. It bear the device of a skeleton, with a surgeon's knife in the dexter hand, and an hour-glass on the sinister side. The legend with which it is inscribed is as follows :—THE . SOSCIETY . AND . LOYALTY . OF . CHYRVRGEONS . HALL . LONDON. This seal is supposed to have been used by the surgeons belonging to the Chirurgeons' Company of London attached to the royal army at Newbury, and it was probably lost in the encounter."

W. D. Pink.

Japanese Plays.—A book reaches me from Japan, a mention of which may interest those who care for eastern drama. The title is

"Japanese Plays, versified by Thomas R. H. Mc Clatchie, interpreter, H.B.M.'s Consular Service, Japan, with Illustrations drawn and engraved by Japanese artists. Yokohama, 1879."

The plays have been versified, but have not been reproduced in dialogue. The six plays translated in part are, *Hayano Kampei, The Fatal Error, Lady Kokonoyé, The Haunted Mansion, The Enchanted Palace, The Fencing Master*,—or rather the portions extracted for translation are so called, the entire plays having different titles.

W. H. Patterson.

Belfast.

St. Margaret's Churchyard, Westminster: Preservation of Memorial Inscriptions.—It is a great pity that copies are not made of the inscriptions on the tombstones of the burial grounds in London which are fast disappearing. The stones in St. Margaret's Churchyard, Westminster, are to be themselves buried where they lie, which is much less objectionable than their removal or rearrangement upright against walls; but a plan of the churchyard, and notes of the essentials of the inscriptions should be first carefully made. "Selections" are unjustifiable, and the preservation of long laudatory epitaphs unnecessary.

A. S. Ellis.

An Explanation of the Origin of the Name of Howard.—I have extracted the following explanation of the origin of the name of Howard from *Restitution of Decayed Intelligence in Antiquities concerning the most Noble and Renowned English Nation.* This interesting book was written by Richard Verstegan, 1673 :—

"*Holdward.*—This ancient and honourable name of Office hath received the injury of time, which hath worn it out of use and memory. The *l* and *d* being for easiness of sound omited in the pronuntiation (as in sundry other words the like is seen) it became of *Holdward*, which signifieth *the Governour or Keeper of a Castle, Fort, or hold of War to be Howard*, which name of office, albeit we have long since lost, yet retaineth our Realm to the high honour, and illustrious ornament thereof, the great and right noble Family unto whom it is now the surname, and it is like that at first it so became to be upon the bearing of such a warlike honourable Office and Charge."

Wm. U. S. Glanville-Richards.

Windlesham.

Burial facing the East.—

"My father is now in his grave sleeping by the side of his loved ones, *his face to the east*, under the hope of meeting the Lord when He shall come to judgment when the times shall be fulfilled."—Carlyle, *Reminiscences*, vol. i. p. 39.

See Tylor's *Primitive Culture*, vol. ii. pp. 382 *et seq.*; *Folk-lore Record*, vol. ii. p. 37; Brand's *Popular Antiquities*, p. 474 (1877 ed.), &c.

William George Black.

1, Alfred Terrace, Glasgow.

Dated Book plates.—I have the following two early dated English book-plates : "The Right Honble Basil Fielding, Earl of Denbigh, 1703," and "Sr. Edmund Anderson, Baronet, 1708."

Charles A. Federer.

Bradford.

Travels in the Holy Land (6th S. iii. 243, 385; iv. 104, 124, 144).—Add,—1881, Samuel (S. M.), *Jewish Life in the East.* A very instructive work by a Jewish gentleman, containing much useful information on the social condition of the Jews in Palestine.

E. W. B.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

Markham's "Country Contentments."—The bibliographers do not mention an edition of Markham's *Country Contentments* in 1623, but a portion of the work with this date is in the Museum. It is the second part, and I am anxious to ascertain whether the first part was also issued in the same year. My object is to determine in what edition first appeared the prose version of "The Secrets of Angling," which was originally published by Markham in his *English Husbandman* under the title of "The Pleasures of Princes." Unless the

edition of 1623 (should it exist) contains the treatise, its first appearance in *Country Contentments* was in 1631.

Regarding the authorship of this treatise, it has occurred to me that, although published by Markham, it may have been prepared by William Lawson, who was associated with Markham in his engagements with the same stationers, who repeatedly issued one of his tracts with others by Markham, under the collective title, "A Way to get Wealth." Lawson, we know, had acquired a kind of property in the "Secrets" by "augmenting" them, and he may possibly have reduced them to prose, and thereby acquired a better right than the "augmentation" afforded him to a place in the triumvirate mentioned in the "pleasant hexameter verses" prefixed to *Barker's Delight*:—

"Markham, Ward, Lawson, dare you with Barker now compare."

THO. SATCHELL.

Downshire Hill House, N.W.

WHERE WAS GEORGE III. BORN?—In Lord Orford's *Reminiscences* we are told that the Prince of Wales (June, 1738) took his wife from her bed in Hampton Court Palace, and conveyed her, whilst in actual labour, "to the unaired palace and bed at St. James's." In Tierney's *History of Arundel*, it is said that Edward, ninth Duke of Norfolk, lent his London house to the Prince of Wales, and that there the future king was born. It was this duke who built London House in St. James's Square, and he succeeded to the title in 1732. ALFRED GATTY, D.D.

THE DOMESDAY SURVEY OF CORNWALL.—I am told that an excellent digest of the Domesday Survey of Cornwall, identifying the principal tenants and their estates, was published some years ago by Mr. Boase in some local archæological journal. This paper is sure to be known to some of the readers of "N. & Q.," and an invalid who is unable to consult a public library will be thankful for the information where this paper can be obtained. It would be appreciated as a great favour if any one would lend me a copy for a fortnight. TEWARS.

CHARLES II.'S HIDING-PLACES.—Which of the many houses are in existence that Charles II. visited, or was concealed in, when a fugitive after the battle of Worcester? A. F.

WOMEN IN PARLIAMENT.—In the *Gentleman's Magazine*, xxiii. 292 (1753) it is stated that his Majesty George II. prorogued the Houses of Parliament on Thursday, June 7, 1753, and "a female Quaker, who was in the house to see the king on the throne, began to hold forth, as soon as his Majesty was gone, against the vanity of dress, and preached for half an hour." I have not been able to find any further account of this curious scene in the newspapers of the period. Is it mentioned by any contemporary writer? Is there any record of other women besides the sovereigns and this Quakeress speaking in Parliament?

GEO. C. BOASE.

15, Queen Anne's Gate, S.W.

DID QUEEN ELIZABETH EVER VISIT CROSCOMBE, SOMERSET?—The Rev. John East, in his work, *The Village*, 1831, speaks of one of the parish books being lost. He states:—

"It was a leger of the parish accounts during the reign of Elizabeth. I have been told that it contained the particulars of expenses incurred on the occasion of Queen Elizabeth visiting the village to see its then flourishing manufactures, and when she is said to have passed a night there. The book was borrowed a few years back, by a gentleman of antiquarian curiosity, who has forgotten to return it."

I shall be glad of any information on this subject. J. WEBB.

BATEMAN: BATTEMUND.—The recent celebration of the Stephenson centenary has attracted general attention to the ancient borough of Newcastle-upon-Tyne, and to the families which in olden times helped to guide its destinies. Foremost among these is, no doubt, the family of Carliol. Now, it appears from one of the Royal Commissioners' editions of public records (viz, *Index Parl.*, &c) that in 1313 Thomas de Karliol was M.P. for the said borough, and that he then had as surety (*manucaptor*) one John Bateman, son of William Bateman, presumably of the same town. This is the earliest occurrence I have met with of the name Bateman in connexion with the *north* of England, and I should like to know how the name got there. Does the Carliol pedigree—I assume there is one—disclose any further information as to these Batemans?

There is little doubt that the Norfolk and Suffolk bearers of the name spring from a different stock to that of the Northerners of the name, and they probably owe their patronymic to other circumstances or sources. William Bateman, Bishop of Norwich, and a son of the apparent founder of the Norwich family, in founding Trinity Hall, Cambridge, was the means of securing to that college certain arms which are the arms (slightly differenced) now accredited to what heralds call the "original" family of Bateman (whoever they may have been), but then apparently assumed by the bishop and his brothers. Who was the first bearer of the familiar "Or, three estoiles issuant out of as many crescents gules"? The title of the Norwichers is now, no doubt, absolute by prescription after more than five hundred years' user. I believe it is claimed on behalf of the Northumberland Batemans that their surname is a corruption or variation of "Battemund," a bearer of which latter

name, Roger de Battemund, held (according to *Testa de Nevill*) estates in the parish of Rothbury, Northumberland, *temp.* Hen. III., under Nicholas and Elizabeth, feudal lord and lady of Hephal (now Hepple). The claim appears to rest mainly on the identity of county, and on the fact that where the name "Battemund" is recorded, "Bateman" is absent, and *vice versâ* (*e.g.*, in the following century); but I have not heard what are the other connecting links, presumptive or positive. Is anything more known of Roger de Battemund? Was he a descendant of the De Baudements of France?

There was a Bateman (mentioned in General Washington's pedigree) living in Kendal, Westmoreland (a county which has since swarmed with Batemans), during the reign of one of the later Plantagenet kings; and I believe the name, with a Kendal reference, is found in a ballad of much earlier date. Can any one give me additional instances in, or north of, Yorkshire prior to *temp.* Henry VIII.? TIBI.

P.S.—Since writing the above I have been informed of another important link between Battemund and Bateman. Morpeth is in the same division (north) of Northumberland as Hepple; and the owners of the latter barony possessed lands at Morpeth at the time parts of Hepple were held under them by Roger Battemund. Now I am told that in 1295 William, son of Ralph Bateman, assigned to his sister Isabella a burgage in that very Morpeth. The last mention of a Battemund was in 1233 (Northumberland Pipe Rolls), and still in connexion with Northumberland.

FAMILIES OF HAMERTON, ROUTH, AND LEWEN.—On May 14, 1761, John Hamerton, aged twenty-five years and upwards, was married at Scarborough to Julia Routh, of Scarborough, aged nineteen years and upwards. The above John Hamerton was of a younger branch of the family of Hamerton, of Hellifield Peel. I am very anxious to trace his immediate ancestry. In an old MS. pedigree in the handwriting of his daughter he is described as of Saddleworth, co. York; but his baptism is not registered there. His only brother William died *s.p.* in 1811. His wife Julia was the daughter, and eventually sole heir, of John Routh, of Scarborough, Esq., by Mary, only surviving daughter of Thos. Lewen, of the county of Northumberland, Esq., in which county and in Durham the Lewens had held property at Hetton, Amble, and elsewhere for two or three centuries. A Francis Lewen was a witness to this marriage. I should be glad of any information concerning these families. JOHN HAMERTON CRUMP.

30, Albemarle Street, W.

THE USE OF FERN ASHES AND LICHEN.—I was recently informed that at the beginning of this century, in a very remote and secluded mountain district in North Wales, the people used to make a little money in the following ways. At one period of the year they burnt large quantities of the fern that grew so abundantly around them, and sold the ashes. At other times they employed themselves in scraping the lichen from the stones and boulders on the hill-sides; this was put up in bags and sold. I had not before heard of these branches of industry being carried on in the Principality, and my informant could give me nothing but the fact. Will some reader of "N. & Q." enlighten me as to the use to which the fern ashes and the lichen were respectively put? I should be glad to have something better than my own conjectures on these points.

IVON.

"THAT UNHAPPY LAND."—When, and by whom, was this (or such like) designation first applied to Ireland? I am anxious, for a particular purpose, to know. I have myself passed not a few very happy years there, and many with whom I am well acquainted can say the same.

ABHBA.

THE AUTHOR OF "LONDON IN OLDEN TIMES."—By whom were Miss Lawrance's works published? She wrote *London in Olden Times.*

S. L. C.

HORACE GUILFORD.—What is known of the author of "Manorial Archives; or, the Romance of Old Mansions," which appeared, in or about 1835–1840, in the *Parterre*, a weekly periodical, charmingly illustrated by S. Williams, the engraver on wood? Guilford's style was that of ultra-romanticism; but some of his legends, such as *Death in the Tower* and the *Lady of Wolfhamscote*, are of such merit as to claim remembrance for their author. CALCUTTENSIS.

VENTRICULATOR.—*Ventriculatoris*, the genitive presumably of ventriculator, occurs in an old parish register as the designation of a person—male or female, the context, which runs somewhat as follows, does not show: "Baptiz. Anna filia Joh^e et Mariæ Jones *ventriculatoris.*" The death is afterwards recorded in similar terms, with "sepult." instead of "baptiz." It also occurs in the following extract from the same parish register: "Nuptiæ Aleni Wilkes de Middle ventriculatoris et Catrinæ Menlove uxoris ejus viduæ pōchianorum de Middle celebratæ fuerunt 19 Octo: 1544." Various meanings have been suggested, but none seems to be satisfactory. What is the meaning of the word? The date is, I think, a sixteenth century one, but that is scarcely material to the inquiry. BOILEAU.

POLL BOOKS.—Do original poll books exist anterior to the last century? If so, what has be-

come of them, and where are they to be found? One of the earliest printed, I suppose, is the Yorkshire one of 1741; but lists of electors must have been made long before this. A complete list of those printed would be useful. A. S. Ellis.

[A very similar question has been asked, *ante*, p. 108.]

Tallies.—Where shall I find the best account of the ancient mode of reckoning by tallies?
P. H.

"Lord Ullin's Daughter."—In *London Society* for August, Mr. G. B. Smith has an article entitled "At the Gate of the Highlands," in which this sentence occurs, "Lochgoil, which opens out sharply from Lochlong, exhibits great variety of scenery, and is the scene of Campbell's poem of 'Lord Ullin's Daughter.'" Is this correct? Thomas Bayne.

A Greek Proverb.—The *Daily News* of August 29, in a short leader with reference to the recent appointment of Mr. Bradley as Dean of Westminster, concludes as follows:—

"Office, says the Greek proverb, will prove the man; but it is rather to be hoped than expected that Mr. Bradley's new position will prove him the rival of the great ecclesiastic, scholar, and man of the world whom it is at once his good and ill fortune to succeed."

Where is the Greek proverb mentioned to be found? F. C. Birkbeck Terry.
Cardiff.

The Massacre of St. Bartholomew: David Papillon.—Some time between 1610 and 1645 David Papillon occupied a house in Finsbury, opposite the gates of the Artillery Ground; and he had in it a picture representing an attack by armed soldiers on a party of unarmed gentlemen, who had been drinking wine, and were now defending themselves with their chairs; being one of the scenes of the fatal night of August 24, 1572—the massacre of St. Bartholomew—in which his grandfather had fallen. Whether the picture descended to Thomas Papillon, of Fenchurch Street, merchant, &c., David Papillon's son, is uncertain; but for several generations it has not been in the possession of the family. Any information respecting it will be thankfully received by
Major Papillon.
Reading.

Chevreux: a Christian name [?].—What is the derivation of this? Miss Yonge does not give it. E. T. M. Walker.

[We should think that, if correctly rendered, it must be a surname, and clearly of foreign origin. An account of surnames given in baptism would have been out of place in Miss Yonge's work.]

Poker Drawings.—Will any of your correspondents inform me as to the best means of preserving poker drawings? I have some on boxwood which are riddled with worm-holes, turpentine and other alleged cures having signally failed.
James Nicholson.
Murton, Bewick-upon-Tweed.

Lever Family.—Is anything known of the origin of this family or the derivation of the name? Judging from the number of towns and villages in England bearing the name, it must have been a family of importance.
W. F. Lever.
Salford.

"Beauty Shearer."—When George IV. visited Scotland in 1822 he was presented with a portrait in oil of a woman who belonged to Argyleshire. She was noted for her beauty, and was known by the name of "Beauty Shearer." She is represented as sitting at a spinning-wheel in the picture. I should be very glad if I could be informed through the pages of your valuable paper where this picture is now. James Frost.
Leith.

"Abeb ent Lealdet": Qy., a Motto of Louise de la Quérouaille.—In the interesting collection of plate belonging to the Corporation of Portsmouth is a pair of very fine silver-gilt flagons given by the Duchess of Portsmouth, 1673 (Louise Renée de Quérouaille). The arms of the duchess are engraved on the flagons, with the following motto, "Abeb ent Lealdet." Will somebody kindly favour me with a translation of the motto?
Tiny Tim.
Southsea.

Verses Wanted.—Several years ago I met with a string of verses containing the names of the shires in England and Wales, and beginning thus:

"Northumberland and Cumberland, come get your hats and wigs,
Or Westmoreland and Durham will call you lazy pigs."

Where can they now be found? M. E.
Philadelphia.

Northamptonshire Folk-lore.—I have just met with a copy with the following title:—

"The Dialect and Folk-lore of Northamptonshire, with Warwickshire Legends and Traditions. By Vincent T. Sternberg. Second Edition. London: Barry & Co., Beaufort Buildings, Strand."

It does not vary in any respect (except in title) from the edition by Thomas Sternberg, published by John Russell Smith, 1851. If any of your readers can give the reason of such alteration I shall be obliged. John Taylor.
Northampton.

Authors of Quotations Wanted.—

"There never yet was human power
Which could evade, if unforgiven,
The patient search and vigil long
Of those who treasure up a wrong."

S. S.

Replies.

GEORGE EDMONDS.

(6th S. iv. 102.)

Besides the philological works mentioned by Mr. Boase as the productions of the *Birmingham* Edmonds, that locally well-known personage was also author of

"A Letter to the Inhabitants of Birmingham; being a Vindication of the Conduct of the Writer, at the late Meeting at the Shakespeare, Feb. 11, 1817, with Animadversions upon the Proceedings of the Locked up Meeting, at the Prison, in Moor Street, on the following day. Birm. Printed for, and Sold by the Author, by W. Hawkes Smith, Easy Row, 1817." 8vo. pp. 24.

Shortly after, this was followed up by

"Letters to the Payers of Levies in the Parish of Birmingham on various subjects. By George Edmonds. Birmingham" (1819). 8vo. pp. 160.

These letters, ten in number, and bitterly personal, relate chiefly to abuses in the Birmingham workhouse and the doings of the overseers and guardians of the poor. These, in their collected form, are extremely scarce; and I was informed by Mr. Edmonds himself, some years before his death, that he did not possess a complete copy, and hardly thought that one was in existence. I have, however, seen another set besides my own.

Next comes a counter-attack, in the shape of

"Letters of Anti-Juniper to his Brother Radicals. Dedicated to George Edmonds, *Esq.* F.R.S.; A.S.S. Birm. 1820." 8vo.

These letters, of which there are four, are preceded by a dedication which is worth transcribing:

"To George Edmonds, Esq. | F.R.S.; A.S.S.; | Formerly of Church Street, in the town of Birmingham, | Schoolmaster; | Member of the Birmingham Radical Union Club associated by | 'All the ties which bind Man to Man,' | Deputy High-Bailiff, at the Shakespear Tavern, in the year 1817; | But now, | By his own Nomination, Guardian of the Poor, and Overseer of the Overseers | of the Parish of Birmingham; | Castigator-General of Public Delinquents; | And immaculate Advocate of Calumniated Innocence. | Proprietor and Editor of the Recorder; | And for one week! | Projector, Proprietor and Editor of the New Birmingham Gazette, defunct; | Author of divers Letters to his Brother Towns folk; | Proprietor, Editor, Printer, and Publisher of the *Weekly* Register; | Chief Spokesman at the Newhall Hill Meetings, and | Senior Wrangler at all other Meetings; | Grand Elector of a *Legislatorial Attorney* for the Town of Birmingham; | Deputy President and Chief Orator at the ever-memorable Meeting | holden at Coventry, Nov. 15, 1819; | Joint Proprietor and Exhibitor of the *Black Dwarf;* | Worthy Associate of the Venerable Carlisle, Wooler, Hunt, Thistlewood, | Preston, the great Dr. Watson, and other *Worthies* of this Realm; | Friend and Colleague of the Virtuous Cobbett; | And one of the Patentees for extracting the Spirit of Paine from the Bones of | The Malefactor *Cuffee;* | Union Street, Birmingham | Pamphlet Monger, Shoe Vender, &c."

Pertinent to the historical bones of Tom Paine, concerning which something has been said by myself aforetime in these pages ("N. & Q.," 4th S. i. 201), the writer in his first letter asks what has become of Edmonds:—

"Think you that he is gone to pay obsequious homage to the disinterred bones of that Apostle of Infidelity, whose carcass can find rest neither in the old world nor in the new;—which no land has suffered to mingle with the bones of his children, or to putrefy into forgetfulness;—and which can find a grave only in the bloodless heart of a Cobbett!"

To trace the political career of this local demagogue through the various phamphlets, including the celebrated "Nott" letters, in which his public conduct is either attacked or defended, is more than I dare attempt, though with ample materials before me, in these pages; even if I thought that the subject would be of sufficient general interest.

The name of George Edmonds is intimately associated with the political movement in Birmingham which so greatly influenced the passing of the Reform Bill in 1832. When the town was then enfranchized, it was determined by the Council of the Political Union to use all its influence to secure the election of two Liberal members. Its choice fell upon Thomas Attwood, the President, and Joshua Scholefield, the Vice-President of the Association. But George Edmonds wished to have his share of the good things, and his candidature, by further dividing the votes, seemed for a time to offer to the Conservatives a hope of securing one of the seats. He was, however, induced to withdraw, and thus the two nominees of the Union were returned without opposition as the first representatives of Birmingham in the reformed Parliament.

I knew him personally, and remember him well. Some thirty years ago I had the good fortune to be present at an interesting meeting at the Town Hall here, and witnessed the introduction of the veteran local reformer, ironically, or on the principle that extremes meet, as "the oldest Tory in Birmingham"—to Lord Brougham. These doughty champions of popular rights, who had each fought the battle on his own ground and had grown grey in the public service, shook hands warmly, and conversed for a time in my hearing.

Some half century ago a scurrilous monthly serial existed in Birmingham, entitled the *Argus*. It was Conservative in politics, and attacked those of opposite faith with coarse and virulent personality. It was conducted with a certain amount of talent, and had the knack of giving nick-names which "stuck." Thus the subject of these notes, who often fell under its lash, is still remembered by the few who are conversant with the past history of the town as "Munchausen Edmonds."

The self-assertive portrait of George—the thumb of each hand characteristically inserted in the armhole of his waistcoat—reposes in my portfolio of local worthies in contiguity to that of his father, the Rev. Edward Edmonds, "late pastor of the Baptist Church, Bond Street, Birmingham," ex-

graved by Radclyffe (1828) "from an original and striking likeness, taken twenty years before his death." A good story has been often told of the latter. Inveighing one Sunday morning in his pulpit on the heinousness of Sabbath cookery, he took occasion to inform his hearers that he never permitted it in his own house, and that a mutton-pie was at that moment preparing for his prandial repast at a neighbouring bakery. So far good; but on arriving at home and sending for the dish the worthy minister was not a little disappointed to find that some sly member of his congregation had profited in an unexpected manner by the sermon, and had already applied for and carried away "Mr. Edmonds's pie!" The story further goes that the reverend gentleman, nothing daunted, repeated his diatribe on the ensuing Sabbath, improving the occasion with the supplementary monition to his flock, that the name of the particular bakehouse patronized should on no account be divulged. WILLIAM BATES, B.A.

Birmingham.

SHELLEY'S PLACE IN ENGLISH LITERATURE (5th S. vi. 341, 361, 392, 478, 517; vii. 189; ix. 415).—The publication of Mr. T. H. Ward's *English Poets*, with the attempted rectification of the public estimate of Shelley now put forth by Mr. Matthew Arnold and Mr. Myers, will of necessity reopen this controversy. The comparison between a poet who died before he was twenty-nine with one who lived to the verge of the octogenarian must needs be delusive. "It must be remembered," wrote Mrs. Shelley, "that there is the stamp of such inexperience on all he wrote." This is the undoubted fact, but it does not suffice Mr. Arnold, who in his preface to *Byron* ("Golden Treasury Series") insists upon it that Shelley's poetry lacks "in general a sound subject-matter," and that it consequently lacks substantiality. On the other hand MR. C. A. WARD (5th S. vi. 392) declares that Shelley's great characteristic is formlessness; "absolutely without form." I need not ask for the worth of what is left of poetry if it have neither form nor substance. No wonder that Mr. Arnold calls Shelley "beautiful and ineffectual angel, beating in the void his luminous wings in vain." If this be Shelley, it is quite right that Mr. Arnold should not only say it but prove it. Meanwhile I take leave to doubt whether the judges of 1900, invoked by this critic, will verify his prophecy by accepting or confirming his verdict as to the precedence of Wordsworth to Shelley. Mr. Myers's judgment is much more to the point, and his recognition of Shelley's inexperience is clothed in a beautiful metaphor: "We have but looked on the poet's opening blossom; his full flower and glory have been reserved as a *θέαμα εὐδαιμόνων θεατῶν*, a sight for the blest to see" (vol. iv. p. 355).

C. M. I.

EARLY ROMAN CATHOLIC MAGAZINES (6th S. iii. 43, 110, 189, 277, 455).—The following particulars respecting an early Roman Catholic magazine in my possession may prove interesting, not only to MR. WALFORD, but to others of your readers. The title-page runs thus:—

"The Catholic Gentleman's Magazine, by Silvester Palmer, Gent. "Turpe est in Patriâ peregrinari."—*Manutius*. Vol. I. London: Printed and published by and for J. L. Wilson, No. 30, Kenton Street, Brunswick Square, 1818."

After referring to several English and Continental magazines, the "Address to the Public" goes on to state:—

"All the Journals which we have mentioned, with the exception of the political cast of some of their articles, are of a literary and scientific nature. The *Gentleman's Magazine*, begun in the year 1731, and continued, with unequalled success, to the present day, is of a more extensive decription; combining in it whatever is most interesting in the political, the literary, and the religious events of the day, and receiving every kind of curious and interesting communication.

"Dedicated to the Catholic cause, and earnestly desirous of promoting its interest by every means in our power, the present publication—formed on a similar plan but accommodated to the concerns of the Catholics—is now respectfully presented to the British public, to that portion of it in particular which is within the Catholic pale.....Sincere members of The One, the Holy, the Catholic, and the Apostolic Church, every page of our compilation shall conform to her doctrines. In those Articles on which the Church allows a difference of opinion we shall use, but we trust we shall never be found to abuse, the liberty we enjoy. We hope a single word will not be found in our pages which Mr. Gother, Dr. Challoner, or Mr. Alban Butler, would hesitate to approve.

"Historical discussions, antiquarian researches, illustrations of polite literature, biography, anecdotes, religious and moral essays, and generally whatever is interesting to the Catholic cause will have its share in our pages; and each number will contain a respectable engraving.....In most journals like the present some place is assigned to Poetry. We, too, shall occasionally have a poetic page; but we are aware of the anathema which Horace has denounced against poetic mediocrity. Such is the plan of the *Catholic Gentleman's Magazine*."

It appears to have been published as a monthly, being printed in double columns, and each number containing about eighty pages. The contents embrace almost every subject, including a parliamentary register, giving an epitome of the principal speeches made in both houses during the month, foreign and domestic intelligence, an obituary of great men, a list of bankrupts, price of stocks, &c. There are several articles dealing with antiquarian subjects, especially such as have interest for Catholics.

Space is found for numerous political articles, dealing with the then prominent question of Catholic emancipation, and notices are given of meetings held for the furtherance of that object. Then, as now, much of the space allotted to politics is taken up in discussing the "Irish Question."

Biographical notices are also given of distinguished English Catholics, such as Cardinals Morton and Fisher, Pius VII., St. Hugh of Lincoln, and the then Vicars Apostolic. There are likewise several historical and descriptive articles, dealing with home and continental cities, churches, colleges, &c. Each number was embellished with an engraving, some of which display marked ability in the artist. The following is a list of those in the first volume: Antwerp Cathedral; Pulpit in Ste. Gudule at Brussels; Ancient Cross at Sandbach; the Colleges of Ampleforth, Stonyhurst, St. Mary's, Oscott, and St. Edmund's, Douai; Portraits of Pius VII. and St. Hugh of Lincoln. There is also a fac-simile of a letter from Marie Antoinette to her sister, written a short time before her execution. There are only eleven numbers in the volume, the first having been published in February, 1818. I shall be glad if any of your readers can give me further particulars of this magazine, especially as to the length of time it continued to be published.

EDMUND WRIGGLESWORTH.

St. Paul Street, Hull.

EARL OF CLEVELAND: LORDS WENTWORTH OF NETTLESTED (6th S. ii. 408; iii. 50, 72, 96, 115, 153, 227, 271, 312, 333, 414; iv. 11).—I did not think of looking at an odd volume of Collins's *Peerage* (1735) which I have; but on referring to it just now I find a long and interesting account of the Wentworth family. It is here clearly stated that Thomas, Lord Wentworth, Earl of Cleveland, had, by his first wife, Anne, daughter of Sir John Crofts of Saxham, in Suffolk, Knt., "three sons, Thomas Lord Wentworth, William, and Charles, who both died young; also three daughters, Anne, who died an infant; Mary, who died unmarried; and another Anne, married to John Lovelace." His second wife, who was buried, we are informed, at Toddington, Dec. 2, 1651, had an only child, a daughter, who was married to William Spencer, of Cople, in Bedfordshire, but died without issue. I shall be glad to lend MR. BLAYDES the volume I refer to if of any service to him. It contains a great deal more on this family. ALFRED CHAS. JONAS.

Swansea.

Having lately come across a magnificent collection of papers, &c., relating to the county of Bedford, and amongst them finding a plan of the vault belonging to the Strafford family, under the north chancel of Toddington Church, with all the coffins *in situ* and descriptions of each of them, I find that the one belonging to "The Right Honorable Thomas Lord Wentworth, Knight of the Bath, &c.," states that he was buried on March 7, 1664. MR. BLAYDES ("N. & Q.," 6th S. iii. 154) states that he died in 1643, and therefore could not have been colonel of King Charles II.'s Guards, &c. I am desirous of knowing which date is the correct one.

C. J. E. ("N. & Q.," 6th S. iii. 312), quoting from the calendar of a MS. Sarum Breviary, gives the second entry as "Feb. 16, obitus d'ne Elizabeth Spenser quondam filie d'ni Roberti Tiptoth," but does not give the date of the year. Might I ask him to inform us what the year should be? On reading the whole of his note the inference is that Lady Elizabeth Spenser was the wife or widow of Sir Philip Spenser, whose date of death is given as June 20, 1424. SYWL.

GURNEY'S "SHORTHAND": GURNEY FAMILY (2nd S. iii. 209; 6th S. ii. 81).—I have drawn out a pedigree of the Gurney family, so long connected with shorthand:—

John Gurney (see "N. & Q.," 2nd S. iii. 209)=Hannah Young.

Thomas Gurney, born 1705, died June 22, 1770 (*Gent. Mag.*, 1770, vol. xl. p. 280)=Martha Marson.

Joseph Gurney, died at Walworth, near London, 1815 (*Gent. Mag.*, 1815, 85, vol. ii. p. 476).=....., dau. of William Brodie, of Mansfield.

John Gurney, Baron of Exchequer, died March 1, 1845 (*Gent. Mag.*, 1845, vol. xxiii. p. 433).=Maria, dau. of William Hawes, M.D., Dec. 11, 1797.

Issue given in *Gent. Mag.*, 1845, vol. xxiii. p. 435.

William Brodie Gurney, Shorthand Writer to the Houses of Lords and Commons, died March 25, 1855, aged 78, at Denmark Hill, Surrey (*Gent. Mag.*, 1855, vol. xliii. p. 548; see Upcott's *Dict. of Living Authors*, p. 140, 1816, 8vo.).

L. L. H.

ROHESE, COUNTESS OF LINCOLN: CHEVRONS OF ALICE DE GANT, COUNTESS OF LINCOLN (4th S. viii. 61, 128, 167).—The chevrons on the seal of Alice de Gant, Countess of Lincoln, were also borne by her third cousin Baldwin, Count of Flanders, Hainault, and Namur. They were both great-great-grandchildren of Baldwin VI., Count of Flanders and Hainault, who bore chevrons, and, if I am not mistaken, inherited them fr Baldwin of Bruges, first Sovereign Coun Flanders. He was born, and lived, at his c Bruges, so called from its numerous bridge

he was buried in his city of Gand, "the city of a hundred bridges." Now what we call a bridge-beam our forefathers called a *chevron*, and the most ancient arms were "allusive" or "armes parlantes," therefore chevrons would naturally be the arms of the sovereign lords of Bruges and Gand. About the year 1250 Marguerite, Countess of Flanders, Hainault, and Namur, abandoned the black chevrons of her illustrious ancestors, and adopted instead the lion rampant sable of Count Theodoric. The chevrons of the great house of Clare are explained when it is remembered that the founder of that family was a ward to Baldwin V., to whom he was indebted for the restoration of his county of Brionne in Normandy. The descendants of Robert de Gant bore bars instead of chevrons, but he had cousins whose descendants still bear the chevrons of their ancestors. The manor of Bodebi (now Boothby Pagnel), in the county of Lincoln, was granted by the Conqueror to Gilbert de Gand, nephew of Queen Maud, which accounts for the chevrons on the arms of the Boothbys and Parnells, lords of that manor from 1100 to 1600. The lion's gambe, or bras-de-lion, on the arms and crest of the Boothby family was a Flemish badge, and is said to have been derived from Baldwin I., who was called "Bras-de-lion." CHEVRONNÉES (D'OR ET SA.).

CURIOUS ARMS (6th S. iii. 508).—The arms in question are those of the Society of Apothecaries of London. They were granted in 1617. Their introduction into the portrait of the presumed date of 1653 merely indicates that the individual represented was one of the members of that society, probably holding the office of master or warden. If your correspondent will send me privately the name of the original of the portrait I will endeavour to identify him by searching the records of the society. H. W. STATHAM.

50, Woburn Place, Russell Square.

DID NELL GWYNNE EVER LIVE AT 6, PALL MALL PLACE? (6th S. iv. 88, 152).—I am unaware of any authority for supposing that Nell Gwynne ever lived in Pall Mall Place; thus I fear the Century Club cannot claim the distinction of their premises having been occupied by "pretty witty Nell." In 1670 she lived at the east end of Pall Mall on the north side, and from 1671 to 1687, the year of her death, her house was on the south side, with a garden leading down to St. James's Park. The king granted her a long lease of it, but when she discovered it was only a lease under the crown, she returned it, saying she had always "conveyed free" under the crown and always would. The king then had it conveyed free to her by Act of Parliament. At her death it was sold. The present site is occupied by No. 79. Dr. Heberden resided there, having first rebuilt the house.

F. G. HILTON PRICE.

BRITISH SYSTEM OF THERMOMETERS: THERMOMETER SCALES (6th S. iii. 507).—My countryman justly complains of the inconvenience of the scale of Fahrenheit. Besides the trouble which SCOTUS refers to, of having to speak of "so many degrees of frost," it is a great defect having to speak of so many degrees below zero. Thirty-seven years ago, in the *Edinburgh Medical and Surgical Journal* for January and for October, 1844, I inserted the following suggestions for a new scale. In forming his scale Fahrenheit took as its commencement thirty-two degrees below the freezing of water, and then, finding that there were greater degrees of cold, he made a series of descending degrees below zero. In temperate countries, such as Britain, little inconvenience is caused by this defect in the scale, as the temperature is seldom below zero; but in other lands, as Canada, Russia, &c., the thermometer is often below it, and this imperfection in the graduating of the instrument produces very great inconvenience and often errors in the accounts of the temperature. In copying these accounts and in having them printed, if the sign minus be omitted great mistakes are the result, and in taking the mean of two degrees, one above and the other below zero, more trouble is given than would be required if a slight improvement were made in the scale.

The space between the freezing and the boiling of water is divided by Celsius into one hundred, and by Réaumur into eighty, degrees, but these two plans are open to the same objection as that of Fahrenheit—that two systems of numeration are required, one above and the other below that imaginary point called zero. For the proposed scale it is suggested to take as its commencement the freezing of mercury, and as its other limit the boiling of water and to divide the interval into 252 degrees. Mercury freezes at forty degrees minus of Fahrenheit, and the new scale might begin at zero equal to minus 40° F.; its 40° would be zero F.; its freezing point of water 72°, equal to 32° F.; and its boiling point of water 252°, equal to 212° F. This graduation provides for a sufficient range of temperature without having to go below zero, and would answer for most parts of British North America and similar climates. Almost the only places where a British observer has to note a degree of cold greater than this are the northern parts of the Hudson's Bay Territory and during polar expeditions, for which there might be constructed spirit-thermometers graduated below zero of the new scale.

Speaking of the Canadian winter, the superiority of the proposed scale over that of Fahrenheit would be that zero is not so much in the way, and it would not be necessary to be continually saying and writing "above" and "below zero."

Rules for converting one scale to the other:—A. To turn Fahrenheit's into the proposed scale: 1. To any degree above zero F., add 40. 2. For

any degree below zero F., subtract the degree of F. from 40. B. To change the proposed scale to Fahrenheit's: 1. From any degree above 40 subtract 40. 2. For any degree below 40 subtract the degree from 40.

If the proposed scale were adopted it would be well for it to be introduced by the old one, both scales being engraved, one on each side of the tube.

THOMAS STRATTON, M.D.

"TENNIS" (6th S. iii. 495; iv. 90).—It is not as "interesting" to me as PROF. SKEAT supposes, "to learn that the etymology of *tennis* from the plural of *ten* is wholly impossible," because I never gave that etymology as one which satisfied me, but only as arising naturally from the derivation of *fives* suggested by Strutt, whatever that may be worth. It would interest me much more to hear of a really satisfactory etymology than to see former guesses destroyed. In this direction, however, we are not much helped by the suggestion of *dance* (*tanz*), or *tænia*. *Teniludium* was not used, I think, till *tennis* had been used for some time. I hope a good *English* origin for the word, which has never been used out of England, may be found for us by PROF. SKEAT, or by some one else.

JULIAN MARSHALL.

It would be a satisfaction to know who is the high authority referred to by MR. HALL (*ante*, p. 90). There can be little doubt that the word is derived from τεινω, the root being Sansc. *tan* or *ten* (extendere), L. *tenere*, to hold, F. *tenez*, hold, take it, from *tenir*. Tennis is the old French game of *le jeu de paume*, and on striking the ball with the flat of the hand the player cried out *tenez*, as we in several games call out *play*. "Tenir à la paume. Tenez le jeu. Etre du côté de la grille pour recevoir et jouer le service."

GEORGE WHITE.

Ashley House, Epsom.

HOTTEN'S "LIBRARY ILLUSTRATIVE OF SOCIAL PROGRESS" (5th S. vii. 358).—Can FRAXINUS or any other correspondent of "N. & Q." inform me where a sight of the seven tracts constituting this "Library" may be procured? I remember noting them in the catalogue of a Bristol bookseller some years ago, but unhappily I failed to secure them at the time.

MIDDLE TEMPLAR.

"BROSE" (6th S. iii. 512).—MR. WEDGWOOD asks whether the Scotch *brose* is used as a plural. I believe it never is; indeed, according to my experience, in the South of Scotland the phrase invariably used is "*a* brose." In connexion with the question of the etymology of this word I would, with your permission, add a short paragraph from a work not the most likely, it might be thought, to deal with such a subject, namely, *The Nature and Descent of Ancient Peerages in Scotland*, by Geo. Wallace, Esq., Advocate, 1785. I am the more inclined to quote the passage as I believe it will be found somewhat a novelty by the readers of "N. & Q." to have laid before them a concidence without theory founded thereon:—

"It is almost impossible to believe that the name affixed to a sort [of food] much eaten here was originally derived from the Greek, yet the appellative by which that dish is distinguished in Scotch agrees almost exactly, both in letters and in sound, with the generic term βρωσις, which signified meat at Sparta; an amusing coincidence." —P. 40.

ALEX. FERGUSSON, Lieut.-Col.

Lennox Street, Edinburgh.

HAUNTED HOUSES (6th S. iii. 490). — Will ECLECTIC, if he gets the list he asks for, or any one else, help me to fix the *locus* of a ghost story? The house of which the story is told stands on the south side of the main street in some southern or western county. It is an old-fashioned, red-brick edifice, standing close to the street and having a line of posts in front. It is entered by a door in the middle, opening to a passage, on each side of which is a small room having a window to the street. This passage ends in a large square hall, open to the top of the house, and having a gallery with carved oak balustrades running round it, and on which are the doors of the principal chambers. The gallery is approached by a wide staircase on the left. This gallery and a small room at the south-east corner, entered by a descent of two or three steps from the gallery, are the parts of the house principally affected by the revenant, who is said to be a gentleman in the costume of about the time of the Commonwealth. If I can hear of a house answering this description to which such a story attaches I shall be ready to investigate the matter and to communicate to you the result of the investigation with the very singular circumstances which have led me to make this inquiry.

A. F. B.

NUMISMATIC (6th S. iii. 507).—The coin reading "Regna" for *Regina* is simply an "error piece." The engraver of the die inadvertently left out the *i*, and the mistake also evidently escaped the notice of the other Mint officials; hence a few pieces found their way into general circulation. Blundered coins of this kind are not uncommon, up to quite a recent date. There is a halfpenny of George II. reading "Georius" for *Georgius*. There is no special value or interest attaching to these blundered pieces; and, as they are merely accidental anomalies, they are not usually described in works on the regular coinage.

HENRY WM. HENFREY.

"TO SHAKE A LEG" (6th S. iii. 490).—Whilst crossing the Atlantic in the Allan steamer Parisian, recently, I used to listen with much intere to the songs of the sailors when hoisting the sa big black, named Brown, used to lead the and one of his songs, as nearly as I recol very much the same as that quoted by M

other songs were very quaint; one ended with the response,—

"Every day is like a year,
John 's gone home!"

and another,—

"Blow the man down!"

HARRY HEMS.

Kansas City, U.S.

A PARLIAMENTARY RETURN OF REGISTERED MEETING-HOUSES (6th S. iii. 328).—From the *General Index of Parliamentary Papers*, 1801–32, I conclude that MR. TUCK refers to a paper entitled:—

"Abstract of the total Number of Parishes in each Diocese in England and Wales, containing a population of 1,000 Persons and upwards;—the Number of Churches and Chapels therein;—the Number of Persons they will contain;—*and the Number of Dissenting Places of Worship therein.*"

This paper is contained in *Parliamentary Papers*, 1812, vol. x., and is in the library of the Honourable Society of Lincoln's Inn. G. F. R. B.

"TO MAKE A LEG" (6th S. iii. 149, 337, 375).—Not needing to do more than refer to the unexpected confirmation of my argument as given by MR. COOKE, I would give three examples, which, without search for them, I have since come across. Great ones of Venice "off-capp'd," but did not necessarily bow to Othello, but Iago, speaking of the courtesy of inferiors, speaks (I. i. 45) of

"Many a duteous and knee-crooking knave";

and Cassio, on the landing of Desdemona and on her appearance, exclaims,—

"Ye men of Cyprus, let her have your knees."

These, with other passages in Shakespeare, show, I think, that the "knee-crooking" was, at least, the principal part of the deferential salute. The same is shown by this from Reg. Scot's *Discoverie of Witchcraft*, 1584, Bk. 1, chap. v.,—

"So also he [is an idolater] that alloweth and commendeth creeping to the crosse, and such like idolatrous actions, although he bend not his corporall knees."

BR. NICHOLSON.

The following snatch of an old song comes, I think, from some forgotten drama of the last century; it celebrates the triumphs of Orpheus's lyre:—

"An arm of the sea,
Introduced by a tree,
To a fair young whale advances,
And, making a leg,
Cries, 'Miss, may I beg
Your fin for the two next dances.'"

A more interesting illustration of the subject will be found in Ben Jonson:—"*Morose:* Answer me not but with your leg" (*Epicene*, II. i. and v.).

QUATRE-VINGT-SIX.

"LADYKEYS" (6th S. iii. 429; iv. 57, 78).—The appellation of ladykeys was given to those flowers more generally called cowslips by an inhabitant of Kent (Mereworth). I have since ascertained that the distinction in that county between the terms ladykeys and cowslips is that the flowers in the fields commonly known as cowslips are called ladykeys, but when ladykeys have become coloured or variegated (supposed to be the result of transportation into a flower-garden and the due application of manure appropriate to their furture designation) they go by the name of cowslips. This word seems to be a localism peculiar to the county of Kent.

MERYON WHITE, M.A.

Oxford and Cambridge Club.

CUTTS FAMILY (6th S. ii. 488; iii. 94, 178; iv. 157).—John Cutte, Mayor of Bristol in 1566, was lord of the manor of Burnet in Somerset, by purchase probably. He died May 21, 1575, and was buried in the church there. The inscription on his brass tablet (Collinson's *Hist. of Somerset*, ii. 414) records that by Joan his wife he had eight sons and four daughters, whose names are given. William of Burnet was the eldest; and another, Nicholas Cutte, of St. Nicholas Street, Bristol, wine cooper, left by Bridget his wife a daughter and heir, Bridget, who married at St. Nicholas' Church, April 2, 1585, John Whitson, the munificent benefactor, "just magistrate, and fearless man," of whom Bristol may still be proud, as Mr. Nicholls writes in *Bristol Past and Present* (i. 271). They had an only child, also named Bridget, wife of Sir George Trenchard, but she died without issue. A. S. ELLIS.

WHEN WERE TROUSERS FIRST WORN IN ENGLAND? (5th S. xii. 365, 405, 434, 446, 514; 6th S. i. 26, 45, 446, 505, 525; ii. 19, 58, 94; iv. 37).—My father went up to Cambridge in 1794. In his undergraduate days a strong attempt was made to put down "pantaloons" by the vice-chancellor, Lowther Yates, Master of—as it was then called—Catherine Hall. When he appeared in public he used to be saluted by the undergraduates—from some safe place, we will suppose—with the following couplet:—

"'Od zoons, 'od zoons,
Lowther Yates and pantaloons."

ARCHDEACON.

SIR JAMES LUTTRELL, OR LOTEREL (6th S. iv. 8, 137).—Sir James Luttrell, Kt., Lord of Dunster, was only son of Sir John Luttrell, K.B., by his second wife Margaret, daughter of John, Lord Audley. On the death of his father in 1431 (Inq. p. m. 9 H. VI. No. 51), James Luttrell was in ward to Sir Philip Courtenay. He married Elizabeth, daughter and heiress of Sir William Courtenay (not noticed by Dugdale), elder brother of Sir Edward Courtenay, of Haccombe, who was created Earl of Devon 1 H. VII. (Savage's History of Carhampton). James Luttrell was a faithful adherent

to the house of Lancaster, and after the battle of Wakefield was knighted on the field, but soon after, in the second battle of St. Albans, Feb. 17, 1460–1, he was mortally wounded, and died next day. In the 1 E. IV. he, with many others, was attainted in Parliament, and his whole estate in the counties of Somerset, Devon, Dorset, and Suffolk declared to be forfeited to the Crown, and accordingly his lands were seized into the king's hand. All these possessions were granted to Sir William Herbert, who was soon after created Earl of Pembroke (Pat. Rolls, 4 E. IV. p. 2, m. 20). An inquisition was taken, 1 E. IV., relating to the property of Sir James Luttrell, when it was found that he was possessed at his death of the castle and borough of Dunster, and several other manors, advowsons, and lands in the counties of Devon, Somerset, and Dorset (Inq. p. m. 1 E. IV. No. 43). He had issue two sons and several daughters, who were all under age at the time of his death. Alexander, the eldest son, died soon after his father. Hugh, the only surviving son, upon petition to Parliament in 1 H. VII. obtained a reversal of the attainder passed on his father, and a restoration of all the lands of his inheritance. Elizabeth, the widow of Sir James Luttrell, survived her husband many years, and died Sept. 1, 1493, and was buried in Dunster Church, where, on a flat stone in the pavement, is still to be seen her Latin monumental inscription cut in old English letters.

B. W. Greenfield.

Southampton.

John Thorpe, Architect (6th S. iv. 128, 171).—When Lord Beaconsfield spoke of John of Padua as "a mysterious personage," he probably, like D. G. C. E., was not aware that, both under his artistic title of "John of Padua" and his proper name of John Thorpe, there is really about as much known of him as might be reasonably expected. Walpole has a good deal to say of him in his *Anecdotes*, and Thorpe's most interesting volume of plans, elevations, and perspectives, of his numerous and remarkable works, formerly in the possession of Hawkesmore and now in the Soane Museum, shows how considerably he was employed as an architect during the greater part of the sixteenth century. In fact, making due allowance for certain crudities and vagaries inherent in the new birth of a style, a man who could design such buildings as Burghley, Holdenby, Audley End, Longleat, Longford Castle, and Kirkby would have taken a high position in any age or country. Perhaps not more than the hem of his mantle has fallen upon his professional brethren of the nineteenth century, and it is desirable that there should be no question as to his identity.

In accordance with the custom, so very usual with artists of his time, John Thorpe was better known as "John of Padua," no doubt in allusion to the city in which he more particularly studied his art. It is stated that the Paduan influence may be traced in many of his English houses. His last and greatest monument is Longleat. There is said to be a picture in that noble house representing his death, in 1607, on one of the terraces. Perhaps some correspondent of "N. & Q." will confirm or refute this statement.

Albert Hartshorne.

The Parish of Ifield, Sussex (6th S. iv. 48, 152).—I thank Mr. Marshall for his answer. Vagueness must needs characterize the query of one who seeks for information on an obscure subject. Mr. Marshall confounds Ifield, near Crawley, with Isfield, near Lewes; yet it appears that there was a Sir John Shureley (or Shirely) [Shirley] at both places, and Lord Holles is frequently described as "Baron of Isfield." Cartwright speaks of this confusion as causing much difficulty in historical research.

Aubrey Blaker.

St. Mary Magdalene's Parsonage, Crawley, Sussex.

Servants of Good Family Related to their Employers (6th S. iv. 111, 153).—The following are from the registers of the parish of Wedmore, co. Somerset:—

"Nov. 5, 1569.—Sepultus fuit Joannes Pitte famulus et nepos Gualteri Pitte."

"April 11, 1577.—Sepulta fuit Anna Browninge cognata et famula Richardi Browninge."

S. H. A. H.

The Abbey of Peterborough and the Priory of Spalding (6th S. iii. 469; iv. 93).—Has Hautbarge read Mr. J. C. Cox's admirable little manual, *How to Write the History of a Parish* (London, Bemrose & Sons, 1879), a *multum in parvo* that ought to be in the hands of every topographer and genealogist? At p. 100, under the heading "Religious Houses," he gives a list of authorities and sources of information too lengthy for insertion in "N. & Q."

I may mention that a further list of monastic chartularies than that in Sims's *Manual* will be found in Nichols's *Collectanea*, vols. i. ii., in the British Museum, press-mark 2062 C. I believe a second and improved edition of Mr. Cox's *Manual* is soon to appear.

R. H. C. F.

Dotterel: Doterel (6th S. iv. 49, 93).—*Doterel* is, no doubt, correct etymologically. Skelton, in his *Phyllyp Sparowe*, l. 408, first applies it to the bird, speaking of

> "The shouelar with his brode bek,
> The *doterell* that folyshe pek."

The word was very commonly applied to a silly fellow, a dolt, and the earliest instance of this use, in Baldwin's *Treatise of Moral Philosophie*, 1547, fo. 39a, is spelt *dotrel*. With regard to *famot*, which Mr. Blenkinsopp thinks a new form, i

be sufficient to say that both etymologically and historically it is correct. "Fagattus of fyre tre" are mentioned in *Sir Degrevant*, 1379, "fagalds" in Barbour's *Bruce*, xvii. 615, "fagotis" in the *Lowdone of Babylone* (shortly to be issued by the E.E.T.S.), and "fagot" in the *Promptorium*. I do not find the *t* doubled before 1535, but the single *t* has been in use uninterruptedly since at least 1400. XIT.

INDIGENOUS TREES OF BRITAIN (6th S. iii. 468; iv. 91).—Higden, the monk of Chester, who wrote *circa* A.D. 1350, says, speaking of Salopia, "Britannice vero vocatur Penquern quod sonat caput *abietis*." Now it has always been thought that Penquern meant the head of the alder trees, *quern* being alder. If this be so, *abies* must be alder too, and not the Scotch fir, or the silver fir, or the spruce. BOILEAU.

SPANISH PROVERBS: "GARIBAY" (6th S. ii. 513; iii. 55, 76; iv. 98).—An extract from Jortin's *Life of Erasmus* will, I think, assist MR. MOUNSEY's query:—

"This author undertakes to show, against Marsollier, that the Protestants never claimed Erasmus; and indeed the Protestants have generally accounted him a man who saw the truths which he had not the courage to maintain, and who, endeavouring to steer* between the violent and contending parties, was thoroughly liked by neither."

EDWARD H. MARSHALL, M.A.

"DRAY"=SQUIRREL'S NEST (6th S. iii. 449; iv. 78, 116).—This term, once used to mean a nest, has now, in some parts of England, come to be applied to its contents; *i.e.*, just as we say a "nide of pheasants," so we speak of a "dray of squirrels." JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

OLD HOUSES WITH SECRET CHAMBERS (5th S. xii. 248, 312; 6th S. ii. 12, 117, 295, 433, 523; iii. 96; iv. 116).—I have heard that there still exist rooms entered by sliding panels at Broughton Castle, Oxfordshire, and Bollington Hall, Cheshire. Is there any authenticity in this rumour? Allow me to express my thanks for the numerous answers on this subject. ALLAN FEA.

Highgate.

"THE ASS LADEN WITH BOOKS" (6th S. iii. 109, 330).—The following paragraph occurred in the *Rock* of August 12th last:—

"Useless Learning.—He who learns and makes no use of his learning is a beast of burden with a load of books. Comprehendeth the ass whether he carries on his back a library or a bundle of fagots?—*Saadi*."

If this saying is properly attributed to the Persian poet, the analogy with that of Aristophanes in the *Frogs* is striking. JAMES HOOPER.

"A FEW BROTH" (6th S. iii. 286, 454, 497, 511; iv. 33).—Forby, in his *Vocabulary of East Anglia*, gives "a few broth" and "a few gruel" as common expressions. The former is still common, the latter has perhaps gone out with the more restricted use of gruel. Forby quotes from a sermon preached at Paul's Cross, in 1550, the following:—

"At ten of the Clocke they [the scholars at Cambridge] go to dynner, whereat they be content with a peny pyece of byefe amongst iiii, having a *few* potage made of the brothe of the same byefe, with salt and otemele and nothing els."

E. M. D.

ANCIENT INN SIGNS: INVITATIONS TO DRINK (6th S. iii. 166, 233, 315, 378).—One of the most curious inn signs I know of is, or at least was some forty years ago, one on a house in the churchyard of Leigh, in Lancashire. It opened out into the churchyard, opposite the north door of the church, and was kept by Sam. Whittle, who was also parish clerk. Its sign was "The House of Correction." During some riots a company of troops was quartered in Leigh. The officer in command was told that his billet was "The House of Correction." I remember the dismay pictured on the face of his wife at being ordered to go to "The House of Correction." Perhaps MR. PINK can tell us the origin of this most incongruous sign.

E. LEATON BLENKINSOPP.

AN AUGUSTAN EPIGRAM (6th S. i. 473).—May I venture to suggest the following as a tolerably literal translation of this somewhat curious discovery?—

"O come, ye guests, cast crabbed cares away,
Nor let dull hearts becloud this cheerful day!
Still'd be the murmurs of each anxious breast,
Unfettered so in friendship's arms to rest;
We may not always sport: time flies! be glad!
A day thus snatch'd from fate is seldom had."

C. W. BINGHAM.

MRS. PHILADELPHIA SAUNDERS (6th S. iv. 167, 196).—In my copy of the sale catalogues of the Strawberry Hill collection there is no mention of the pictures being "reduced copies from Sir Peter Lely," but the last lot is thus described:—"122. A portrait of Mary, Princess of Orange, daughter of King Charles I., a beautiful little picture by Sir Peter Lely." Unless the sale numbers remain on the backs of the two portraits in the possession of C. L., it will be seen that the catalogue affords no means of identifying the two ladies represented by the pictures. WILLIAM KELLY, F.S.A.

Leicester.

There is an engraved portrait of this lady which may help C. L. to distinguish "which is which" of his two portraits. It is thus described in Evans's *Catalogue of Engraved Portraits*: "Saunders,

"* In the *Pasquilli* this motto is given to Erasmus from Virgil:—

'Terras inter cœlumque volabat.'

Vol. ii. p. 186, ed. 1608."

Madame, Philadelphia, 3 qrs. sitting, feeding a sheep, fol. scarce, 5s. Sir Peter Lely—Brown." The Print Room of the British Museum most likely contains an impression of Brown's engraving.

Jos. J. J.

"To Cry the Mare" a Harvest Custom (6th S. iv. 127).—Halliwell describes this as a Herefordshire custom, but it is also practised, though under a different name, in the north-western portion of Cheshire. The introduction of reaping machines and the consequent disuse of the sickle have, I fear, rendered it almost, if not quite, obsolete; still I was told that the custom had been practised somewhere in the neighbourhood of Alvanley, near Frodsham, only two years ago. I have only lived in this division of the county for the last six years, and have never seen the custom carried out; but I have had it described to me by a farmer of this township (Norton) who says it was quite common some fifteen or twenty years ago. In Cheshire it is called "cutting the neck," but the *modus operandi* is precisely the same as that described in Bailey's *Dictionary* and in Halliwell's, except that the handful of corn which is left standing is bound round with a piece of ribbon (which neither of the authors mentions) just below the head, so as to form, as it were, a neck, which it is the object of the reapers to sever. A correspondent who has lived all his life at Oxton, near Birkenhead, and who has kindly forwarded for the glossary which I have in hand words used in the Wirral (that is the portion of Cheshire which lies between the Mersey and the Dee), writes to me:—

"It was the custom here, when all the corn was cut upon a farm, but not gathered into the barn, for the labourers to have a supper, and after this to go out in the open air and shout at the top of their voices, "Cut neck! Cut neck!"

The same custom, under various forms and in several counties, is described in "N. & Q." 4th S. xii. 491; 5th S. vi. 287; ix. 307; and x. 51, 359; but though the peculiar words used were pretty freely discussed, the subject seems to be by no means exhausted.

We have, or rather had until the last few years, another harvest custom, which prevailed about Mobberley, Knutsford, Altrincham, and, in fact, in the central part of Cheshire generally, and which perhaps may only be another variant of those described. This was called a "shutting." When the last field of corn was cut, but not carried, the men used to come to the master and ask permission to have a shutting. Leave was, of course, granted, and then they all adjourned to some open place, on high ground if possible, so that their voices might be heard to a distance, where they formed a ring. One of them then acted as spokesman, and gave out the "nominy," which means in the Cheshire dialect an oration, or the text or burden of a sermon or song. I do not remember all the words that were used, though I hope to be able to obtain them and rescue them from oblivion. It began, if I recollect rightly, "Oh, yes! Oh, yes! Oh, yes! This is to give notice." One clause was that "Master So-and-so has given us forty gallons of good ale"; another was to the effect that "Master So-and-so had finished cutting corn before his neighbours"; and a third that he was thereby entitled to "Send the old hare into somebody else's standing corn." Between each period of the "nominy" they all took hold of hands, and, bending forward, shouted at the top of their voices a prolonged and most unearthly "Wow-w! Wow-w-w! Wow-w-w-w!" The proceedings ended in a jollification, consisting generally of an extra allowance of beer, and sometimes a supper. Perhaps some Cheshire reader of "N. & Q." can help me to the words of this "nominy."

Robert Holland.

Norton Hill, Runcorn.

Darvell Gadarn (6th S. iii. 87, 128, 178; iv. 156).—In the volume of letters relating to the suppression of monasteries, edited for the Camden Society by Thomas Wright (London, 1843), there is a curious reference to a wonder-working effigy of Darvell Gardarn. One Elis Price writes to Cromwell (p. 190, &c.):—

"There ys an image of Darvellgadarn within the said diocese [St. Asaph] in whome the people have so great confidence, hope, and truste, that they cumme daylye a pillgramage unto hym, some with kyne, other with oxen or horsis, and the reste withe money, insomuche that there was fyve or syxe hundrethe pillgrames to a man's estimacion that offered to the saide image the fifte daie of this presente monethe of Aprill. The innocente people hath ben sore aluryd and entisid to worshipe the saide image, insomuche that there is a commyn sayinge as yet amongst them that whosoever will offer anie thinge to the saide image of Darvell gadarn, he hathe power to fetche hym or them that so offers oute of hell when they be dampned."

The same image is referred to by Bp. Barlow at p. 208, and classed by him with "Conoch, and such other .....antique *gargels* (?) of ydolatry." Mr. Wright, in a very interesting note at p. 180, gives an account of the public burning of this image, "which represented a man in armour, or at least armed."

Tho. Woodhouse.

Tourist Wit (4th S. viii. 85, 174, 314, 424).—Kirkstone Pass is reached from Ambleside by an ascent so steep that people who "ride" invariably walk all the way up. In looking through the visitors' book at the little inn at the summit of the pass the other day, I was enabled to dig from a heap of dreadful trash a very fair sample of tourist wit:—

"That man I say 's an arrant ass
Who takes a coach for Kirkstone Pass;
For, in spite of all their talking,
They make you walk, and pay for walkin

Shirley Hi

Barber-Surgeons' Hall (6th S. iv. 49, 172).—The upper shell of a very large turtle, on which is emblazoned a coat of arms, is to be seen at Barbers' Hall. This festive animal is said to have been presented to the guild by a criminal who was sent them from the gallows for dissection, but who met with treatment at their hands which he little expected. Instead of being cut up for exhibition he was mercifully brought to life. G. F. H.

Authors of Books Wanted (6th S. iv. 190).—*The Two State Martyrs*, &c.—The authorship is unknown, but it has always been considered to have been written by the Rev. Richard Towgood, of St. Nicholas, Bristol. J. F. N.

Authors of Quotations Wanted (6th S. iv. 190).—

"Conscripts, keep step," &c.

This stanza is the refrain of a very touching poem, by Pierre Jean de Béranger, entitled *The Old Corporal*—a grey-headed veteran, who is sentenced to be shot for having struck his boyish officer. A translation of it in English verse, signed "J. F. H.," with an illustration by Du Maurier, may be found in *Once a Week*, vol. x. p. 462.
John Pickford, M.A.

Miscellaneous.

NOTES ON BOOKS, &c.

Outline of English History, B.C. 55—A.D. 1880. By S. R. Gardiner. (Longmans & Co.)

This is a little book intended to be used in teaching history to young children. We can call to mind the time when books constructed for this purpose were among the very dullest compilations that were ever put together by man. Dulness was not, however, their greatest fault; they were so full of inaccuracies, perversions of plain matters of fact, and ignorant guesses, that it might well be questioned whether the youth of a past generation would not have been in a happier position if they had been left to pick up a knowledge of the history of their native land for themselves, as most of them were the grammar of their own language, instead of drinking it in from such muddy streams. Mr. S. R. Gardiner has shown, by several well-known volumes, that he has a most intimate acquaintance with European history. It is no exaggeration to say that he has exhibited a deeper acquaintance with the men and things of the seventeenth century than any other student among us. Though he is a specialist as regards that period, the book before us shows no traces of it. Of course there are passages here and there which we should have liked to have seen treated in a slightly different manner. Hengist and Horsa, for instance, are spoken of as if they were as certainly real people as Pitt or Addington; but on the whole the narrative is remarkably well proportioned, with none of that unhappy tendency which one so often finds of exaggerating the importance of this or that interesting period to the disparagement of others. We have read the whole book carefully through, and are bound to say have derived no small measure of instruction from it. We think the latter part—from the death of William III. to the end—more valuable than the earlier, not because it is really more carefully done, but because while we know three or four good school-books dealing with the earlier time we have never seen the Georgian and Victorian eras dealt with in a manner so entirely free from prejudice or bitterness. The accounts of the Catholic Emancipation Bill, the Reform Bill, and the Indian Mutiny are exceedingly favourable specimens of Mr. Gardiner's lucid and highly concentrated style.

There are several useful woodcuts in the volume, illustrating costume and other such things. Most of them are without blame, though none reach a very high level of art. One or two, however, are absurd. The likeness of William IV. has surely been taken from some caricature. It is much more like Paul Pry than any English king. The Puritan who figures here has done duty in *Old England*, and we know not how many other illustrated books. We must protest against it having any right to be considered a representation of the costume of any but a most minute fraction of the anti-royalist people. Lilburne, Harrison, Bastwick, and Ludlow have all high claims to rank as typical Puritans, yet their portraits show them wearing lace collars, and otherwise dressed in a manner much more nearly approaching the popular idea of a Cavalier than they do to the singularly unpicturesque gentleman with a book in one hand and a glove in the other who figures on p. 231.

An Essay on the History of English Church Architecture. By George Gilbert Scott, M.A., F.S.A. (Simpkin, Marshall & Co.)

When men first began to study old churches, so little was known about them that even the use of their different parts and of the furniture which remained in them needed to be studied and explained; and this gave a sort of smallness and narrowness to the study of ecclesiology, as it was called, which clung to it after its first work was accomplished, and when matters which had been subjects for speculation and dispute had become things of general and daily use. Whether this was the cause or the consequence of the decline of the study we do not pretend to say, but certainly there was a decline. The first generation of workers have passed away, or, though still taking a general interest in the subject, have ceased to do much to advance it; and the best of the younger antiquaries have, for the most part, turned their attention in other directions. Of late, ecclesiology has not been much more than the plaything of country parsons, and little serious work has been done in it. Men have settled down to think that because they know what pulpits and piscinæ were made for, and could tell a Norman window from a Tudor, they had mastered all that was to be learned about old churches, just as some architects, when they have got by heart the forms of mediæval mouldings and tracery, imagine that they know all about Gothic architecture. Things seem to be mending a little now, and there are a few, both of architects and antiquaries, who are striving to show that in new churches and in old there is matter not dreamed of in the philosophy of the still prevailing school. Mr. Scott's large, and we must say rather clumsy, quarto—for in form and general get up it resembles an æsthetic ledger—is an important contribution to this new movement. It is a series of essays on the different periods of English church architecture from the seventh to the sixteenth century, with a preliminary discourse on the forms of churches in the first ages. There are some things said which we cannot agree with, and a few mistakes as to facts; as, for example, on p. 170, where pews, which can be shown to have existed from the thirteenth century, are said to have been introduced in the fifteenth. Such slight faults, however, detract little from the value of the book. The two chief points now to be insisted upon are that before we can understand the buildings of any period we must know what they really were and how they came to be such, and when we wish to criticize them we must comprehend them as wholes, and not merely as collections of parts. Mr. Scott takes this

line, and we are not disposed to quarrel with him because we cannot accept his views in every particular. We conclude with a quotation which, besides being good in itself, well illustrates the difference between the old and the new school of ecclesiologists. On p. 100, speaking of early Norman architecture, Mr. Scott says:—"I have dwelt the more on the finished character of Norman decoration, because people are apt to regard the style as rude and even barbarous. Having carefully removed all the plastering and distemper work with which the Norman architects, deliberately and in pursuance of Roman traditions, adorned their buildings, and having exposed the original tooling of the early masons, which was not their *forte*, we then enlarge upon the roughness of their work, and the barbarism of the age which produced it. Would any of our own drawing-rooms show as favourably if similarly treated?"

The Order of Compline, Sarum Use. (Pickering & Co.) We welcome heartily any work that tends to further household devotion apart from "fancy prayers," which we dislike as much as did F.M. the Duke of Wellington. Therefore we hail this beautifully printed book, not only as the successor of a legion enrolled for the like good purpose, but as the precursor of Sarum Prime in English, so combining in one the two special household services for night and morning. Such was the small pamphlet in use at the house of Margaret Street Chapel some forty years ago, in one copy of which, perhaps in more, Frederick Oakeley's fine hand had introduced "Nunc Dimittis," omitted from the printed text, presumably because it had been so lately said in church at evening service. The volume before us contains the twenty-four Complines of Sarum use, with the Propers of day and season, and with the Preces of the service. All the Scripture is taken from the English Bible and Prayer Book, which latter is mainly followed in the English Church prayers. Against the one exception to this rule in the Psalter (Compline viii. Versicle of Respond, p. 37) we should be disposed ourselves to except, as we do against the omission of the final syllable in the second and fourth lines of every stanza of the "Cultor Dei memento" (Compline for Passion Sunday, p. 20) and the awkward fourfold *omoteleuton* in stanza 5 of the Hymn (p. 26) for Low Sunday. As the translators introduce the word "octave," there could be no objection to the use of "morrow of" instead of "day after" Epiphany, &c. So "anthem," an English word, we should prefer to "antiphon," and "even" as the proper version of "vigilia," and also to prevent misunderstanding. As a harbinger of a full translation of the Sarum Breviary we greet this little book right well. At the same time we cannot forbear remarking that for simple household prayers we prefer the two Roman services, Prime and Compline, on account of the better adaptation of the Psalms in the former, and the greater simplicity of the one service at Compline instead of twenty-four; to which we may add the special application of the wording of the collect, "Visita quæsumus, Domine, habitationem istam," &c., to the purposes of household devotion.

The *Scientific Roll* for August (Bradbury, Agnew & Co.), besides a mass of useful and interesting notes from foreign and English sources on meteorology, contains some weather folk-lore relating to Scotland which should find a place in "N. & Q.":—

"Gif the lavrock sings afore Cannelmas,
She 'll mourn as lang after it."

This is given as a Galloway saying, as is also the following quaint fragment:—

"Grumphie sees the weather,
And grumphie sees the wun'," &c.

The "weather-gaw" is thus remarked upon, also app rently in Galloway:—

"The weather 's taking up now,
For yonder is the weather gaw;
How bonny is the East now!
Now the colours fade awa'."

The Shetland Isles produce the pithy and forcible co demnation of July weather: "Ne'er trust a July sky."

The *Western Antiquary* (Plymouth, Latimer & Son edited by W. H. K. Wright, F.R.Hist.S., Librarian of th Public Library, Plymouth, reaches us in its first qua terly issue, reprinted from the columns of the *Weekl Mercury*. We hail with pleasure the spread of the spir of "N. & Q." throughout the land, and shall be glad t find in future issues, as in the present, the contributio of not a few of our own correspondents supporting deserving an undertaking. The names of Sir Joh Maclean, Mr. G. C. Boase, Mr. A. J. Jewers, and other afford good guarantee for the continuance of the work.

The *St. James's Magazine* for September contains vigorous and interesting paper by Mr. William Arche "Is *Othello* a fit Play for the Modern Stage?" which commend to the attention of that large circle of o readers and contributors who are students of Shakspear "Electricity, Earthquakes, and Comets" will be fou very readable.

We have received the following:—From Messrs. Lon mans, *The Life and Letters of Lord Macaulay* (ne edition); *The Chantry Owl, and other Verses*, by H. Stokes.—From Messrs. Macmillan, *Poetry of Byro* chosen and arranged by Matthew Arnold; Part xiv. Grove's *Dictionary of Music and Musicians*.—Fro Mr. Elliot Stock, vol. iii. of *The Antiquary*.

We regret to have to record the death, on the 7th ins of Mr. Winter Jones, F.S.A., late Principal Librarian the British Museum.

Notices to Correspondents.

John Pickford.—In Haslam *v.* Crow, 19 *W. R.* 96 Bacon, V.C., said, "In the case of tombstones, no dou the publicity of the inscription gives a sort of authe ticity to it, and if it remains uncontradicted for a gre many years, it would, in the absence of every other fa in the case, be taken to be true; but you cannot put higher than that." In Davies *v.* Lowndes, 6 *M. &* 525, 7 *Scott N. R.* 193, Parke, J., said, "The grou upon which the inscription on a tombstone or a tabl in a church is admitted is that it is presumed to ha been put up by a member of the family cognizant of t facts, and whose declaration would be evidence."

J. R. Scott, F.S.A., Cleveland, Walthamstow, write "If your correspondent C. (*ante*, p. 148) will oblige m with his address, I will send him a printed slip as to t origin of the name of Scott, concerning which he mak inquiry."

L. H.—You should draw up a description of t miniature suited to our Queries column.

Philip Abraham ("Fid. Def.").—The subject is e hausted.

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LONDON, SATURDAY, SEPTEMBER 17, 1881.

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Notes.

"TOM JONES" ON THE FRENCH STAGE.

That the masterpiece of Fielding—the most English of English fictions—should have been chosen for dramatization in France appears at first sight to be almost comic in its incongruity, especially when one recalls the "Milor Boulin grog" and other monstrosities which have done duty for Englishmen in the land of MM. Paul de Kock and Roger de Beauvoir. The statement, however, is not the less true. In 1782 *Tom Jones* was played at the Théâtre Français as a five-act comedy, in verse, the author being one Desforges. No doubt the admirable plot of the novel readily lends itself to dramatic treatment, and this, in all probability, was the chief attraction to the playwright. But nearly twenty years earlier it had made a still more phenomenal appearance as an opera. I have now before me the text of "*Tom Jones, Comédie Lyrique en Trois Actes.* Imitée du Roman Anglais de M. Fielding, par M. Poinsinet. La Musique par Mr. A. D. Philidor. A Paris, chez Duchesne, 1765." The title-page further informs us that it was represented for the first time by the Comédiens Italiens Ordinaires du Roi on Feb. 27, 1765. The chief persons of the drama are nine in number, viz., Jones (who when rhyme requires it becomes *Jone*), Squire Western, his sister Mrs. Western, Sophia, Honora (Mrs. Honour), Alworthys (*sic*), Blifil "Dowling, quaker," and the hostess of the inn at Upton. Acts I. and II. take place in the "Château de M. Western." The first scene opens with a *duo* between Sophia and Honora (who is transformed into the familiar *soubrette* of French comedy), followed by a dialogue, in which the latter rallies her mistress on her liking for Jones, and assures her that it is returned. In the next scene appears Mrs. Western, singing the contents of her favourite gazette after this fashion:—

"On nous écrit de Cracovie
Que le quartier est à Sambor.
Le Palatin de Kiovie
Veut tenter un nouvel effort," &c.

Honora is sent out of the room, and the aunt accuses her niece of being in love, meaning, of course, that she is in love with Blifil, who, with his uncle "Alworthys" and Jones, is domiciliated at the château. This announcement is interrupted by a noise of horns, and the arrival upon the scene of Jones and Squire Western, who enter accompanied by "Quatre Piqueurs en bottes et en habits troussés, tenant en main leurs trompes et donnant des fanfares." Western has been hunting the stag, and, duly encircled by his *cor de chasse*, sings the following lively *ariette*, diversified with true Fontainebleau terms of venery:—

"D'un Cerf, dix Cors, j'ai connaissance:
On l'attaque au fort, on le lance;
Tous sont prêts,
Piqueurs & Valets;
Suivent les pas de l'ami Jone [*sic*].
J'entends crier: Volcelets, Volcelets.
Aussitôt j'ordonne
Que la Meute donne.
Tayaut, Tayaut, Tayaut.
Mes chiens découplés l'environnent;
Les trompes sonnent:
'Courage, Amis; Tayaut, Tayaut.'
Quelques chiens, que l'ardeur derange,
Quittent la voye, et prennent le change.
Jones les rassure d'un cri:
Ourvari, ourvari,
Accoute, accoute, accoute.
Au retour nous en revoyons.
Accoute, à Mirmiraut, courons;
Tout à Griffaut;
Y après: Tayaut, Tayaut.
On reprend route,
Voilà le Cerf à l'eau.
La trompe sonne,
La Meute donne,
L'écho résonne.
Nous pressons les nouveaux relais:
Volcelets, Volcelets.
L'animal forcé succombe,
Fait un effort, se releve, enfin tombe;
Et nos chasseurs chantent tous à l'envi:
'Amis, goûtons les fruits de la victoire;
Amis, Amis, célébrons notre gloire.
Halali, Fanfare, Halali,
Halali.'"

It is not necessary, and it would be tedious, to

trace the progress of the plot, which henceforth pursues its course of equivoque and misconception through the usual *trios*, *quatuors*, and *septuors* to the happy moment when, by the agency of "Dowling, quaker," Jones is recognized as Alworthy's nephew, and blessed with the hand of his Sophia. Apart from a few trifling inconsistencies, the play has good acting qualities. At its first appearance in 1765—or rather, I should say strictly, its second appearance, for it seems to have been acted at Versailles in 1764—it was coldly received. But after some further changes in the words and music it was again produced in January, 1766, when its success was complete. An accidental interruption in the acting, owing to the illness of one of the performers, only served to increase its vogue, and for forty years it remained *au répertoire*.

The honour of this good fortune was no doubt mainly due to the splendid music of Philidor. Some of the airs—notably that to Squire Western's hunting song, which was rendered with admirable *entrain* and spirit by the famous Caillot—became exceedingly popular. Indeed, it is more than probable that the piece owes its origin to the musician. There seems to be nothing in M. Poinsinet's career that indicates any special knowledge of this country and its works; but Philidor resided in England for some years previous to 1754, and must have been familiar with *Tom Jones*, which had been published in 1749.

Whether *Tom Jones* has made other appearances upon the French stage I have not been able to discover. But it is worth noting that it has also served as the basis of a comic opera in England. The author of this performance was Joseph Reed, a well-known eighteenth century playwright. He is careful, in his preface, to disclaim all connexion with Poinsinet's play, which, he says, only fell into his hands when he was "writing the last act in June, 1765." Baker (*Biographia Dramatica*) thinks, nevertheless, that he was indebted to his predecessor. Upon a superficial comparison, there is no great resemblance between the two pieces, and there are differences in the characters represented. "Dowling, quaker," does not appear in the English version, which, on the other hand, includes the Nightingales, Nancy, and Parson Supple. Reed's opera was acted, according to the title-page, at the "Theatre Royal, Covent Garden," in 1769.

AUSTIN DOBSON.

THE RETABULUM IN WESTMINSTER ABBEY.

Who was the first discoverer of the retabulum which is now exhibited at the back of the sedilia in Westminster Abbey? I forestall this query, to which, otherwise, your valuable columns would at some future day be subject. I also forestall the reply, because I think I have the true one, and because I think it ought not to be delayed.

I have access to Mr. Willement's copy of J. P. Neale's *Abbey Church of St. Peter*, in the fly-leaves of the first volume of which the excellent antiquary and herald has inserted some memoranda. First, a sketch of the gravestone of William de Valence, which was found under the step of the tomb of King Henry V. and in the floor at the east end of the shrine of the Confessor. This is dated 1851. Secondly, a list of three children of King Henry III. and of nine children of King Edward I., copied from Sandford, all of whom, dying young, were buried in the abbey. And thirdly, a slip of the leaf of an archæological work, evidently inserted for the sake of the following extract:—

"*Westminster Abbey.*—A very curious discovery has just been made by Mr. Blore, Surveyor of Westminster Abbey. On his survey he found that the roof of the case in which the wax figures of Queen Anne, the Earl of Chatham, and what is commonly called the ragged regiment, were placed, bore marks of antient ornament. Having it removed, his surprise was only equalled by his joy at finding it one of the most curious specimens of antient art at present in existence. With that zeal for the preservation and repair of his Church, which so distinguishes the learned Dean, this curious remain has been removed to the Deanery till it can be restored to the Abbey."

This extract is followed by a minute description of the work, and some conjectures as to its origin, which it is not necessary for the present purpose to add here. It is remembered by me to be about the year 1851 that this discovery was made, and I think it highly probable the paper was written by Mr. Willement himself.

I read also in one of the late Mr. Burges's valuable contributions to Sir Gilbert Scott's *Gleanings from Westminster Abbey*, 1863, as follows:—

"Some twenty years ago Mr. Blore, who was the architect of the Abbey, had the good fortune to discover, on the top of the waxwork cases in the upper chapel of Abbot Islip, the very beautiful specimen of thirteenth-century decoration which is now placed at the back of the sedilia over King Sebert's tomb."

Mr. Burges follows with an elaborate and learned description, most charmingly given, accompanied by a very artistic and minute engraving of the principal, the central, compartment of the work.

Moreover, I have lately come across another paper on the same subject, dated thirty-four years before that of Mr. Willement. This paper is dated July 19, 1817; it is by Mr. John Carter, F.S.A., draughtsman and architect, a frequent contributor to the *Gentleman's Magazine*. This paper was the last but one that he wrote, for he died, aged sixty-nine, on the 8th of the following September. After commending the waxen portrait and dress of King Charles II.'s effigy, he says:—

"In a box inclosing other Royal wax figures in chantry, has been substituted, by way of cove compartmented work of small mosaic ornament and paintings of figures, of a design so d

execution so exquisite, that an absolute view alone of the same, and that with the utmost attention, can give the least idea thereof. No hesitation need be made, when it is affirmed, that it must have been a small portion of the highly estimated shrines that once rendered the scenic display of the interior of the pile so shining and glorious!"

It must be a matter of astonishment that four such men as Blore, Willement, Scott, and Burges should have been unaware of this early discovery made by John Carter, one of the worthiest and most renowned of their predecessors. Indeed, at least one of them must have been contemporaneous with Mr. Carter. It proves how often valuable information, such as Mr. Carter gave, is thrown to the winds directly after it is written. But it is not even now too late to "give honour to whom honour is due"; and the writer hopes that this now historical fact will not again be entirely ignored, going forth, as it now does, on the pages of "N. & Q." H. P.

CHARLES LAMB.

I was residing at Enfield in the Cambridge Long Vacation, 1834, and—perhaps to the neglect of more improving pursuits—composed a "metrical novel," named "Emily de Wilton," in three parts. When the first of them was completed, I ventured to introduce myself to Charles Lamb (who was living at Edmonton at the time), and telling him what I had done, and that I had "scarcely heart to proceed until I" had "obtained the opinion of a competent judge respecting" my verses, I asked him to "while away an idle hour in their perusal," adding, "I fear you will think me very rude and very intrusive, but I am one of the most nervous souls in Christendom." Moved, possibly, by this diffident (not to say unusual) confession, Elia speedily gave his consent as follows:—

"Church Street, Edmonton.

"Mr. Lamb's compt' and shall be happy to look over the lines as soon as ever Mr. Russell shall send them. He is at Mr. Walden's, Church *not Bury*—St. Edm^{n}."

He did not limit his criticisms to the "lines" here alluded to, but very kindly extended them to the second and third parts of my poem, as soon as they were finished. This juvenile effusion has not been printed, and it is referred to merely to introduce Lamb's notes upon it, which, I think, are too characteristic and amusing to share in the oblivion of the verses to which they owe their being. Premising that quotations from those verses will be given in brackets, when their introduction appears necessary to the understanding of Lamb's allusions to them, I now submit the contents (two or three omissions of no consequence excepted) of his MS. to your readers:—

Line 10. "Ween," and "wist," and "wot," and "eke" are antiquated frippery, and unmodernize a poem rather than give it an antique air, as some strong old words may do. "I guess," "I know," "I knew," are quite as significant.

31. Why "ee"—barbarous Scoticism!—when "eye" is much better, and chimes to "cavalry"? A sprinkling of disused words where all the style else is after the approved recent fashion teases and puzzles.

37. [Anon the storm begins to slake,
The sullen clouds to melt away,
The moon becalmed in a blue lake
Looks down with melancholy ray.]

The moon becalmed in a blue lake would be more apt to *look up*. I see my error—the sky is the lake—and beg you to laugh at it.

59. What is a maiden's "een," south of the Tweed? You may as well call her prettily turned ears her lugs. "On the maiden's lugs they fall," verse 79.

65. "Freest" should be "freeliest."

116. "To wake," "to awake," are neuter verbs; "waken" and "awaken," actives: "and bade awake" perhaps.

123. [Her mellow cheek is flushed, her eye
Gleams with a deeper witchery;
Soft sadness mantles all she sees
Deepens the shadows of the trees;
Imparts to day a richer bloom
And weaves with eve unreal gloom;
And—as sweet woodbine that would cling
On sturdier stem, when none there is
Itself doth amorously fling
Along the turf and woos its kiss—
The love in Emily's fond breast
Yearned on a glorious form to rest;
But lacking this (in Wilton's hall,
The knights who held rude festival
Were stern-browed men, uncourteous all),
Her young affections deigned to twine
Round meaner things their tendrils fine.]

A very fine and novel simile.

144. "A coy young Miss" will never do. For though you are presumed to be a modern, writing only of days of old, yet you should not write a word purely unintelligible to your heroine. Some understanding should be kept up between you. "Miss" is a nickname not two centuries old; came in at about the Restoration. The "King's Misses" is the oldest use of it I can remember. It is Mistress Anne Page, not Miss Page. Modern names and usages should be kept out of sight in an old subject. W. Scott was sadly faulty in this respect.

148. [Leap for joy at the ladye's call.] Why misspell "lady," when all about it is modern orthography?

172. "Lain" should be "lying" or "laid." "Lain" is neuter. "I lie," "I lay," "I had lain," "I lay myself," "I laid myself," "I was laid," active.

[Green branches screen her from the skies,
And blossoms bathed in beauteous dyes,
Through which the mellow glory slides
And in the trembling foliage hides,
Diffusing through the holy cell
A gleam like that which, old men tell,
Wandering from youth's orient clime
Oft lights the fane of memory,
Cheering for a little time
The pilgrim, who with tear and sigh,
Worn with age, by sorrow bowed,
Toils along life's blistering road.]

A fine simile, but rather obscure. Coming *back* seems wanted here rather than *wandering*.

208. [Tear of sympathy.] Pity's sacred dew. Sympathy is a young lady's word, rife in modern novels, and is almost always wrongly applied. To sympathize is to feel *with*, not simply for another. I write verses and

sympathize with you. You have the toothache, I have *not;* I feel for you. I cannot sympathize.

210. "The full flush of *ripe nineteen*" I fear is vulgarish. A youth whose years had told nineteen. Then there is "een" and "sheen."

243. What is "sheen"? Has it more significance than "bright"? Richmond in its old name was Shene. Would you call an omnibus to take you to Shene? How the "all 's right" man would stare!

363. [The violet nestled in the shade,
Which fills with perfume all the glade,
Yet bashful as a timid maid
Thinks to elude the searching eye
Of every stranger passing by,
Might well compare with Emily.]

A strangely involved simile. The *maiden* is likend [*sic*] to a *violet* which has been just before likend to a *maid*. Yet it reads prettily, and I would not have it alter'd.

365. Is not "guessed" as significant as "weened"?

368. Surely "crosiers" was never used as *Crusaders;* they are pastoral staffs. If you have met with it, by all means retain it.

402. [It seemed the presage sternly dark,
Grim shadow of her wind-tossed bark,
Black prophecy of billowy woes,
Which marred the pensive maid's repose
That well-remembered, precious night
When first she saw her red-cross knight,
Was all unreal.]

The ominous feeling was *real*. She really had it, but [it was] false, was all *untrue*.

420. "Een" come again? In line 407, you speak it out "eye," bravely like an Englishman.

402. No such word as "to balm," "to play."

468. Sorceresses do not entice by wrinkles, but, being essentially aged, appear in assumed beauty.

Like love-dissembling sorceresses

or lovely seeming, &c.

As the lines last cited complete Lamb's criticisms upon the first canto of my poem, I will pause here, reserving his criticisms upon its second and third portions for a future communication.

J. Fuller Russell, F.S.A.

4, Ormonde Terrace, Regent's Park.

THE ORIGIN OF THE DRURY FAMILY.

You have been kind enough to insert one article of mine in "N. & Q." (*ante*, p. 101) respecting the Sir William Drury of Queen Elizabeth's period; I should like to be permitted to go further back in the history of this family in reference to a remark made in Pennant's *London* whilst speaking of Drury Lane:—

"It is singular," said he, "that this Lane, of later times so notorious for intrigue, should receive its title from a family name which, in the language of Chaucer, had amorous signification:—

'Of bataille and of chevalrie,
Of ladies love and *druerie*,
Anon I wol you tell.'"

But Brayley rebukes him for not being correct as to the word, which, he says,—

"has been made use of by Chaucer and others for *modesty;* and that there is not a single instance found wherein it has an amorous signification."

But then Ritson's *Ancient Popular Poetry* has in the glossary the word *druere*, which signifie love, courtship, and hence a love-token, as:—

"How a merchant dyd his wyfe betray
That y myst the bye some ryche *dreure*."

Fuller, in his *Worthies*, says, "Drury is Saxon, meaning "a pearl." Camden says, "The family c Drury, which signifies in Old English a precious jewel." Burke shows the name of Drury in th Roll at Battle Abbey as being Norman, as "Joh de Drury, son and heir of the Norman adventure settled in Thurston," Suffolk. Duchesne, th early French historian, does not name Drury, bu there is a Divy, which Burke has not. Blomefiel says, "The family took the name of a village i Normandy with no other name than Drury"; bu there is not a village of that name, nor ever wa that I can find; there are Dreux, Droué, Dou or Douay in the northern parts of France. M Halliwell-Phillipps, in his *Dictionary of Archa Words*, has Druery as meaning gallantry, court ship; also sometimes a mistress, sometimes the re sult of love. The Virgin is styled "Cristes Drurie.

I have traced the name of Drury, referring t one and the same family, in no less than twenty seven different spellings. Sir Bernard Burke however, throws much doubt on the genuinenes of the Roll of Battle Abbey as given by himsel and quotes Warburton, as if he wished to b helped out of a difficulty, in these words, "It wa no unworthy pride," said Warburton, "that woul introduce a little of the Norman sap into th family tree." Query, then, is not Burke wrong and should not the original be *Douay?*—f Lysons (*Magna Britannia*) says:—

"The honor and barony of Brampton was given b William the Conqueror to Walter de Douay, whose so Robert de Brampton, had an only daughter and heire married to William Paganell."

Although this veritable De Douay was lost in th female, there may have been other De Douays in troduced into England at the same period. Singu larly enough, in Burke's *Landed Gentry* there i a Drewry of Brampton, co. Suffolk, but there i neither information nor pedigree given, yet co Suffolk was the chief seat of the Drury family Banks's *Heraldry* names Peter de Dreux, and have seen printed from a Latin document the wor *Dreuys* when the document refers to Dreux, and i another it becomes *Dryweis*, referring to Robert Earl of Dreux. And the *State Papers, Henry VIII.* have Sir Robert Drewrye in the royal household spelt Drury elsewhere. Duchesne wrote, "De l Maison de Dreux," &c.

I should be very sorry to upset the Roll o Battle Abbey, and be forced to fight over agai the Battle of Hastings. I have always had a idea that I was a twig from a Norman tree; having collected very much information respec this Drury family, I have for some time dou whether there has not been a great mistake.

There is another matter, which appears interesting to myself, which neither Brayley nor Pennant seems to have been aware of, and that is, the relationship of Chaucer with the Drury family. When he wrote his poem in which the word *druric* is made use of he was well acquainted with the family. The history of his life says he was for a time a soldier under John of Gaunt, Duke of Lancaster, who dwelt at the Savoy Palace, London, and married his wife from there. The history of the Drury family shows that a certain Thomas Hethe and a Nicholas Drury were soldiers also under John of Gaunt on the continent; Nicholas Drury married the daughter of Thomas Hethe. A nephew of Nicholas Drury, of the name of William (afterwards Sir William Drury), who died in 1450, had to wife Catherine, daughter of Sir Ottes Swynford by Katherine Roet, sister to Chaucer's wife; after Swynford's death John of Gaunt had her (Katherine Roet) for his third wife, and, according to Holinshed, he "hasten'd to Lincoln Palace (where she was his concubine), she being a widow, and he married her at once." The name of Drury has been strong for centuries in the City of Lincoln, where John of Gaunt also dwelt. The Duke of Lancaster died in 1399, Katherine in 1403, Chaucer in 1400, Nicholas Drury about the same time. Holinshed says that "both Katherine and Philippa Roet were demoiselles at the Savoy Palace, and were brought over by the Duchess Blanche" from Hainault.

Chaucer must have, therefore, been well aware of the family of Drury, who were knights of the highest order, rich in lands and daughters. Sir W. Drury became nephew to Chaucer by his marriage. The Savoy palace was built by Peter de Dreux, of Savoy. What Chaucer meant by the word in the *Tale of Sir Thopas* I cannot say. In the *Romaunt of the Rose* may be seen "by *druery* and by solas"; in the glossary it is shown as *druery*, meaning love, and *solas* as mirth.

There is in the present day a direct line of the above-named Sir William Drury, by Catherine Swynford his wife, and niece to Chaucer; but the said Sir William's surname, it strikes me, was not originally Drury, which came with William the Conqueror; it may have been either Dreux, Douay, or any one of the twenty-seven different ways of spelling; but shall it be Norman, or Saxon, or Old English? And what did Chaucer mean by the word? Truly there is a real query here for lovers of the same. E. J. Drury.

Shakspeare's "Hamlet": a Scarce Edition.—At p. 36, Appendix to Mr. Furness's *Variorum Hamlet*, and again in the text of the play, he alludes to an emendation for which we are indebted to Mr. Hughs; see p. 166, *faction* for *fashion*. As this is the test word to know Mr. Hughs's edition by, I have great pleasure in calling your attention to an undescribed edition in my collection, reported in "N. & Q.," 5th S. xi. 95.

Relying strictly on the date given by Mr. Furness, 1703, I had not until recently looked carefully into it. I find my copy reads *faction*, Act II. sc. ii. I am inclined to think this must be the accurate Mr. Hughs's edition, although this bears date 1718. It gives eight years between this and the date of Theobald's *Shakespeare Restored*. Mr. Furness says: "I mention this in the hope that it may some day lead to the discovery of a copy, which at present certainly appears rarer than the 4to." Perhaps some collector may have a copy nearer to date; but until this is ascertained I shall hold the belief that this is the edition referred to by Theobald. John W. Jarvis.

Avon House, Manor Road, Holloway, N.

An Old Joke Revived.—An artistic joke is now going the round of the papers to the effect that a French artist lately painted on a very large canvas a landscape representing a vast sandy desert, in the centre of which appears an ostrich's egg. He calls the picture "Prise de Bou-Amena par les Français." On being asked, "Where is Bou-Amena?" the artist replies, "Il est parti." To the further demand, "Where are the French soldiers?" he answers, "Ils ne sont pas encore arrivés." Now this is a very old joke, the old form of which is as follows. A man undertook to paint the destruction of Pharaoh's host in the Red Sea on one of the walls of a room. After a very short time he much surprised his employer by asking him to come and view the finished picture. On going to inspect it he found the wall covered with red paint. "Where are the children of Israel?" he asked. "Gone over," answered the painter. "Where are Pharaoh's hosts?" he next inquired. "All drowned," said the painter. There is a still earlier version in the old German joke-book *Tyl Owlglass*, first printed four hundred years ago.

R. R.

Boston, Lincolnshire.

State of Steam Navigation in 1814.—Allow me to send you copy of a letter relating to the state of steam navigation in 1814. Does it not deserve to be recorded in the world-wide pages of "N. & Q." as a matter of history?—

Letter published in Buchanan's Treatise on Propelling Vessels by Steam, Glasgow, 1816.

"At present (1814) there are five steam-boats on the Thames.

"1. The Thames (originally the Argyle), 14 horse power, plying between London and Margate; reckoned the best boat. The paddles alternate with each other, and are set at an angle of 45°.

"2. The Regent, 10 horse power, paddles set square, with rims like an overshot wheel; is expected to ply between Chatham and Sheerness. She was first built for the wheel to work in the middle; but this not having been found to answer, has been altered.

"3. The Defiance, 12 horse power, to Margate, with double horizontal cylinder engine.

"4. A boat which plied between London and Gravesend, was laid aside on account of a law suit, as she was not worked by a privileged person. Such a person has now taken her, and she will soon start again, with a new 12 or 14 horse power Scotch engine; being originally fitted with a high-pressure engine. The wheels of this have rims, and the paddles swing like top butt hinges.

"5. A boat with double keel 6 horses' power, is now building above Westminster Bridge; paddles upright; said to be for London and Richmond.

"6. Mr. Maudslay built a small boat last year for Ipswich and Harwich, 16 miles done in 2¼ hours, but against a strong wind in 3 hours. This has 6 frying-pan paddles set square, without rims.

"I have been informed, by letter of August last, from Gainsborough, of a steam-boat from thence to Hull, which performs the voyage, 50 miles, in 8 hours. And this week, from Canada, that at present there are 2 steam vessels on the river St. Lawrence; one 48, the other 36 horse power; which go at 7 miles an hour, measure about 170 ft. long, and 30 ft. wide! That another 48 horse power vessel will be launched next year on that river. So that one may go by steam from Quebec to New York, in 8 days, with a short land carriage."

H. T. Ellacombe, M.A.

Parish Accounts, Ottery St. Mary.—Turning over some of these, I have just come across the prices paid for vermin in 1782–3, which may interest naturalists. For three badgers, 3*s.*; one fox, 2*s.* 6*d.*; two foxes, 5*s.*; a badger, 1*s.*

Another account for an Easter dinner, on April 17, 1775, merits transcription in full. The twenty-four guests must have drunk like Vikings, although some of the forty-nine quarts of beer and cider, it may be charitably supposed, was consumed by the servants and ringers:—

Parish account.

24 at dinner	1	4	0
18 Bottels Port	1	16	0
Punch		7	6
49 Quarts Beer & Cyder		16	10
Sugar & Nutmeg		1	0
Servants		2	0
Ringers		5	0
Visitation Ringers, Dec. 13, 1775		5	0
By orders from ye overseers for the ingon ...		2	6
Rece'd the above in full by me Peter Loworthy.	£4	19	10

M. G. Watkins.

Curious Inscription at St. Peter's, near Ramsgate.—I do not remember to have seen published the following quaint epitaph, which is on a tombstone at St. Peter's:—

"In memory of Mr. Richard Joy
(call'd the Kentish Samson) who
Died May 18th 1742. Aged 67.

Herculean Hero! Fam'd for Strength
At last lies here his Breadth and Length.
See how the Mighty Man is fall'n
To Death the Strong and weak are all one
And the Same Judgment doth Befal
Goliath Great as David Small."

E. D.

Ragusa, Argosy.—The following is from the *Times* correspondent in Albania:—

"The word *argosy* is derived from the name given to the Ragusan ships, which were called *ragusies*. This is an interesting derivation, and shows what must have been the wealth and importance of this republic."

"For fraid."—This curious expression is very common in the north of England, and in Ireland—"I will go away for fraid he should come"—sometimes expressing actual fear, but generally nothing more than "in case," or "lest."

E. Leaton Blenkinsopp.

"Summat from Suffolk."—The following, from the *Bury Post*, should be preserved in "N. & Q.":—

"'Tis thutty long year, Maw—I tell yer ta be—
Sin the sibrits was axed for my Meary and me,
And of all that there thutty—to say it I dust—
This here is for Varmers a long site the wust.
The sid, when we sew it, hung to the drill wheel,
Then ta friz below Zerus alarmin' to feel;
But th' aiteenth of Janry that blew sich a rate,
It lay'd the roots nakud and flay'd the young whayt;
Then the meldew ta squandered all over the land,
And the corn is all chitted and grown as ta stand;
For the rain, that rained one plumpendikkals pour,
As you may say enough to ha drowned Muster Noah.
Farmer Giles he sit nifflin—no untin' for he—
And his Missus, she sah, no new bonnet for she.
No tithe for the Parson! What think ye o' that?
He have drawed hisself down to a wideawake hat.
And the Chuch-Clerk he sah, if he don't get his dews,
To prah for fine weather he 'll sartin refuse;
The Squire behave hansum along o' his rent,
For he gon all the Tenants back fefteen per cent.,
And to show he don't mane to do nawthin' by halves,
He oath he 'll have only one footman in calves.
The Parlerment-men are in Lunnun—but, lawk!
They fare to dew nuthin but squabble and talk.
Muster Gladstun—tis wunnerful how he dew jaw,
And they sah he 's a-passin' a stammin land-law.
Howsumdever fine weather don't fare to begin,
For ta pour rather wus than when Tories was in.
I haint much o' larnin'—no scholard I be—
But I 'll tell yer desackly how things fare to me.
Long as Providence ruled and detarmin'd the weather,
Squire, Parson, and Scroggins was appy together;
But now these her Yankeys rule weather and corn,
Consarn it! I wish I had never been born.

his
Amos + Scroggins."
mark.

O. L. Chambers.

Thomas Carlyle.—To Mr. Ireland's list of notices in the periodical press (*ante*, p. 201) should be added an interesting letter from Prof. Buchheim in the *Times*, Feb. 12, 1881, showing how Carlyle was esteemed and his future eminence predicted by Goethe. F. N.

Let me add Mr. Tew's article, "Dr. So[illegible] and Thomas Carlyle," in "N. & Q.," 6th S. iii[illegible]

J. R. Thor[illegible]

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

The Portraits at Woodsome Hall, Huddersfield.—Can any reader of "N. & Q." tell me anything about the portraits at Woodsome Hall, Huddersfield, the seat of the Earl of Dartmouth? It formerly belonged to the Kaye family, and came to the Dartmouths through an heiress of the Kayes. There is one picture, in particular, a portrait of a woman with a lighted taper in her hand. Lord Dartmouth knows nothing about them, beyond that they were all in the house when the property came into their family, which was a hundred and fifty years ago. I should be very glad if any one could tell me anything about them. L. Cecil.

Gosfield Hall, Essex.—I should be glad to learn where an old mantelpiece is which was formerly in the long gallery of Gosfield Hall in Essex. It was in the oldest part of the building, and was of stone. On it was represented the Battle of Bosworth Field, and the shields of the knights were gilded and coloured. I possess, at Hedingham Castle, a drawing of it, made for my grandfather by an architect. This mantelpiece was removed from Gosfield Hall when Lord Buckingham sold it, shortly after it had been occupied by Louis XVIII. of France. I know that it is not at Stow, and I have been told that the owners of Stow do not know where it is.

L. A. Majendie.

The Duke of Monmouth's Library.—Whilst recently arranging some notes on the bibliography of Pope, I was struck with a singular extract from Lowndes's *Bibliographer's Manual* which seems to need explanation. After describing the edition of Pope's *Works* in five volumes 4to., of 1769, he mentions a fine copy of it in morocco sold for 15*l.* 4*s.* 6*d.*; which has with it the *Homer*, 1715–1725, and the supplementary volume, 1807; adding "The Duke of Monmouth's copy with the receipt signed by Pope" (*Lowndes*, 1834, pt. iii. 1482, and 1861, pt. vii. 1914). As the unfortunate Duke of Monmouth was beheaded three years before the birth of Pope, it is obvious that he could not have been the owner of the book. His widow, the Duchess of Monmouth, was one of the subscribers to Pope's *Homer* in 1715, and therefore the *Homer* might have belonged to her; but as she died in 1732 the fine quarto volumes published in 1769 could never have been in her library. Is not the whole statement an error? The Duke had nothing to do with the book at all; the Duchess may have owned the *Homer*, and the remaining volumes were added many years subsequently. Edward Solly.

Portraits Wanted.—Are engraved or other portraits to be found of any of the clergymen whose names are subjoined?—Timothy Goodwyn, Archbishop of Cashel, *circa* 1720; Arthur Ashley Sykes, Dean of St. Burian's, &c., 1750; Gregory Sharpe, Master of the Temple, died 1771; Joseph Willcocks, Dean of Westminster, died 1756; Richard West, Archdeacon of Berks, *circa* 1720; Thomas Hayley, Canon of Chichester, 1718; Robert Pye, D.D., 1771. A. G. Jackson.

"The Philosophy of Trade."—Who were the authors of the following articles: "The Philosophy of Trade" in the *English Review* for September, 1847, and "The Philosophy of Trade" in the *Westminster Review* for October 1847, this latter bearing the initials "M. E."? *The English Review* was published by Francis & John Rivington. P.

"Woundy."—It is a *woundy* fine day. Is it a corruption of *wondrous*, or has it anything to do (like *zounds*) with the Sacred Wounds? The word is used, I am told, by the country folk in Devonshire.

"Gallows" or "Gallous."—Such and such a thing is *gallows* or *gallous* fine. This word, a great favourite with schoolboys, needs explanation. E. Walford, M.A.

Hampstead, N.W.

"The Book of Babies."—I learn from the *Calendar* that in vol. clv. of State Papers (Domestic) there is a letter from Lord Henry Howard to Walsyngham, dated Sept. 14, 1582, in which "he protests that the prophecy touching Her Majesty was utterly unknown to him, and that he had no knowledge of the book of babies in my Lord of Oxford's hands." To what may be the reference? Abhba.

T. Cromwell's "Fantasie of Idolatrie."—Will any of your readers be so good as to refer me to chapter and verse of Townsend's edition of Foxe's *Actes and Monuments* where a verse of this poem is quoted, referring to the Guild of the Holy Ghost at Basingstoke; and also give the context of the quotation? J. S. Attwood.

1, North Street, Brighton.

Grellier Family.—If H. W. (*ante*, p. 172) will be kind enough to forward to me any information respecting the family of Grellier he will confer a great favour. George Grellier.

Wilmslow, near Manchester.

Damer, or Amory, or Amery, or D'Amery.—Was there, during the reign of Charles II., a Damer, or Amory, or Amery, or D'Amery holding an official position under Government; or was there a peer of that name? The arms are, Barry nebulee of six argent and gules, over all a bend

engrailed azure. Supporters, dexter, a talbot azure, murally gorged and eared or; sinister, a talbot argent, murally gorged and eared azure. Crest, out of a mural crown or a talbot's head azure, eared of the first. "Tu ne cede malis." I am certain of the arms, &c., but not of the name.

WALTER B. SLATER.

GENEALOGY IN FRANCE.—I shall be glad to know the titles, names of publishers, and other particulars of the principal periodicals devoted to genealogy and heraldry published in France.

F. S. WADDINGTON.

[If still in existence, the monthly *Revue Nobiliaire*, Libr. Dumoulin, Paris.]

BIBLIA LATINA, VULG., 1493.—I have before me an old Latin Bible, of which, unfortunately, the title-page and sig. A A are wanting. Immediately following the last verse of the Apocalypse are twelve verses and "Finit. p. Johannem froben de Hamelburgk ciu'e Basilie'n. Anno d'ni, M.CCCC.XCV. sexto Kalendas Nouembris. Deo Gratias." Is this edition rare, and of any value?

BIBLIOPHILE.

JOHN COOPER.—This author, in 1820, issued his translation from the Latin of the *Primum Mobile*, by Didacus Placidus de Titus, a Spanish monk; and it is stated at p. 462, that this editor would issue speedily, "a new translation of Ptolemy's *Quadripartite*, with notes and observations." Was this work really published? Cooper was a teacher of mathematics, and resided in Baldwin's Gardens, Gray's Inn, London. He seems to have been born on Feb. 25, 1778, at 9 P.M., in lat. 58° N. Is anything known of his history? When did he die? In *A Plea for Urania* T. T. mentioned his edition of *Placidus*.

C. C.

WILLIAM OF WYKEHAM.—In Skelton's *Pietas Oxoniensis*, 1828, there is an engraving of a very beautiful portrait on panel of William of Wykeham which is preserved in the warden's lodgings at New College. It is stated in that book that this is an undoubtedly original portrait. Is this opinion confirmed by other writers? E. S. DODGSON.

Pitney House, Yeovil.

"CAPT. WEDDURBURN'S COURTSHIP."—Any reader of "N. & Q." who may have access to *The New British Songster: a Collection of Songs, Scots and English*, &c., Falkirk, 1785, will confer an important favour by sending me an exact copy of "Capt. Weddurburn's Courtship" (first printed in that volume), with a note of the page.

F. J. CHILD.

Harvard College, Cambridge, Mass., U.S.

"PETER PIPPIN, THE SON OF GAFFER AND GAMMER PIPPIN."—Can any one give me any information as to the above juvenile tale, a favourite some half century ago? I ask in behalf of an old clergyman of ninety-two years, who wishes, if possible, to get a copy to show his grandchildren.

ALNWICK.

"THE LADIES' ADVOCATE."—I should be glad of information respecting the authorship of a book entitled

"The | Ladies Advocate: | or | Wit and Beauty | A Match for | Treachery and Inconstancy. Containing | A Series of Gallantries, Intrigues, and | Amours, Fortunate and Sinister: Quarrels and Reconciliations between Lovers: Conjugal | Plagues and Comforts, Vexations and En- | dearments: with many remarkable Incidents | and Adventures the Effects of Love and Jea- | lousy, Fidelity and Inconstancy. | Exhibiting | Such a surprising Variety of Scenes in the Amatorial | Commerce between the two Sexes, as, though strictly true | are scarce to be paralleled in the most inventive Romance. | Digested in the Manner of a Novel, and interspersed | with Occasional Remarks. [verse] London: | Printed for C. Long, near St Paul's. MDCCXLIX." 12mo. pp. viii, 304.

I have been unable to find any mention of this work in any of the recognized sources of bibliographical information. The chief interest attaching to it is contained in the *History of Pilkmena*; a thinly disguised and remarkably scandalous account of the life of Mrs. Lætitia Pilkington, the divorced wife of the Rev. Matthew Pilkington, somewhile friend of Dean Swift. The anonymous writer promises that

"If this Volume should meet with the approbation of the publick, we will give them a second, which shall contain many other surprizing turns and events in her life; particularly her adventures with Mr. Spencer, Lord R——nd, Dr. Mead, Sir Hans Sloane, the Lord Ch——r; in St. James's Park; in Westminster Abbey; her Imprisonment in the Marshalsea: her keeping a Picture-shop, with many other entertaining incidents and transactions, tragical and comical, in which she was almost constantly engaged."

The story contains some curious anecdotes of Swift and of other great people of that day, which bear the mark of genuineness; and there is some reason, from internal evidence, for connecting Mrs. Pilkington herself with the publication. A pretence is made, at the end of the book, of drawing a moral from the scenes depicted, or, in other words, of "improving" them for the benefit of squeamish readers. The story is interwoven with *The History of Philippa*, to which a key would also be very acceptable. ALFRED WALLIS.

Derby.

"BOOKS OF CANAAN."—In the Croscombe register is the following entry:—"1522, the gyfte of Stevyn Edmonds three bokys of Canaan." Can any one inform me what these books were?

J. WEBB.

NICIBICETUR.—Can any of your correspon- give me the origin, precise meaning, and i[illegible] tive passages for the use of this word.

occurs in *A Handful of Pleasant Delights*, 1584, (ed. Arber, 1878), p. 14?—

"If I might aduise ye, few words shuld suffice ye
and yet you shold bestoo them wel:
Maids must be manerly, not ful of scurility,
wherein I see you do excel,
Farewel good *Nicibicetur*,
God send you a sweeter," &c.

The word is found also in *Roister Doister*, I. iv., where Mathew Merygreeke says to Dobinet Doughtie, with reference to R. Roister, who is talking with Madge Mumblecrust,—

"But with whome is he nowe so sadly roundyng yond?"

And receives answer,—

"With *Nobs nicebecetur miserere* fonde."

The word also occurs in *The Apophthegmes of Erasmus*, translated by N. Udall, the author of *Roister Doister*:—

"And in soche did the ryche or welthy women: yea and also the other *nycibecetours* or denty dames, customably use, both to sitte for their pleasure, and also to be carried about the stretes for their solace and recreation."—P. 135.

F. C. Birkbeck Terry.

Authors of Books Wanted.—

Letters from Buenos Ayres and Chili, with an original History of the latter Country. Illustrated with Engravings. By the author of *Letters from Paraguay.* London: R. Hekesmann. 1819, 8vo.

A book called *Letters from Paraguay*, by John Constanse Davie, was published in 1805. Is the above by the same author? C. W. S.

Authors of Quotations Wanted.—

Who is the "bard" alluded to as the author of the following lines, quoted by Diana Vernon in *Rob Roy*, chap. x.?—

"Amiddes the route you may discern one
Brave knight, with pipes on shield ycleped Vernon;
Like a borne fiend along the plain he thundered,
Prest to be carving throtes, while others plundered."

John Pickford, M.A.

[*Quære* Sir Walter himself, who is to be credited, we believe with many a professed citation from an "old ballad," &c.]

"I strove with none, for none was worth the strife,
I warmed both hands before the fire of life."

W. S. Landor? C. Baseley.

"Where brighter suns dispense serener light,
And milder moons emparadise the night."

C. D. Lamont.

"Trust not the Franks, they have a king
Who buys and sells." E. H. H.

"Solem quis dicere falsum
Audeat?" A. C. B.

Replies.

CANONIZATION.

(6th S. iv. 146, 175, 193.)

There is a difference of opinion, existing from an early date, as to the real state of the question respecting the proposed canonization of Henry VI. Lord Bacon, in his "Life of Henry VII." (*Complete Hist. of England*, vol. i. p. 634, Lond., 1706), observes:—

"About this time [A.D. 1506] the king was desirous to bring into the house of Lancaster celestial honour," &c. [see *infra*].

Another account is that a bull was issued by Pope Alexander VI. in 1494, addressed to Morton, Archbishop of Canterbury, and Fox, Bishop of Durham, to authorize a commission of inquiry (Moreri's Suppl., art. "Hen. VI.," in Collier's *Ch. Hist.*, bk. vii. vol. i. p. 695, Lond., 1708).

The assignment of the cause of failure to another reason than the payment of fees, as well as of the bull to Pope Julius, is in agreement with the statement of Polydore Vergil, a contemporary writer, who remarks:—

"Hæc et ejusmodi veræ sanctitatis officia fecerunt, ut ejus nomine, dum vivebat, miracula a Deo edita fuerint. Ex quo Henricus septimus rex non immerito abhinc paucos annos eum inter divos referendum apud Julium, pontificem Romanorum, curare cœpit, sed morte post statim obita, id officium præstare nequivit."—*Hist. Angl.*, l. xxiv. p. 675, Lugd. Batav., 1651.

Habington, in his "Life of Edward IV." (*Complete Hist.*, *u.s.*, p. 456), has yet another reason, that "however the world was assured of his piety, there was much question of his government; so that he might be termed a just man, but an unjust king: since the title to his crown was unjust; for though it came by descent to him, yet was it but a continual usurpation."

The removal of the body of Henry VI. in 1471 from the Tower to St. Paul's, and thence to Chertsey, for burial, with the attendant expenses, is given in an extract from the Pell Rolls, by Mr. J. Williams, in "N. & Q.," 2nd S. ix. 62. A bull of Pope Julius, authorizing the removal from Chertsey to Westminster, is of the date of May 20 (Rymer, vol. xiii. p. 103). Lingard says that "Richard III. removed his bones from Chertsey to Windsor"; Fuller states (*Ch. Hist.*, cent. xv. bk. iv. § 27) that Henry VII. "removed his corpse from Chertsey, in Surrey, where it was obscurely interred, to Windsor Chapel"; and E. Jesse (*Summer's Day at Windsor*, p. 28, Lond., 1843) describes "the grave of Henry" on "the south side of the choir" of St. George's Chapel, with the remark, in explanation, that "the remains of Henry VI. were first interred at Chertsey, from whence they were removed to Windsor by the 'repentant' Richard." But these statements in certain particulars are at variance with the bull of 1504, in Rymer. A print of the "Tomb of Henry VI. formerly at Windsor" is given in C. Knight's *Old England* (No. 1216); miracles were believed to take place at it. The will of Henry VIII. provided that the "tomb and altar" of Henry should be "made more princely" in the place where it then was within the chapel. The removal to Windsor as stated in these references is in agreement with the statement of Polydore

Vergil, who observes (*u.s.*) that the body was taken from St. Paul's to Chertsey, "eoque loco sepultum, sed non multo post ex eo loco ad vindesorium castrum delatum, in æde divi Georgii novo mausoleo infertur." It appears from this most likely that the body of Henry VI. was finally deposited in St. George's Chapel, and not in Westminster Abbey, and that the bull for the removal to Westminster was not acted upon literally by Henry VII.

There being no tomb remaining at Windsor, there is no mention of the "grave" of Henry in St. George's Chapel among the royal and historical interments which are noticed by the Society of Antiquaries in the *Report on Sepulchral Monuments* presented to Parliament in 1872. As to the canonization of Henry VI., the prayers composed by him, the invocations made to him, and the earlier controversy carried on in the *Gentleman's Magazine* of 1786–7, there is a communication in "N. & Q.," with a long editorial note (2nd S. i. 509). ED. MARSHALL.

"Poore Kyng Henry the sixte, a litle before deprived of his realme, and Imperiall Croune, was now in the Tower of London, spoyled of his life, and all worldly felicitie.....The ded corps of Kyng Henry.....was conveighed from the Tower, to the church of Saincte Paule, and there laid on a beree, where it lay one whole daie; and the nexte day, without Prieste or Clarke, Torch or Taper, syngyng or saiyng, it was conveighed to the Monasterie of Chertesey, and there was buried, but after he was removed to Winsore, and there in a new vawte newly intumilate.....His holynes caused God to worke miracles for him in his life tyme, (as old menne said). By reason whereof, Kyng Henry the seuenth, not without cause, sued to July Bushoppe of Rome, to have him canonized, as other sainctes be; but the fees of canonizing of a Kyng, were so great a qua'titie at Rome .....that the said King thought it more necessary, to kepe his money at home, for the profit of his realme and countrey, rather then to empouerish his kingdom, for the gaining of a newe holy day of saincte Henry."—Hall's *Chronicle*, pp. 303–4, ed. 1809.

According to Camden (p. 180, ed. 1753) Henry VII. removed Henry VI.'s body from Chertsey to Windsor, and there buried it in a new tomb with the solemnity becoming a king, and was such an admirer of his piety, &c., that he applied to the Pope to have him put in the calendar of the saints, and that this had certainly been done if the Pope's avarice had not stood in the way; as if the honour had not been paid so much to the sanctity of the prince as to the gold. Rapin, on the other hand, says (vol. i. pp. 610–16, ed. 1743) that the Pope refused to canonize Henry because he did not see in his life any proof of an eminent sanctity; that the miracles ascribed to him were not well attested; that the actions of his life showed rather his weakness than his sanctity; and that a monument was erected for him, of which there are at present—in 1743—no remains.

Bacon, in his *History of Henry the Seventh* (p. 227, ed. 1622), says of that king that he "was desirous to bring into the House of Lancaster *Celestiall Honour*, and became Suitor to Pope Julius, to Canonize King Kenry the Sixt for a *Saint;* the rather, in respect of that his famous *Prediction* of the Kings owne Assumption to the Crowne. Julius referred the matter (as the manner is) to certaine Cardinals to take the verification of his *Holy Acts* and *Miracles*. But it died under the Reference. The generall Opinion was, that *Pope* Julius was too deare, and that the King would not come to his *Rates*. But it is more probable, That the *Pope* (who was extremely jealous of the Dignitie of the *Sea of Rome*, and of the *Acts* thereof) knowing that King Henry the Sixth was reputed in the world abroad for a *Simple Man*, was afraid it would but diminish the Estimation of that kind of *Honour*, if there was not a distance kept betweene *Innocents* and *Saints*."

I cannot find from any one of the authorities I have consulted on the subject that the chapters of Windsor and Westminster had anything whatever to do with the proposed canonization. Fuller, in his *History* (vol. i. p. 535, ed. 1837), quotes the *Antiq. Brit.*, 299, as stating that the fees, had the canonziation taken place, would have amounted altogether to 1,500 ducats of gold. It appears from Fuller that Pope Alexander VI. had been applied to on the subject of this canonization by Henry VII., but had "delayed, and in effect denied King Henry's desire herein; yea, Julius his next successor in continuance, continued as sturdy in his denial."

In Smith's *Dict. of Christian Antiq.*, canonization is said to be defined by Ferraris to be a public judgment and express definition of the Apostolic See respecting the sanctity and glory of one, who is thereupon solemnly added to the roll of the saints, and set forth for the public veneration of the whole church militant, and the honours due to the saints decreed to him. The first formal canonization by a pope is supposed to be either that of St. Suibert, by Leo III. (A.D. 804), or that of Udalric, by John XV. (A.D. 993). But canonization in some sense—inserting in the Canon of the Mass—is the outgrowth of a practice of very early date, being alluded to by Tertullian, and, earlier still, in the martyr Polycarp. H. W. COOKES.

I believe it is stated in more than one Italian author, within two hundred years of Dante's death, that Dante was in popular opinion, though not ecclesiastically, regarded as a canonized saint in north Italy. E. S. DODGSON.

Pitney House, Yeovil.

SHAKSPEARE AND CUMBERLAND (6th S. iv. 126, 158).—One solitary Shakespere occurs at a much earlier date in the same neighbourhood in Cumberland, who was probably the ancestor of those mentioned, namely, Henry Shakespere of Kirkland, 1357 (see "N. & Q." 2nd S. x. 122). Beyond doubt all who ever bore this name we one stock, and the eponymous progenitor original *spearshaker*, might have lived in t of England; but unfortunately for any t

this subject, the earliest Shakespere yet found occurs in the opposite extremity of the kingdom.

One John Shakespere, apparently of "Freynden" (? Fritttenden), in Kent, named in a plea roll, 17 Edw. I. (see "N. & Q." 1st S. xi. 122). Both of these are much earlier than any of the name Mr. Halliwell-Phillipps, I believe, has yet discovered in Warwickshire or other midland counties. The cognate surname of Breakspear apparently originated in Bucks, where it is found as early as 1166 (*Liber Niger*). We are justified in inferring that the name of Shakespere is at least as old.*

As the national gravitation is southward, the Shakesperes of Cumberland may have been the original stock, sending off vigorous offshoots,

"According as marriage binds and blood breaks."
As You Like It, V. iv.

At Pontefract was living in 2 Richard II. an honest artificer and craftsman bearing this to-be-honoured name, one "Robert Schaksper, couper," with Emma his wife, without children above sixteen, unless they had left home. We learn this from the roll of the Lay Subsidy which the Yorkshire Archæological Association is doing such good service by printing.† This remarkable record gives the names of every one above sixteen, vagrants excepted. This was the tax of a groat levied on every "poll" or head, but so much more according to rank, ordinary tradesfolk having to pay sixpence, the amount Robert *and his wife* paid, for a married couple were charitably considered one. A. S. Ellis.

Westminster.

"Hear the Church" (6th S. iii. 363, 514).—I have a copy of Dr. Hook's sermon, *Hear the Church*, second edition, in 1838, preached on the first Sunday after Trinity, June 17, 1838; a note says "it was intended for the pulpit, not for the press, but as circumstances have arisen which seem to require its publication, it is printed *verbatim et literatim*." An excellent sermon, but its torn text is its weakness, being a proposition incomplete, or else one perverted from its original intention, and not a word upon it. A Cwt.

Only the other day a friend lent me the sermon with this title by Dr. Hook. On the first page it is stated that it was preached at the Chapel Royal, in St. James's Palace, on the first Sunday after Trinity, June 17, 1838. Twenty-second edition, 1838. M.A. Oxon.

"Mistress Gryseacress," 1469-70 (6th S. iv. 127, 195).—I cannot answer the question proposed by your learned correspondent Hermentrude, but being a descendant of Sir Thomas More, and of his daughter-in-law Anne Cresacre, I must send a contradiction to the statement of Calcuttensis that "Anna Grisacria" was the mother of the Chancellor. Anne Cresacre, or, as she is sometimes called in Latin, Anna Grisacria, was the daughter of Edward Cresacre, of Barnborough, in the West Riding of Yorkshire. She married John More, the only son of Sir Thomas. There is a pedigree of Cresacre and More, for a considerable part of which I am answerable, in Foster's *Yorkshire Pedigrees*, "West Riding." C. J. E.

Discovery of Antiquities in Southwark in 1786 (6th S. iv. 107).—I cannot help thinking that the passage quoted by D. J. is a very highly coloured report of a vault which certainly did exist in Southwark. In the sixteenth volume of the *Mirror*, No. 447, August 21, 1830, occurs the following paragraph on an "Ancient Vault, Southwark," headed by a print which represents a kind of crypt. It says:—

"In clearing away some houses on the south side of Tooley Street, Southwark, for the approach to the new London Bridge, the above very ancient and curious vault has been discovered. It formerly belonged to the monks of Lewes, in Sussex. Dugdale mentions it as having been swallowed up by an earthquake, but the present remains prove that statement to be fabulous, as there is not one stone out of place. It is principally composed of fire and free stone, and measures forty feet long by sixteen wide; it has semicircular arches, with groins in the intervals, supported by columns, with neatly carved caps. The architecture is generally of the Anglo-Saxon style. The earth has accumulated to the height of four feet, which hides three parts of the columns. At the south end are two semicircular-headed windows, and on the mullion is the date, which appears to be 1011. On the western side are two niches and a door with a subterraneous passage, which formerly communicated with St. Saviour's Church. In digging within this vault a number of ancient coins have been found."

This is signed William Butler. I have never seen or heard of this vault, which, if it still exists, is probably used as a cellar to some house in Tooley Street, and not being able to trace it I did not introduce it into my book on Southwark, but I think there can be little doubt that this must be the original of the subterranean chamber referred to by the *Bristol Gazette* of 1786, without its imaginary embellishments. The Authoress of "Southwark and its Story."

Heraldic (6th S. iii. 489).—Hill, Baron Berwick of Attingham, Salop (creation, May 19, 1784). Crest, a demi-tower argent, a fawn

* The similarity of Shakespere to the Norman surname of Sacespec has been pointed out by the anonymous author of *The Norman People*, who draws an inference from the circumstance which is hardly probable, namely, that they are both corrupt forms of Saxby or Shakesby. This is the name of a place in Leicestershire, used by its former owners, a branch of the family of De Perers, who bore a bend engrailed sable. This, I fear, is a mere coincidence. A Henry Sakespeye, of Whichal, quitclaimed to the Abbot of Fountains lands in Marston, co. York, 1280 (Burton's *Mon. Ebor.*, p. 185).

† *Yorkshire Archæological Journal*, vol. vi. p. 3.

statant upon the battlements proper, collared and chained or. Hill, Baron Hill of Almarez, &c. (creation, May 17, 1814). Crest, a tower argent, from the battlements a chaplet of laurel proper. Hill,.....a Bible expanded.....tasselled.....between three cherubs with wings inverted..... Crest, on a mount a chalice,.....flames issuant proper, and over it, "Librum cum lampade trado." Motto, "Sit lux circonsa (*sic*) superne, et liber erit liber vita (*sic*)." (*British Herald*, by Thomas Robson, 3 vols. 4to., Sunderland, 1800.)

The crest mentioned by G. W. H. I do not find; it seems to be a combination of the castle of the one case with the flames from the chalice of the other. FRANK REDE FOWKE.

24, Victoria Grove, Chelsea, S.W.

The only arms I have as yet come across belonging to this name are the following, which are impaled by Harris on a monument in Pontesbury Church, Salop, 1746: Erm., on a fesse sa., a triple-towered castle arg.* As the crest mentioned by G. W. H. is a castle, I should think it very probable that these arms belong to the crest.

W. A. WELLS.

WARGRAVE (6th S. iii. 489).—It were indeed a boon if it could be well established that "there can be no doubt that the second syllable in Wargrave as in Gravesend is from A.-S. *gerêfa*, a ruler." Unfortunately *Grave* and *Graf* are often suggestive of a moat, in its twofold acceptation of a trench and a mound.

Indeed, but a few miles from Gravesend lies Graveney, a place remarkable for a mound and numerous dykes; and if we cross to the opposite side of the Thames valley, Graveley, near Baldock (Herts), is supposed to be the grave-meadow, whilst its vicinity to the river Lea lends itself equally to the supposition of its meaning an entrenched meadow. Some six miles away is Bygrave. In the neighbouring county (Beds), among the marshes of Leagrave, on the river Lea, is a farm of considerable extent to this day surrounded by a moat. Near Dunstable (same county) is Chalgrave, *alias* Calgrave, which looks uncommonly like a chalky entrenchment; and, lastly, Gravenhurst, near Silsoe. In the next county (Camb.) is another Graveley; and sufficiently near to this Graveley to be in the same Poor Law Union (though in a different county) is Graffham, at both ends of which there are many moats still to be seen.

As to *war*, I believe in most instances it may safely be referred, according to the suffix and to the usual local and historical associations, either (*a*) to the Teut. *ward* or *wart*, a watch-tower or fortress, or (*b*) to A.-S. *waer*, "an enclosure, a wear, the sea" (Bosworth): as witness the two parishes of the name of Warham (Norf.), with their camp and entrenchments still extant; Ware, with its historical dam; Warminster, Warwick (Waeringwíc), Wareham, Warborough (just between Wallingford and Wallington), Warton and Warden, in a county (Northumb.) full of walls and warks, and others. ALPHONSE ESTOCLET.

Peckham.

P.S. (a coincidence).—In Hungarian, *Var*—whence Varbasa, Varbeli, &c., also Varsovia, Warsaw—means a castle.

Does not the position of the syllable *grave* tell against your correspondent's derivation of this word from A.-S. *gerefa?* For, if it were so derived, would not *grave* begin the word, as in Gravesend, quoted by him, and as its cognate does in such words as Gräfenberg, Gräfenthal, Grafenstein, &c.? May we not assume that the whole word is of A.-S. origin, and comes from *wær*, an enclosure, and *græf* (Somner), a grove? Cf. Wareham, in Dorsetshire, an enclosed fortified dwelling. Cowel, in his *Interpreter of Law Terms*, gives, "*Grava*, a grove, a coppice, &c., a little wood—*Doomsday*." F. C. BIRKBECK TERRY.

In etymology hybrids are objectionable. We must except names of places situated on or near a river. The last syllable of Wargrave is doubtless from A.-S. *græf*, *graf*, lucus, dumetum. The first syllable may be the name of a stream falling into the Thames, or an old name for the latter river in these parts. Conf. the local name Warford, where the first part of the name squares with the river names Var, Aar, Ayr, Or, Yare, Yair.

R. S. CHARNOCK.

ARMS OF THE VERNON FAMILY (6th S. iv. 165).—We learn from the "Notes on the Rydeware Pedigree" in Nichols's *Leicestershire*, to face vol. iii. p. *982, that the Vernons placed the Pipe coat on a shield over the grand gateway and other parts of Haddon House and elsewhere in consequence of the match with the sole heiress of the manors of Seile, in Leicestershire, and of Pipe-Ridware, Draycote-sub-Needwood, and Edinghale, in Staffordshire. This lady was Margaret, daughter and heir of William Swynfeyn (died *circa* 1419), who was nephew and heir, in 1411, of Sir Robert de Pipe, Kt., of Pipe-Rydware and other manors. She married, before 1435, Sir William Vernon, Kt., of Haddon, Derbyshire, knight-constable of England, who died June 30, 1467, and was buried at Tonge, Salop. Margaret, his relict, was living in 1471, and on her death was buried beside her husband at Tonge. Dorothy Vernon, the heiress of Haddon, was fourth in descent from this la[illegible] The present Lord Vernon and the Vernon H[illegible] courts are also descended from Sir William [illegible] Margaret Vernon. B. W. GREENF[illegible]

Southampton.

[* This is the coat of Hill of Court of Hill and of Viscount Hill. The crest blazoned above for Lord Berwick is that of Noel. For Hill he carries a stag statant.]

The "Pipes" are the arms of the old Staffordshire family of Pype, *not* of the Vernon family. Sir William Vernon, Kt., Treasurer of Calais, married Margaret, daughter of William Swynfeyn, and co-heiress of Sir Robert Pype, Kt., and died in 1467. This may account for the bearing on the Vernon tomb in Tong Church; Sir William's grandfather, William Vernon, married the daughter of Sir Fulk Pembruge, Kt., and the heiress of Tong.

WALTER SNEYD.

AN ARMENIAN LEGEND (6th S. iv. 147).—I cannot throw any light on the origin of this; but it may be worth while to note that the late Major Whyte-Melville, in his novel *Sarchedon*, obviously makes use of this legend under a different form. Therefore it must have been known some time ago.

WALTER B. SLATER.

264, Camden Road, N.W.

"TO" IN TRADESMEN'S BILLS (6th S. iii. 489).—*To* in this sense is probably to be received in the sense of *addition*. As "add *to* your faith virtue." "Wisdom he has and *to* his wisdom courage" (Denham). An item *added* to an account, *additamentum*. *By* prefixed to the entry shows a debit. It seems to mean "set over against," like *per contra*. The simple meaning of *bi* in A.-S. is commonly given as *near*, and that immediately takes the sense of *against* or *opposite to*, as "to go *by* the church. Sometimes it runs into signifying actual deduction, as "less *by* a yard." Just as a *by-lane* is out of the usual road, or off the main road, so a *by* in book-keeping off the main account. So that *to* means addition, and *by* deduction.

C. A. WARD.

Mayfair.

MISPRONUNCIATION OF WIND (6th S. iii. 405, 511).—No scholar will admit that the A.-S. *windan*, to wind, was pronounced with a long *i*, any more than the German *winden* is. When DR. BREWER writes about Anglo-Saxon he should at least learn how to pronounce it. How the *i* came to be lengthened in certain words in modern English before *nd* following is a most difficult problem, but at least we know that the A.-S. *findan*, to find, *windan*, to wind, were pronounced very nearly like the modern G. *finden* and *winden*.

WALTER W. SKEAT.

I hope that some one, less *impar congressus Achilli* than I am, will take up the "great lexicographer's" quarrel, and defend him against DR. BREWER'S attacks. Upon the question of *wind* and *wind* your readers will find an amusing passage—too long for quotation—in Miss Edgeworth's story "The Modern Griselda" (*Tales*, vol. vi. ed. 1874). It is in the form of an animated dialogue between a husband and wife, who had different views upon the subject.

EDWARD H. MARSHALL, M.A.

F. R. has told only part of the story of Dean Swift. The Dean was accustomed to pronounce gold, *goold*; and when he said, "I have a great *mind* to *find* why you pronounce it *wind*," the reply was, "If I may be so *boold*, I should like to be *toold* why you pronounce it *goold*."

WM. FREELOVE.

Bury St. Edmunds.

Wind (wynde) is surely the old and correct pronunciation, preserved to us even to the present day by church, not to say "parish clerk," usage. Who ever heard of anything else but "wind and storm, fulfilling His word"? Who would commence the old glee "the winds whistle cold"? or who would talk of "winding a horn"?

X. C.

"HANKER" (6th S. iii. 186, 254, 398; iv. 197).—When W. D. expects us to believe that *hanker* is derived from "the good old English *cank*, to ask," he offers us no tittle of evidence. Etymology goes by evidence, not by whim. Let him produce some instances of *cank* from "good old English" authors, and let him mention any other English word in which *c* has become *h* in passing from old English into the modern language. If we are to go on thus, we may as well derive the modern English *hang* from *cang*, which in middle English, according to Stratmann, meant "foolish."

WALTER W. SKEAT.

Cambridge.

W. D. (*ante*, p. 197) defines *cank* as meaning *to ask*. Cumberland and Lancashire readers will no doubt recognize a familiar word, though they will attach another signification to it. It is commonly used in these counties to express the act of talking confidentially together—especially, I think, when the subject of conversation is some kind of gossip or tittle-tattle. I do not know whether "tittle-tattle" has ever been explained in "N. & Q." [See "N. & Q.," 2nd S. iv. 184.]

W. F. MARSH JACKSON.

"THE GREY MARE IS THE BETTER HORSE" (6th S. ii. 207, 279; iii. 95; iv. 138).—Here is an earlier quotation, from *A Treatyse Shewing and Declaring the Pryde and Abuse of Women Now a Dayes*, which was printed about 1550:—

> "What! shall the *graye mayre be the better horse*,
> And be wanton styll at home?
> Naye, then, wylcome home, syr woodcocke,
> Ye shall be tamed anone."
>
> Hazlitt's *Early Popular Poetry*, iv. 237.

I have heard a different version of the anecdote (6th S. iii. 138); but it is evidently one of a very numerous class, made to fit a saying which had long been popular. Lord Macaulay's explanation of this proverb is insufficient, and a mere guess. Did *he* drive *mares* in his carriage? I doubt that *mares*, either grey or otherwise, were ever "preferred for coach horses." But, of course,

it would not have been Lord Macaulay if he had not professed to know all about it.

Mares are seldom used for carriages, and *never were*. In the middle ages, gentlemen very rarely rode upon them; but they were turned over to servants, and were employed in the work of the farm, and as packhorses, and in other drudgery. In Piers Plowman, Chaucer, and other early writers, when a farmer's horse is spoken of, it is almost invariably a *mare*. Numbers of instances might be quoted, but it is needless. Everybody will remember Chaucer's ploughman, "In a tabard he rode upon a *mare*." Probably from force of habit, even to this day homely farmers generally call their animals *mares*, even when horses.

R. R.

Boston, Lincolnshire.

Matthew Prior, who died in 1721, revives this proverb in the epilogue to Mrs. Manley's *Lucius:*

"As long as we have eyes, or hands, or breath,
We 'll look, or write, or talk you all to death.
Yield, or she-Pegasus will gain her course,
And *the grey mare will prove the better horse*."

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

That this proverb is much older than the period referred to by Macaulay, or the date of the publication of Ray's *Proverbs* (1670), is proved by the fact that it occurs in *The Proverbs of John Haywood*, printed 1546:—

"She is (quoth he) bent to force you perforce,
To know that *the grey mare is the better horse*."

I quote from Mr. Julian Sharman's reprint (1874), who gives as an illustration,—

"What! shall the graye mayre be the better horse,
And be wanton styll at home?"
Pryde and Abuse of Women Now a Dayes, circa 1550.

F. C. BIRKBECK TERRY.

Cardiff.

FOLK-LORE OF THE CUCKOO (6th S. iii. 407, 487, 515).—Hereabout, and at my old home in Derbyshire, and I have no doubt all through the Midlands, it is the custom to turn your money on hearing the cuckoo for the first time. If you have gold, you will have plenty of it till the cuckoo comes again; if silver, you will always have enough; and if your store is only "copper," you will never be short. If you hear the bird suddenly close at hand on the right it is good luck, and the reverse if heard on the left.

THOS. RATCLIFFE.

Worksop.

In this part of Yorkshire it is customary when we first hear the cuckoo each year to turn over the money in our pockets, with the assurance that for the following twelve months we shall be lucky.

W. COLBECK DYSON.

Batley.

Since this subject has been brought forward by one of your correspondents, the following lines, relating to the habits of this bird, may not be out of place. They were repeated to me by a Hertfordshire lady, but I know not whether they are merely local:—

"In April
Come he will,
In May
He sings all day,
In June
He changes tune,
In July
Begins to fly,
In August
Go he must."

HELLIER GOSSELIN.

Blakesware, Ware, Herts.

[This is given in Thiselton Dyer's *English Folk-lore*, with very slight verbal differences, as a rhyme sung in many places.]

It is a German popular superstition that people whenever they hear the cuckoo for the first time in the spring must touch their purses; so shall they not lack money throughout the year.

AUGUSTA KREBS.

It is a common belief among children here that cuckoos act the part of scavengers, and devour the mud which accumulates during the winter months. As an instance, I may repeat what a little child told me last winter,—"Please, sir, I can't get to school now, but mother 's going to send me again in the spring, when the cuckoo comes and eats up all the dirt."

W. D. PARISH.

Selmeston, Sussex.

"HOLT" (6th S. ii. 264, 316, 357, 394, 413, 455; iii. 176): "KNOCK" IN PLACE-NAMES (6th S. iii. 176, 434; iv. 156): "ALKERDEN" (6th S. iv. 156).—MR. SPARVEL-BAYLY's note (*ante*, p. 156) concerning the Knockholt near Greenhithe is very interesting. I have no special knowledge of that locality, but having, from my long acquaintance with the other better-known Knockholt and some of its inhabitants, ascertained how and about when the spelling of its name was changed from Nockholt, I made and sent you a note of it. I paid a short visit, not long since, to the other Knockholt, near Greenhithe, but could not learn whether the name had ever been spelt otherwise; and as it has the initial *k* in the map of the hundred of Axstane in Hasted's *History of Kent* (the date of the maps in that work is 1783), I concluded that in that case the present form of the word was correct. MR. SPARVEL-BAYLY, however, informs us that this hamlet also was called Nockholt in the seventeenth century; its name, therefore, in all probability, as in the Knockholt near Sevenoaks, signifies "nook by the holt," *i.e.*, wood.

As regards Alkerden, at Swanscombe, it happens that a farm preserves the old of a name much longer than a village. easily intelligible from the use of the wo

more completely confined to the neighbourhood. Hasted says that Alkerden, or Alkerdyn, was the name of a manor at Swanscombe, which was afterwards called Combe. When there are no available means of tracing the origin of a name we are compelled to fall back upon analogical considerations for its probable source. *Den* is, of course, a very common termination of a place-name, and usually signifies "a woody valley." With regard to the *alker* there is more difficulty. But as there are several other places (*e. g.*, Alkham near Folkestone, Alkerington in Lancashire, Alkborough in Lincolnshire) with the same first syllable, which is sometimes spelt *auk*, it would seem likely that, as in the word *awkward* (formerly spelt *aukward*), it means "on the left hand." Thus the Alkerden in question, near Swanscombe, is on the left hand when landing from the river at Greenhithe; Alkham, near Folkestone, is towards the left hand as we land at Dover; Alkerton, in Oxfordshire, lay to the left hand of a traveller on his way to Banbury Cross (remembered in the nursery so long after its actual existence); Alkborough, in Lincolnshire, to the left of any one sailing up the Humber and entering the mouth of the Trent, &c. W. T. Lynn.

Blackheath.

Robert Phaire, the Regicide (5th S. xii. 47, 311; 6th S. i. 18, 84, 505; ii. 38, 77, 150).—Colonel Phaire, who was Governor of Cork, 1650–4, married, at St. Werburgh's Church, Dublin, on Aug. 16, 1658, Elizabeth, daughter of Sir Thomas Herbert, Bart. Is the register still extant, and could a copy of it be obtained? He died in 1682, at his estate, the Grange, near Cork. Is there any record of his place of burial? He left four sons, Onesiphorus, Thomas, Alexander, and John. Can any of your readers inform me whether the fourth son, John, married and had issue? Tradition says (*vide* Smith's *Hist. of Cork*) that Colonel Phaire joined the Society of Friends, and it is a fact that his daughter Mary married George Gamble, of Cork, a well-known Quaker family. The Quaker registers, said to be very copious in detail, might, under the names of Phaire, Faire, or Gamble, afford the information now sought, as well as other interesting information regarding Colonel Phaire and his family. Are these registers accessible to the public? Serlo.

"The Whole Duty of Man" (5th S. viii. 389, 515; ix. 99, 176).—The question, Who was the author of this and several other works by the same hand? has not, I opine, been answered. Next to giving a correct answer comes the correcting of erroneous statements.

The quotation from the *Literary Churchman* is not, to my mind, satisfactory. It is there stated that the *Gentleman's Calling* was published in 1677. Now I have an edition (and the first, I believe) published in 1674. It contains an address, or a letter, to the bookseller, signed Hum. H., and dated Sarum, Oct. 27, 1659. My edition of the *Whole Duty of Man* (not the first) is dated 1718, and also contains an address to the bookseller, signed H. Hammond, date March 7, 1657; this would indicate the existence of an earlier edition. That the *Whole Duty of Man* was published prior to 1674 is proved by the address referred to in the *Gentleman's Calling*, as the writer says, "I need not tell you with what success you published the excellent Treatise, the *Whole Duty of Man*." Along with my copy of the *Whole Duty of Man* is bound the *Ladies' Calling* in two parts. The title-page bears that it is "the third impression," and is dated 1675, and has the same engraving mentioned by Mr. J. Boyd as being on his edition of the *Whole Duty of Man*; also a copy of "private devotions" printed in 1674. It is worth notice that, in the preface to the reader (the *Ladies' Calling*) it is stated, "Our Author has not left a possibility for the discovery of his own" (name). The writer of this preface further states that "By what methods the other most useful works of this excellent Author have stolen themselves into the World, I am not enabled to relate." He, however, clearly states how he got the MSS. of the *Ladies' Calling*. They were sent to him with a letter, unsigned, telling him "to peruse them, and commit them either to the Press or the Fire as you find them worthy," &c.

Alfred Chas. Jonas.

Swansea.

Provincial Fairs: Piepowder Court (6th S. i. 13, 64, 163).—The following extract in relation to these subjects should be preserved in "N. & Q." I have copied it from the *Newcastle Weekly Chronicle* of August 13, 1881:—

Proclaiming the Fair.—The ancient and time-honoured custom of proclaiming the fair took place in Newcastle on Tuesday at noon. This being the August, or Cow Hill Fair, the Mayor, accompanied by the Sheriff, and Committee Clerk, attended the Guild Hall, S. Nicholas Square, and Newgate Street, where the proclamation was duly read by Superintendent Tunnah. The following is a copy of the proclamation:—

"O Yez! O Yez!! O Yez!!!

The Right Worshipful the Mayor, Sheriff, and the Aldermen, their brethren, give notice the fair of this Town begins at 12 o'clock this day, and will continue for the next eight days after, when it shall be lawful for all persons to come to the town with their wares to sell. And it is strictly charged and commanded no person, of what degree or quality whatsoever, be so hardy during the time of this fair to carry any manner of weapon about him, except he be a knight or squire of honour, and then to have a sword borne after him.

"Notice is hereby further given, that a court of pie-powder will be holden during the time of this fair, that is to say, one in the forenoon, another in the afternoon, where rich and poor may have justice administered to them according to the law of the land and the customs of this town.

"God save the Queen, the Worshipful the Mayor and the Sheriff."

In "N. & Q." 6th S. i. 163, Mr. Waddington says that the jurisdiction of the Piepowder Court was confined to matters arising out of contracts in the fair or market, and one would naturally suppose such to be the case. But the Newcastle-on-Tyne proclamation rather reads as if the court took cognizance of any cases that came before it, whether connected with the fair or not, as if for the convenience of the great numbers of visitors who might be expected to pour into the town at such a time. Robert Holland.

Norton Hill, Runcorn.

Superstitions about Feathers (6th S. iii. 165, 339, 356, 418).—I have just come across the following story in the *Life of the Rev. R. H. Barham*, p. 252. A surgeon at Wingham, in Kent, once told Mr. Barham that he had to pay what he considered would be his last visit to an elderly labouring man on Adisham Downs. He had left him in the last stage of illness the day before, and was not surprised on calling again to find him dead, but did experience a little astonishment at seeing the bed on which he had been lying now withdrawn from under the body and placed in the middle of the floor. To his remarks the answer given by her who had officiated as nurse was :—

"Dearee me, sir, you see there was partridge-feathers in the bed, and folks can't die upon *geame* feathers nohow, and we thought as how he never *would* go, so we pulled the bed away, and then I just pinched his poor nose tight with one hand and shut his mouth close with t'other, and, poor dear! he went off like a lamb."

John Churchill Sikes.

106, Godolphin Road, Shepherd's Bush.

I never heard of any difficulty as to hens' feathers, but the superstition that a person would not "pass away" (die) on a pillow filled with wild fowl feathers was universal in Scotland in former days. I do not think the root of truth in this is far to seek. The feathers of all game birds, also of pigeons, have a heavy disagreeable smell, which it used to be thought impossible to get rid of; and no one, sick or well, could sleep comfortably on such a pillow. A poor person would not accept the feathers as a gift. Those were the days when feathers were cleaned at home; now good cleaners have ways and means at their disposal unknown to country folk, and perhaps many a grouse and partridge feather is used instead of being burnt.

T. C. G.

The following comes from America; and if this superstition has not yet appeared in "N. & Q.," perhaps it may be of interest to some of your readers :—

"A little Cincinnati boy has been slowly wasting away with some unexplained disease for several months. The German women of the neighbourhood concluded that he was a victim of witchcraft, and sent a committee to inform the parents, who did not accept the explanation, but permitted an examination of the bed. There is a German superstition that witches cause feathers in a bed to weave themselves into a wreath, and that whoever sleeps on it will become ill, dying when the ends of the wreath come together. Sure enough the women found in the boy's bed what they declared was a witch's wreath. It was sprinkled with salt and burned, in accordance with a traditional method."

E. B.

Cf. Mr. T. F. Thiselton Dyer's recently issued *Domestic Folk-lore*, pp. 58–9.

F. C. Birkbeck Terry.

W and V (5th S. vii. 28, 58, 75, 217, 297; xii. 136).—There was a discussion in "N. & Q." whether the Londoner ever substituted *v* for *w*. Every one who has lived in the Eastern Counties knows that the inhabitants continually substitue *w* for *v* but not *v* for *w*. It was said that Dickens was informed of this fact, and therefore did not repeat the error he fell into in making Sam Weller always interchange the letters. The following extract will show that this is not quite correct :—

"Crockford, like many others born within the sound of Bow Bells, always pronounced the *w v*. I once heard him exclaim in reference to a horse I ran at Ascot, 'Vy Vigram vins'; so next year I named one the Wild Whirlwind; but when I asked him what he would bet against him he was evidently on his guard, for he replied, 'I cannot lay against the horse with that odd name.'"—*Celebrities I have Known*, by Lord William Pitt Lennox, vol. ii. p. 41.

E. Leaton Blenkinsopp.

Revett of Brandiston (6th S. iv. 127).—The Revetts were not a Norfolk, but a Suffolk, family, of Brandeston Hall, in Suffolk. F. N. will find the pedigree of the Revett family among the Davy (Suffolk) MSS. in the British Museum, and other memorials of the Revetts under the head of Brandeston, Ives Hundred. A. D.

F. N. will probably find the information he requires in Davy's MSS. in the British Museum. In the supplement to the *Suffolk Traveller* Nicholas Revett is said to have been the second son of John, but Mr. Davy's pedigree will show whether that is correct. G. A. C.

East Dereham.

Nell Gwynne at Mill Hill (6th S. iv. 48).—I have endeavoured to ascertain the foundation of the popular belief that Nell Gwynne did at one time reside at Littleberries. When I first came to live at Mill Hill the story was told to me, and I saw no reason at the time to disbelieve it. On inquiry, however, and after a careful sifting of the evidence, I have come to the conclusion that there is no ground whatever for the statement. I it is only within the last few years that th has been spread about. The origin of it to be this: the house undoubtedly dat the time of Charles II., and in one roon

medallion portraits of that monarch, William and Mary, and of some of Charles's mistresses. There is some ground for believing that the Duchess of Portsmouth did reside in the house, but there is no evidence to connect Nell Gwynne with it.

XIT.

SCANDINAVIAN MYTHOLOGY (6th S. iv. 49, 152).—MR. BUCKLEY'S recommendation to C. H. of Grenville Pigott's *Manual of Scandinavian Mythology* (Pickering, 1839) will, I fear, be of little avail to him. The book has long been out of print, and when it does occur in a second-hand catalogue it is always indicated as "scarce." Moreover, it is not up to date in Scandinavian research, which during the past few decades has made great strides. Last year I edited a translation, made by Miss MacDowall, of Dr. Wägner's book on this subject, which was brought out under the title, "*Asgard and the Gods, Tales and Traditions of our Northern Ancestors*, illustrated, demy 8vo., London, W. Swan Sonnenschein & Allen, 1880." The book was very favourably received by the press; from the review of "N. & Q." I allow myself the liberty of making an extract, in the hope that it may serve to call attention to a book of merit and of great value to all interested in folk-lore and comparative mythology:—

"An excellent book, and deserves to be thankfully received by all who wish for an account of Northern Mythology. The great mass of readers will find in it a most valuable aid towards acquiring a clear and well-defined idea of the fair forms of the old Northern religion."

Thorpe's *Northern Mythology*, in 3 vols., should be named as another important work on this subject; but it is now, I believe, unobtainable and scarce. Mallett's *Northern Antiquities*, mentioned by MR. BUCKLEY, is quite out of date, and worthless as an authority as compared with Dr. Wägner's *Asgard*. W. S. ANSON.

SEAL OF THE KNIGHTS TEMPLARS (6th S. ii. 227, 374, 496; iii. 234, 377; iv. 196).—I enclose copies of three early Templar seals in my collection, the sight of which will enable you to assure your correspondent E. M. B. that the Templars undoubtedly used the badge of two knights riding upon one horse long prior to their adoption of the Lamb and Flag, commonly known as the "Holy Lamb." M. D. K.

WILLIAM PENN (6th S. i. 117, 143, 157, 204; iv. 194).—Is C. B.'s offer still open (6th S. i. 144)? "I can send a photograph of the old meeting house with pleasure if desired." I should much like to have one. W. FREELOVE.

Bury St. Edmunds.

IWARBY OR EWARDBY FAMILY (6th S. i. 376; ii. 33; iv. 138).—It may be of service to note that Newcourt, *Repertorium*, vol. i. p. 471, mentions one John Iwarby, an officer in the receipt of the Exchequer in the reign of Henry VI. Stow, in his *Survey of London*, p. 137, mentions the same John Iwarby. It would appear that the name Iwarby came to be written afterwards Swardeby.

E. HOSKINS.

7, Godliman Street, E.C.

"HELPMATE": "HELPMEET": "HELPMAKE" (6th S. iv. 146, 195).—MR. G. J. DEW may rest assured that there was nothing at all "jocular" in the use of *helpmake*. *Make* is the usual form of *mate* in E. E.; Mr. Halliwell quotes from the *Chester Plays*, i. 25:—

"Rise up, Adam, and awake;
Heare have I formed thee a make."

Nor was the word obsolete in the seventeenth century, for it occurs in Shakespeare's ninth sonnet, l. 4:—

"The world will waile thee like a makeless wife."

C. M. I.

Athenæum Club.

WILLIAM OF WYKEHAM'S TOMB (6th S. iv. 7).—My only reason for asking the question about the disturbance of William of Wykeham's grave was that I was once told by Mr. Deane, now Fellow of St. John's College, Oxford, that he believed the grave had been opened, and that within the present century. I think every time I have visited Winchester Cathedral I have been told that Wykeham's grave, unlike that of almost every other great pre-reformation personage in the building, had never been disturbed; and this it would be more pleasing to believe to be the actual case. E. S. DODGSON.

Pitney House, Yeovil.

"PAPA" AND "MAMMA," &c. (6th S. iii. 107, 273, 456, 475; iv. 57).—Whether *papa* is of Hindostanee, or rather Sanscrit, origin, I know not; but it is found in Homer's *Odyssey*, bk. vi. 57, where Nausicaa addresses her father: "Πάππα φίλ', " κ.τ.λ. T. S. NORGATE.

Sparham Rectory.

WEST INDIAN SUPERSTITIONS (6th S. iv. 165).—A BEAK'S communication is very valuable. I can identify several forms as also existing in Asia Minor. The superstition as to hair is found there and in Sussex. Thunderbolts also. Ill luck from a woman is also believed in. The superstitions are African and Turanian. HYDE CLARKE.

THE PENAL LAWS AGAINST ROMAN CATHOLICS (6th S. iv. 189).—It may be interesting to your readers to know that in a certain diocese in Ireland there is a portrait of a Catholic prelate, in the garb of a Highland piper, who played his way through his extensive diocese, and succeeded, by this curious expedient, in defeating the penal

laws and administering occasionally to the spiritual wants of his flock. Name, date, and other particulars can be furnished.

J. Ronayne.

Ballinrobe.

Work Songs (5th S. x. 344, 477; xi. 158; 6th S. ii. 473; iii. 58).—Here is another good example of this custom:—

"In carrying loads, or cutting joom, the Lhoosai clear the lungs with a continuous 'hau! hau!' uttered in measured time by all. Without making this sound they say they would be unable to work."—Lewin's *Wild Races of S.E. India*, p. 271.

G. L. Gomme.

Lincolnshire Provincialisms (6th S. iii. 364, 514).—In Norfolk, also, thick and foggy weather is called *roky*; a mist is a *roke*, a steam is a *reek*, both, I take it, from *wrack*. *Mess* is made use of in all the senses mentioned by R. R. In reference to Mr. Marshall's note on Dyketown, Ditton, 6th S. iii. 514, I may add that in Norfolk a bank is called by the country labourer the *deek* (dyke), the ditch is the *deek's hole*, or *holl*. In the fen country, on the contrary, it is the broad water ditches that are called *dikes*. G. A. C.

"To the bitter end" (4th S. vi. 340, 427, 516; vii. 23, 85; 6th S. iii. 26, 193, 334, 438).—I believe it was I who first started the question in "N. & Q." as to the origin of the phrase "to the bitter end." My query appeared in October, 1870 (4th S. vi. 340), but it received no satisfactory reply. The subject has since been revived, and Dr. Nicholson (6th S. iii. 26) quotes from the *Seaman's Grammar*, and Mr. Coryton (6th S. iii. 334) from *Falconer*, to the effect that the bitter end is a term applied to the end of a ship's cable. It may, therefore, have been originally used as the equivalent to *the extreme end*, having nothing to do with bitterness. In the first volume of *Robinson Crusoe*, where the storm off Yarmouth is described, the cables are said to have been "veered out to the *better* end." So it stands in my copy of the work (Major's edition, 1831). Will any reader of "N. & Q." who can refer to the first edition kindly inform me whether "better" is or is not a misprint for *bitter?* Jaydee.

On the Use of the Words "Superior" and "Inferior" (5th S. vii. 8, 96).—In Fielding's *Amelia*, bk. ii. chap. i., Booth says he is assured "that the woman who had been so much adored for the charms of her person deserved a much higher adoration to be paid to her mind; for that she was in the latter respect infinitely more superior to the rest of her sex than she had ever been in the former." C. F. H.

John Thorpe, Architect (6th S. iv. 128, 171, 216).—I have always understood that John Thorpe and John of Padua were one and the same person. At all events John Thorpe, during his early professional career, studied at Padua, and on his return to this country introduced the style known as Jacobean from his great patron James. This beautiful style, a blend of the Italian and Renaissance, is still exhibited in some of his monumental works, notably the canopied tomb of the celebrated Lord Burleigh at Hatfield, and the Strangford and Smythe tombs (figured in Blore's *Monumental Remains*) at Ashford. Jas. R. Scott, F.S.A.

Sheffield of Butterwick (6th S. iv. 127, 195).—There is a good representation of this brass in Fisher's *Monumental Remains and Antiquities in the County of Bedford*, pl. 35. F. A. B.

Authors of Quotations Wanted (6th S. iii. 449).—

"Oxford no more, but Cowford be thy name."

One of my schoolmasters, forty years ago, was fond of telling us that when the famous Madame de Staël was in England in 1814, she expressed a strong desire to receive from the University of Oxford the degree of D.C.L. Her modest request was, of course, refused; and she vented her spite and proved her perfect knowledge of the English language by improvising this couplet:—

"Oxford no more, but Cowford be thy name,
To rear up calves to thy eternal shame."

For the authenticity of the good doctor's anecdote I cannot, of course, vouch. W. W. F. S.

(6th S. ii. 328; iii. 518.)

"What is lighter than a feather?" &c.

When you had this some years ago in "N. & Q." the last six lines were as follows, and you ought to give the ladies the benefit of them:—

"And what is lighter than the wind?
The lightness of a woman's mind.
And what is lighter than the last?
Ah, now, my friend, you have me fast.
Oh, no, I recollect me now,
The lightness of a lover's vow." P. P.

(6th S. iv. 190.)

"I 'll hang my harp on a willow tree"

was written by T. Haynes Bayly, the music being the composition of Wellington Guernsey. It was published by D'Almaine & Co. in 1845. Evan Thomas.

(6th S. iv. 209.)

"There never yet was human power," &c.

Byron's *Mazeppa*, stanza x.

H. D.

Miscellaneous.

NOTES ON BOOKS, &c.

Calendar of Home Office Papers of the Reign of George III., 1770–1772. Edited by Richard Arthur Roberts for the Master of the Rolls. (Longmans & Co.)

This volume, vol. iii. of the *Home Office Papers*, [illegible] forward the calendar from Jan. 1, 1770, to Dec [illegible] These three years were singularly uneventf[illegible] political aspects, and the addresses of the Commons were passed in both Houses in 17

the least debate, "a circumstance scarce ever remembered." But there was great distress amongst the poor from the high price of provisions, and riots broke out in Essex in April, 1772, which had to be suppressed by a military force. The magistrates were warned by the Secretary at War that there were not more than five thousand troops which could be moved for the preservation of the peace in South Britain; "all the rest of our army is fast and cannot stir." The dearness of provisions was popularly attributed "to the practice, then getting fashionable," of the landlords buying up the tenants' interests and turning small holdings into large farms at a rack rent. The tenants who were bought out held small estates under leases for three lives at a nominal rent, and were for the most part careful, industrious people, who were contented with the market price for their corn and cattle, and always had some money in reserve to keep the estate in the family in case a life dropped. The extermination of this industrious and independent class of the agricultural community was deplored as a national calamity, and the mischief resulting from it is eloquently described in Goldsmith's *Deserted Village*, which was published in 1770. A paper addressed to the king in 1772, pointing out the effects of the change in Dorset, is well worth studying by advocates of the English system of letting land. The great fire in Portsmouth Dockyard, in July, 1770, excited a great commotion at the time, and in some of its circumstances is not without present interest. It was generally supposed to be the work of foreign incendiaries, and a host of informers came forward to accuse themselves of being implicated. Two of these rogues, named Dudley and Britain, made out such plausible stories that they imposed upon the Secretaries of State as well as the public; but they suffered severely for their fabrications, for Dudley was transported and Britain was hanged at Bristol. Amongst other curious illustrations of the manners of the period it will be found that the Minister of the Elector of Cologne abused his privileges by setting up a gaming-house in the Strand, where three hundred persons of the better sort of tradesmen nightly assembled. Similar houses were fitted up by the Minister of Bavaria in Golden Square, and by the Envoy of Hesse Darmstadt in Suffolk Street, near the Haymarket. The notorious Madame Cornelys memorialized the king in 1770 for a patent for musical dramatic entertainments. She says that when she came to London in 1759 and found that it was the "only city in Europe which had not a settled entertainment for the select reception and amusement of the nobility and gentry," she established one under the auspices of the Duke of York, whose death obliges her to appeal to his Majesty, "after having struggled with a siege of troubles longer than the siege of Troy."

London Meeting of the Library Association.—The Library Association is one of the youngest, most energetic, and perhaps one of the most useful, of the many societies, learned and otherwise, which hold meetings each year in a different part of the country. Having gone to Oxford, Manchester, and Edinburgh, the Association has been sitting for the present week in London, in the Hall of the Honourable Society of Gray's Inn, and under the presidency of the master of the library, Mr. J. A. Russell, Q.C. Among those at the meeting were Mr. W. W. Greenough (President of the Boston Public Library), Dr. A. Reichensperger (member of the Reichstag), Mr. Henry Bradshaw (University of Cambridge), Mr. J. D. Mullins (Birmingham Public Libraries), Mr. P. Cowell (Liverpool Public Library), Mr. Yates (Leeds Public Library), Mr. H. J. Matthews and Mr. Madan (of the Bodleian Library), Mr. W. Archer (National Library of Ireland), Mr. Robert Harrison (London Library), Mr. R. R. Holmes (Queen's Library, Windsor), Mr. E. B. Nicholson (London Institution), Mr. H. R. Tedder (Athenæum Club), Mr. F. T. Barrett (Mitchell Library, Glasgow), Mr. Douthwaite (Gray's Inn), Mr. W. S. W. Vaux (Royal Asiatic Society), Mr. W. H. Overall (Guildhall Library), Mr. S. Timmins, Mr. Tonks; Mr. E. C. Thomas and Mr. C. Welch, secretaries, and representatives from many other metropolitan and provincial institutions.

In opening the proceedings on Tuesday, September 13, the Chairman expressed great regret for the loss sustained by the Association and the world of letters in the recent death of the president, the Rev. H. O. Coxe, the Bodleian librarian. He then glanced at some of the subjects of the programme, and remarked that the question of cataloguing was one of the greatest importance. As regards free library legislation, he saw no middle course between leaving matters as they are and making the establishment of free public libraries compulsory. The training of library assistants was another question of extreme interest. A good librarian was born, not made. They could not, however, expect all those who held the position to be born librarians; and therefore if assistant-librarians could be properly trained the Association would perform a good service, and their successors would reap the benefit. The Chairman observed that the elimination from libraries of what was termed "obsolete" books was to be gone into; but he strongly objected to the term "obsolete book." If it was nothing else, a work no longer of actual value was a footstep on the sands of time, and served to mark the progress of knowledge. He cordially welcomed the members to Gray's Inn Hall. There was a great fitness in meeting there, because those whose lives were spent among books were the natural links with those men of former times who made the materials for books; and it would be difficult, within any reasonable distance, to find any place from which famous men had proceeded who had done more to make the materials of our books in history, politics, and science than that hall, whose windows displayed the escutcheons of Gascoigne, Powell, Thomas Cromwell, Burleigh, Mansfield, Romilly, and Bacon. A vote of thanks was passed to the chairman for his address, and a resolution was carried to express the profound regret of the members at the recent death of Mr. Winter Jones, formerly Principal Librarian of the British Museum.

The report of the council was then read. The annual meeting, held at Edinburgh in October last, was highly successful, alike on account of the interest of its proceedings and of the cordiality with which the Association was welcomed by the librarians and the citizens of Edinburgh. A number of papers on subjects connected with libraries and librarianship have been read at the monthly meetings held at the London Institution. The recent death of the Rev. H. O. Coxe has left void a place among English librarians which will not soon be filled up. Sir Redmond Barry will also be much regretted by all. The late Mr. S. A. Hart and Mr. T. Watson were also members. The roll of members has now reached a total of 336, the increase during the year having been 100, and the council congratulated the members on this satisfactory sign of progress. At the Manchester meeting in 1879 it was resolved to recommend the council to influence Parliament in favour of an amendment of the law relating to public libraries. In pursuance of this recommendation the council exchanged communications with the Metropolitan Free Libraries Association, and ascertained that that association was actually drafting a Bill intended to remedy the defects pointed out at Manchester. This proposed Bill was submitted to the council for their approval,

and, after some improvements had been suggested and adopted, it was introduced by Sir John Lubbock, but did not pass the second reading. An offer which had been made by one of the secretaries to undertake the publication of an official *Library Journal* was not accepted; but although the matter has remained in abeyance, it must not be considered as finally dropped. The Association will meet at Cambridge in 1882, under the presidency of Mr. Henry Bradshaw, the University librarian.

The reports of the council and treasurer having been adopted, the chairman called upon one of the secretaries to read "A Short Notice of the Work of Mr. Coxe at the Bodleian," by the Rev. W. B. Macray. Mr. Henry Stevens (of Vermont) then proceeded with his paper on "English Bibliography before 1640." Early English bibliography was not in a very creditable condition, and the proposal of the British Museum to print a catalogue of its English books issued before 1640 was a step in the right direction. It was suggested, in the discussion which followed, that the British Museum should be induced to print a catalogue of all the English books before 1640, and not merely those in its own possession; but this proposal did not meet with universal favour. Meeting at an Inn of Court, it was natural that special attention should be paid to legal literature and legal libraries; and Mr. E. C. Thomas delivered a very practical discourse on legal bibliography, pointing out the pressing necessity of indexing the extensive literature of British law, and suggesting the issue of one law catalogue common to the libraries of the four Inns, with the possible addition of such books as might still be wanting to make up a complete library for practical use. Another suggestion was that the members of any one Inn should be admitted to the libraries of the other three. Mr. W. R. Douthwaite, librarian of Gray's Inn, then gave an account of the history and present condition of the libraries of the four Inns of Court; and in the course of the afternoon visits were made to the different libraries described in the paper. The library of Lincoln's Inn is the oldest and largest; it was founded in 1497, and now contains 46,000 volumes. The library of the Inner Temple, which now includes 36,000 volumes, is known to have been in existence in 1540. A library in connexion with the Middle Temple existed as early as the reign of Henry VIII. The collection now consists of about 30,000 volumes of printed books, and is rich in works on civil, canon, and ecclesiastical law. Gray's Inn library existed at least as early as 1555. It now numbers about 13,000 volumes, and though it may not be so rich in American and foreign law as the libraries of the other Inns of Court, it has a complete collection of the English reports and the latest text-books.

In the evening the country members were entertained by the London members and friends of the Association at a dinner at the Freemasons' Tavern, Mr. Richard Garnett, Superintendent of the British Museum Reading Room, in the chair. About eighty gentlemen sat down to table, and among the principal toasts honoured were those of "literature," "library committees," "libraries of the old and new world," and "publishers, printers, booksellers, and binders." A humorous "Catalogue Raisonné of the Banquette of Sapience" was circulated by the eminent bibliographer who usually adds the mysterious letters G.M.B. (Green Mountain Boy) to his name on title-pages.

On Wednesday morning the chair was taken by Mr. J. D. Mullins (Birmingham Public Libraries). The chief business of the day consisted in the discussion of free library legislation, and Mr. W. E. A. Axon led off with a paper, in which he proposed to do away with special legislation, which would leave local authorities power to found their own libraries, with the right to spend as much money as the ratepayers pleased. It was fully expected that the Bill introduced into Parliament by Sir John Lubbock would have been discussed and voted on, clause by clause, in order to get expressions of opinion from the representatives of free public libraries; but as these gentlemen declined to commit themselves in any way, the discussion fell to the ground. In the afternoon a visit was paid to the library of St. Paul's Cathedral, where the members were received by the librarian, the Rev. Dr. Sparrow Simpson. The rest of the day was devoted to the highly technical subject of cataloguing rules.

In the person of the Rev. Robert W. Eyton, the author of the *Antiquities of Shropshire*, &c., who died last week at Winchfield, Hants, at the age of sixty-five, the country has lost an antiquary hardly to be surpassed for accuracy and depth of research. He was the son of the late Rev. John Eyton, vicar of Wellington and Eyton, Salop, by his marriage with Anna Maria, only child of Mr. Edmond Plowden, of Plowden, Salop, and was born Dec. 21, 1815. He was educated at Rugby and at Christchurch, Oxford, where he obtained a second class in classics, and graduated in 1839. He was rector of Ryton, Salop, from 1841 to 1863, during which time he composed his great work, the *Antiquities of Shropshire*. The minuteness and extent of his researches into the history of his native county will be appreciated when it is stated that, although he has not carried his history further down than the reign of Edward I., the work extends over twelve volumes. Mr. Eyton's work is a valuable contribution to the history of the feudal and judicial systems of the country for the first two centuries following the Norman Conquest. Mr. Eyton was also the author of *Digests of the Domesday Survey of Dorset, Somerset, and Staffordshire*, and of the *Itinerary of King Henry II.* His latest work was the editing of the Pipe Rolls and early charters of Staffordshire for the William Salt Archæological Society.

Among the recent announcements of the Florentine house, Successori Le Monnier, we note *L'Abbaye du Mont-Olivet-Majeur*, by Dom Grégoire M. Thomas, O.S.B., and an address, entitled *Dell' Esilio di Dante*, delivered before the Circolo Filologico of Florence, by Isidoro del Lungo. We observe that the issue by the same house of a fifth edition of the *Vocabolario degli Accademici della Crusca* has reached the first part of vol. iv.

Notices to Correspondents.

T. B. Spudd (Cecil Cottage, Queen's Road, Hull) wishes to obtain a copy of the number of *Once a Week* which contains a piece entitled "Christmas Eve in the Belfry."

J. S.—You should apply to the head vergers of the various cathedrals for their respective guide books. The late Mr. Longman and Dr. Sparrow Simpson have written a great deal on the subject of Old St. Paul's.

F. Carr (The Willows, Walker) asks for the text of the short poem commencing "Why are the churches shut?"

H. H. D. ("Bayeux Tapestry").—Next week.

NOTICE.

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Notes.

"THE FIGHT AT DAME EUROPA'S SCHOOL," AND THE LITERATURE CONNECTED WITH IT.

The list which follows is an attempt to supply a bibliography of the celebrated pamphlet *The Fight at Dame Europa's School* and the imitations which followed it. This has been formed partly because it suggests points of interest, and even of importance, and partly from the facilities I have in making the list in the possession of the largest private collection of the pamphlets. The British Museum has a most extensive set, and it speaks well for the energy of its administration that so many fish from such various seas should have been gathered within the net.

The original pamphlet appeared towards the close of 1870, when the question whether England ought to remain neutral during the Franco-German War had been keenly debated, and about a month after the investment of Paris by the Germans. In the first months of 1871, during the stirring events which preceded the entry of the German troops into Paris, the sale was great, and dwindled only when the war itself was a thing of the past. Before this, however, a host of translations and imitations issued from the press, varying in merit and popularity and in the closeness of their connexion with the prototype. "John justified" seems to have been accepted by the public as the official answer to the original pamphlet, and few others attained any wide circulation. The debt owed by the author of the *Battle of Dorking* to the *Fight at Dame Europa's School* is difficult to determine; but as it has even been asserted (in Haydn's *Dictionary of Dates*, *s.v.* "Dorking") that the latter was due to the former, it may be well to state that the "Battle of Dorking" first appeared in *Blackwood's Magazine* for May, 1871. The "Dorking" literature is, at any rate, sufficiently distinct to be capable of separate treatment, and would form a natural sequel to the present article.

The significance and interest of the subject lie in these points: (1) the originality of the conception; (2) the expression of the current feelings of the nation in language which all could understand; (3) the eccentricities which showed themselves in the attempt to "follow my leader." But this last point is too dangerously personal to be followed out in detail.

Certainly it is not easy to meet with a clear forerunner of the pamphlet. "John Bull" has been known for nearly two centuries in literature, ever since Dr. Arbuthnot's *Law is a Bottomless Pit, exemplified in the Case of Lord Strutt, John Bull, Nicholas Frog, and Lewis Baboon*, London, 1712 (four parts and an appendix), and Swift's *Review of the State of John Bull's Family*, London, 1713. We find, for instance, in 1803 *The Frantic Conduct of John Bull*, and in 1816 *John Bull's Manor of Great Britain*, but the personification of several countries as boys at one school and the extremely simple treatment which complicated national and international questions admit on that supposition, are not easy to find in preceding literature. Utopias abound, and moral and political allegories, but they are formed on different lines.

But besides this a wide range of superficial political feeling was reached and stirred; all the obvious ideas of England's greatness and irresistible strength, of her untried resources and latent capabilities were easily expressed in terms, so to say, of the self-reliance and impulsiveness of youth, while many other questions lost none of their attractiveness by being proposed in a homely guise, which gained in directness what was lost in depth and thoroughness. It should be noted that revivals of this class of pamphlet took place when the Alabama claims were brought prominently before the public in 1872, and again when the title of "Empress" was assumed by the Queen in 1876. The closer imitations concerned with European complications were reinforced during the Russo-Turkish war.

In approaching more closely to the subject a few facts may be given with respect to the author,

derived from sources accessible to all. The present article is in no sense an "inspired" one; one letter from the author, chiefly referring me to other sources of information, is the only communication that has been received from him. The Rev. Henry William Pullen was educated at Marlborough College (1845–48) and Clare College, Cambridge, where he took his degree in 1859. He was successively a master at Bradfield College, minor canon of York Cathedral, vicar choral of Salisbury Cathedral (1863–75), and chaplain to the Alert in the Arctic expedition (1875–6). He has published twelve or more pamphlets between 1848 and the present time, of which the only works of fiction besides the "Fight" have been *Tom Pippin's Wedding* [1871], *The Ground Ash, a Public School Story*, 1874, and *The House that Baby Built*, 1874.

The literature treated in the following pages has been divided into three classes: (1) editions and translations of *The Fight at Dame Europa's School;* (2) works which show direct traces of the influence of the "Fight"; (3) works of fiction of the same class or on the same subject as the "Fight," not directly connected with it. The last two classes are arranged in the strict alphabetical order of the first word of the title which is not an article (*a*, *the*, or their equivalent), but in class 2 are inserted cross references to class 3, in order to secure the advantage of one alphabetical list of the two classes. As to the collation, in almost every case the full title of the pamphlet has been transcribed from the title-page (not the cover) of the earliest issue that I have seen, with a note of differences in later issues. Then follow the number of pages, excluding the covers and advertisements; the place or places of publication, italics denoting the place of *printing;* and the size according to the American scale (16mo, 15 to 17·5 centimètres in height; 12mo, to 20 centimètres; 8vo, to 25: 10 centimètres= nearly four inches). A short account of the drift of the pamphlet succeeds, and if the work was advertised in the *Times* between January 1 and May 15, 1871, the fact is noted.

An asterisk at the commencement of a title indicates that I possess the work; an obelus, that I have seen a copy. I venture to ask readers of "N. & Q." to help to supply the gaps in my collection. If the authors of anonymous "Dame Europa" pamphlets will trust me with their names, I can promise that they shall not be published without permission. If this bibliography meets with approval, I propose, by permission of the Editor, to reprint a few copies, with any corrections and additions which may be suggested. As this introduction is longer than befits a mere bibliography, some statistics regarding the political opinions expressed in the works reviewed shall be deferred to the close. The nucleus of my collection is due to the patient care of Mr. John Vaughan, of Oxford, who supplied me with a set of eighty-eight pamphlets, and has helped my further searches. My thanks are also due to the editor of the *English Catalogue of Books for* 1871, for a list of eighty-four there printed, partly the result of an appeal in "N. & Q." 4th S. ix. 72; to W. B. Rye, Esq., of Clifton Hill, Exeter; and to Messrs. Brown & Co., of Salisbury, for full details of the printing of the "Fight." The largest private collection in London is that of the Marquis of Bute, which, with the help of Mr. John Godwin, the librarian, I was courteously allowed to consult; the Rev. R. M. Heanley has also kindly shown me his set. Lastly my thanks are due to the author of the original pamphlet, who will, I hope, see in this list something of the *pietas* due from both of us to "tu dea tam cari, Marlburi Musa, soli."

F. Madan.

4, Radcliffe Square, Oxford.

(*To be continued.*)

LONDON PUBLISHERS, 1623-1834.

(*Concluded from* 6th S. iii. 465).

Jauncy, T., The Angel, without Temple Bar (1720).

Jennings, Robert, The Poultry (1829).

Johnson, Joseph, 72, St. Paul's Churchyard (1776-90).

Kettewell, Robert, Hand and Sceptre, Fleet Street (1684).

Kettilby, Walter, The Bishop's Head, St. Paul's Churchyard (1682-97).

Kirton, Joshua, The King's Arms, St. Paul's Churchyard (1665).

Knapton, James, The Crown, St. Paul's Churchyard (1708).—Died Nov. 24, 1736, and was succeeded by his two brothers, John (who died in 1770) and Paul (who died June 12, 1755).

Lackington, James, Chiswell Street, and Temple of the Muses, Finsbury Square.—Born at Wellington, Somerset, Aug. 31, 1746, died at Budleigh Salterton, Devon, Nov. 21, 1815, in his seventieth year. See his *Memoirs* and *Confessions*.

Lintot, Bernard, The Cross Keys, between the Temple Gates, son of John Lintot, of Horsham, Sussex.—Born in 1675, and died Feb. 3, 1736, aged sixty-one years. In Gay's *Trivia*, bk. ii., ll. 566-9, is the following:—

"O Lintot, let my labours obvious lie
Rang'd on thy stall, for ev'ry curious eye;
So shall the poor these precepts gratis know,
And to my verse their future safeties owe."

From which we might infer that he had a bookstall as well as a shop.

Lintot, Henry, his only son, who was born about August, 1709, succeeded to the business, and died in 1758, aged forty-nine. Nichols's *Lit. Anecds.*, vol. viii. pp. 161-76.

Major, John, Fleet Street (1829).

Manship, Samuel (1709).

Martin, John, The Bell, St. Paul's Churchyar

Mawman, Joseph, The Poultry.—Nichols's *tions of Lit.*, vol. viii. p. 500 says: "He was bookseller in York, and about 1797 succe business of the well-known Mr. Charles see) in the Poultry, but afterwards remo Street. Mr. Mawman was a very inte spirited publisher, and was honoured

ship of Dr. Parr, Dr. Lingard, and numerous other learned individuals. He was himself an author, having published *An Excursion to the Highlands of Scotland and the English Lakes, with Recollections, Descriptions, and References to Historical Facts*, 8vo. Died Sept. 13, 1827, aged sixty-three, and was succeeded by Benjamin Fellowes, who died March 10, 1855, aged seventy-three."

Maxwell, A., 21, Bell Yard (1823).

Meredith, L., The Star, St. Paul's Churchyard (1695).

Miller, William, Albemarle Street, son of Thomas Miller, bookseller, of Bungay, Suffolk.—Born in 1769, in 1790 he commenced business on his own account in Bond Street, and removed to Albemarle Street (1804-12), when he retired. From Nichols's *Illustrations of Lit.*, vol. viii. p. 517, we get the following: (died) "Oct. 23, 1844, at his son's, the Rev. Stanley Miller, Dennington, near Woodbridge, aged seventy-six, Wm. Miller. The first work he published was his uncle Dr. Miller's *Psalms of David*, with more than 5,000 subscribers, and was succeeded by Mr. Murray."

Moseley, Humphrey (1658).

Mount, Richard, Tower Hill.—Stationer to the Navy. In the *Historical Register* for 1722 is the following obituary notice:—"June 29, 1722, Mr. Richard Mount, an eminent stationer on Tower Hill, had his leg cut off, which had been broken some days before by the kick of a cart-horse as he was riding over London Bridge, and died in a few hours after the operation, being about seventy years of age."

Murray, John, 32, Fleet Street.—*Gent. Mag.*, 1793, p. 1058, gives the following account of him:—"Died Nov. 6, 1793, after a long and painful illness, terminated by the palsey in the bladder, Mr. John Murray, Bookseller, in Fleet-street. He had been originally a lieutenant of a man of war; but having a turn for literature, relinquished the service and commenced bookseller about the year 1769, when he purchased Mr. Sandby's stock."

Murray, John, F.S.A., 32, Fleet Street, and afterwards of Albemarle Street.—Son of the above, born Nov. 22, 1778, died at his house, Albemarle Street, Tuesday, June 27, 1843, aged sixty-five. *Athenæum*, July 1, 1843, p. 610; *Gent. Mag.*, August, 1843, p. 210; and Curwen's *Booksellers*.

Newman, Hugh, The Grasshopper, Poultry (1700).

Nicholson, J. (1709).

Nicol, George, Pall Mall.—In Nichols's *Illustrations of Lit.*, vol. viii. p. 501, is the following:—"June 28 (1828), in Pall Mall, aged eighty-eight, Geo. Nicol, Esq., for many years bookseller to King George III., and one who may be justly designated (as Dr. Campbell said of Thomas Davies) 'not a bookseller, but a gentleman dealing in books.' He was first placed under the care of his uncle David Wilson, of the Strand, and was by him taken into partnership in 1774. Mr. Wilson dying at an advanced age in 1777, Mr. Nicol removed his business to Pall Mall. Mr. Nicol was in 1797 one of the executors of Jas. Dodsley, bookseller, Pall Mall, who left him a legacy of 1,000*l*. Mr. Nicol was a most agreeable companion, and perhaps no man ever enjoyed the pleasures of convivial society more than he did."

Norton, Joyce (1634).

Parker, John, Pall Mall (1623).—Henry Baker, author of *The Microscope made Easy*, &c., says: "I was placed, at my own particular request, with Mr. John Parker, bookseller in Pall Mall; an honest, good-natured man, who treated me with the utmost kindness, and made the seven years I continued with him as agreeable a part of life as any I have known."—Nichols's *Lit. Anecdotes*, vol. v. p. 273.

Parker, Richard, The Leg and Star, against the Royal Exchange (1710).

Payne, Thomas, Mews Gate.—Born at Brackley, Northamptonshire, in 1717; died Feb. 2, 1799, aged eighty-two. In Nichols's *Lit. Anecdotes*, vol. ix. p. 666 (for further account of him see vol. vi. p. 439), is his epitaph, which is as follows:—

"Around this Tomb, ye Friends of Learning, bend!
It holds your faithful, though your humble Friend:
Here lies the Literary Merchant, Payne,
The countless Volumes that he sold contain
No name by liberal Commerce more carest
For virtues that become her Votary's breast;
Of cheerful probity, and kindly plain,
He felt no wish for disingenuous gain;
In manners frank, in manly spirit high,
Alert good-nature sparkled in his eye;
Not learn'd, he yet had Learning's power to please,
Her social sweetness, her domestic ease:
Thus guards the hallow'd dust his heart reveres,
Love bade him thus a due Memorial raise,
And friendly Justice penn'd this genuine praise."

Pheney, R., Inner Temple Lane (1823).—Died in Fleet Street, March, 1830, aged eighty years.

Phillips, Richard, Bridge Street, Blackfriars (1830).

Pitt, Moses, The Angel, St. Paul's Churchyard (1781).

Porter, J., Pall Mall (1817).

Richardson, William, under the Royal Exchange.—Died in 1811, aged about eighty-five, and was succeeded by his two nephews, Mr. John Richardson and Mr. James Malcott Richardson.—Nichols's *Illust. of Lit.*, vol. viii. p. 522.

Ridgway, James, 169, Piccadilly.—Born in 1755, died May 5, 1838, aged eighty-three.

Rivington, F. C. and J., 62, St. Paul's Churchyard (1817).

Rivington, John and James, Bible and Crown, St. Paul's Churchyard (1754).

Robinson, George, Paternoster Row.—Died June 6, 1801.

Robinson, G. G. J. and J., Paternoster Row.

Rogers, W., The Sun, against St. Dunstan's Church (1706).

Roper, Abel, The Sun, Fleet Street (1671).

Sael, George, Newcastle Street, Strand.—Nichols's *Lit. Anecdotes*, vol. iii. p. 663, says he "died June 13, 1799, *æt.* thirty-eight, of a pulmonary consumption, which is thought to have originated from excessive application to business."

Sandby, William, Fleet Street, opposite St. Dunstan's Church. Was a son of Dr. Sandby, Prebendary of Worcester, and brother of Dr. George Sandby, master of Magdalen College, Cambridge. He disposed of his business to John Murray (the elder) about 1768, and joined the banking firm of Snow & Deane, in the Strand. Died at Teddington, Middlesex, Nov. 2, 1799, in his eighty-second year.—Nichols's *Lit. Anecdotes*, vol. vi. p. 464.

Sare, Richard, Gray's Inn Gate, Holborn.—Born in 1655, died Feb. 2, 1723, aged sixty-eight, and was succeeded by Richard Williamson.

Sawbridge, George (1658).

Seile, A., over against St. Dunstan's Church (1661).

Smith, R. (1709).

Souter, John, 73, St. Paul's Churchyard (1829-34).

Speed, Thomas, The Three Crowns, near the Royal Exchange, Cornhill (1706).

Stevens, R. & Sons, 39, Bell Yard (1823).

Stockdale, John, Piccadilly, opposite Burlington House.—Born in 1749, died June 14, 1814, aged sixty-four. On Wednesday, the 9th of Dec., 1789, Mr. Stockdale was tried in the Court of King's Bench, Westminster, before the Rt. Hon. Lloyd, Lord Kenyon, and acquitted, for a libel on the House of Commons, in publishing *A Review of the Principal Charges against Warren Hastings*,

by Rev. John Logan.* In 1790 Mr. Stockdale published the *Proceedings on His Trial*, 8vo. Mary, wife of the above, died Oct. 1, 1824, aged seventy-five. His sons, John Jos. (see below); T. R. died at Negapatam, East Indies, May 3, 1814; George Motham died at Ava, Burmah, Oct. 9, 1824, aged thirty-one, and Mary, daughter of above, wrote several poetical works, some of which were for charitable purposes.

Stockdale, John Joseph, 41, Pall Mall.—Eldest son of the above, born in 1770, died at Bushey, Feb. 16, 1847, aged seventy. He was the author, editor, and translator of the following works:—*An Exposure of the Arts and Machinations which Led to the Usurpation of the Crown of Spain*, from the Spanish of Don P. Cevallos, 8vo., 1808; *Pursuits of Agriculture: a Satirical Poem*, 8vo., 1808; *Proceedings on the Enquiry into the Armistice and Convention of Cintra*, 8vo., 1809; *Travels of the Duke de Chatelet in Portugal*, from the French of J. F. Bourgoing, 2 vols., 8vo., 1809; *Lives and Campaigns of Gustavus Adolphus the Great and Charles XII. of Sweden; Peter the Great of Russia; Encyclopædia of Youth; Sketches, Civil and Military, of the Island of Java, &c.*, 8vo., 1811. In 1825 he published *Memoirs of Harriette Wilson, Written by Herself*, 12mo., 4 vols.

Strahan, William, Strand.—Born in Scotland April, 1715; died July 9, 1785, aged seventy.

Sweet, S., 3, Chancery Lane (1823).

Taylor & Hessey, Fleet Street (1819).

Tomlin, Richard (1658).

Tooke, Benjamin.—Nichols's *Lit. Anecdotes*, vol. ix. p. 167, says he was "born about 1670, and admitted on the livery in March, 1694-5. He was a bookseller of Swift and Pope, and is immortalized in their respective publications. He died in 1723, leaving a considerable estate to his brother Andrew" (who died Jan. 20, 1731, aged fifty-eight).

Turner, Matthew, The Lamb, High Holborn (1687).

Vaillant, Paul, Strand, opposite Southampton Street.—Died Feb. 1, 1802, in his eighty-seventh year. Nichols's *Lit. Anecdotes*, vol. 3, p. 310, says:—"In 1686 his grandfather, Paul Vaillant, settled as a foreign bookseller in the Strand, where himself, his sons Paul and Isaac, his grandson [the above], and Mr. [P.] Elmsley successively carried on the same trade in the same house till nearly the end of the eighteenth century."

Whitaker, Richard, King's Arms, St. Paul Churchyard (1634).

Wilkie, G. & T., Paternoster Row (1792).

Wilkin, R., The King's Head, St. Paul's Churchyard (1704).

Williamson, Richard, Gray's Inn Gate, Holborn.—Succeeded Richard Sare. Born in 1686, and died Jan. 7, 1737, aged fifty-one.

Wotton, Matthew, The Three Daggers, near the Inner Temple Gate (1698-1705).

Wright, John, Old Bailey (1642).

Wyat, John, The Rose, St. Paul's Churchyard (1704).

W. G. B. Page.

91, Porter Street, Hull.

Mr. Page ("N. & Q." 6th S. iii. 465) notes a Henry Herrington, The Anchor, New Exchange (1670). Dryden's essay, *Of Dramatic Poesy*, has on the title-page, "Printed for Henry Herringman, at the sign of the Anchor, on the Lower-walk of the New Exchange. 1668." This would seem to be the same individual. Which name is correct? Geo. L. Apperson.

Wimbledon.

* See Howell's *State Trials*, vol. xxii. par. 237.

SHAKSPEARIANA.

"Atalanta," "As You Like It," III. ii. 137.

"Atalanta's better part
Sad Lucretia's modesty."

For many years I have, in common with, I believe, all Shakespearian students, felt that there was here a difficulty apparently impossible of solution. Lately, however, I for a second time consulted Ovid on this point, being—thanks to the Rev. W. A. Harrison and to Steevens—more convinced than ever that he, or Golding's translation of his *Metamorphoses*, was at least one of our dramatist's chief classical authorities.

As all the world knows, "Atalanta's heels" were the champion runners of the mythological mundane world. Hence her lower limbs must have been models of shapeliness and development, and Ovid, in two out of his four passages which speak of her, not only speaks of her swiftness, but mentions especially her *crura*. The rest of her body must have corresponded, for the ancients knew, and we know, that legs without good chests and flanks to back them, and also an athlete's symmetry, are of little avail.

The rest of Ovid's description of her is comprised in two points. (1) Her deficiency in the natural affection of love, for which woman was in a manner made; and I dwell on the epithet "natural," because her deficiency did not arise, as in other instances, through the influence of Diana, or the malevolence of any other deity. (2) Her avariciousness, or, at least, her overpowering feminine desire for what was novel, gaudy, and glittering.

It results, therefore, that, so far as she has been described to us, her "better part" was her beauty of bodily form. If this be not so, Shakespeare has made a lover's enumeration of the perfections of his adored mistress conspicuous by the absence of that without which no woman, or no statue, can be accounted beautiful. This view, too, is confirmed by the preceding, and especially by the succeeding, line. "Cleopatra's majesty" suggests, and is incomplete without, Atalanta's beauty and symmetry of form. But this Atalanta ran in public with naked limbs, and if her body were covered, its contours were defined by a light skin-fitting garment—facts sufficiently indicated by Ovid. Orlando's princess was, on the contrary, essentially a woman, and Shakespeare, therefore, who naturally made him say,—

"Helen's cheek, but not her heart,"

now makes him couple this grace of form with [But]

"Sad Lucretia's modesty."

Br. Nicholson.

P.S.—Tollet, I find, had been inclined to this view, but afterwards fixed rather upo being her virginity.

"1 King Henry IV.," III. i. 158, &c. (6th S. iii. 485).—Capell's insertion "at [the] least" seems to me the most likely emendation, its omission being of the easiest. (1) The particle is very small, and of no importance to the sense. (2) *At* preceded this *the*. (3) "At least" being a more common form than "at the least," the memory of the transcriber or compositor fixed itself rather on the shorter form. To these, as against [*fast*], I would add (4) that there is in *fast*, *last* a cacophony and jingle, unpleasant, and therefore un-Shakespearian. (5) That taking into account Hotspur's contempt and impatience, the rythm of the *at the least* line agrees better with its sense, even if it be not better abstractedly considered. Hotspur's angry impatient utterance is not content with *at least*, but makes it more emphatic by *at the least*.

As to the two folio lines which Prof. Elze would make into one regular one, admitting for the nonce his one line form, I disagree entirely with his scansion. According to him the English "wéll, gŏ tó" must be pronounced as "wĕll gó | tŏ." The following, while in accordance with, at least, Shakespeare's later licence of versification, is also in accord with English pronunciation :—

"That were | his Lacq | ies: | I cry'd | hum, wéll | gŏ tó."

Br. Nicholson.

"The base Indian," "Othello," V. ii. (6th S. iii. 264).—To H. K.'s quotations we may add :—

"Though I prize
My life at no more value than a foolish
Ignorant Indian does a Diamond,
Which for a bead of Jet or glass he changes."
Chapman, *Revenge for Honour*, IV. ii.

Arthur E. Quekett.

"As if it were Cain's jaw-bone," "Hamlet," V. i. (6th S. ii. 143, 162; iii. 4).—Here is a still earlier instance of the expression than that mentioned by R. R. :—

"Azen abel he roos in strif
Wiþ murthere brouȝt him of his lif
Wiþ a cheke boon of an asse
Men sayn abel slayn wasse."
Cursor Mundi (fourteenth cent.), E.E.T.S., No. 57, p. 71, ll. 1071–4.

Wm. Pengelly.

Torquay.

"Tent," "Coriol.," I. ix. 31 (6th S. iii. 344).—

"He call'd to some
To bring him lint and balsamum,
To make a tent, and put it in
Where the stiletto pierc'd the skin."
Herrick, *Hesperides*, cccvi.

"A roll of Lint to be put into a Wound."—Kersey's *Dictionarium Anglo-Britannicum*, third edit., 1721.

Chr. W.

The Bayeux Tapestry.—An interesting article in the *Times*, August, 1881, on "The Bayeux Tapestry," recalls some opinions ventured by me in a brief *History of St. Fimbarrus' Church, Fowey, Cornwall*, printed in Truro, 1876. I then combated the idea that the work was due to Matilda, on the ground that the preparatory sketches, displaying those "curious designs on the margin," as the writer termed them, would have been instantly rejected by her when submitted. I considered rather that it was the votive offering of some Norman or Breton chief, and the mention that Turold was Connétable de Bayeux strengthens my former conjecture that Richard Fitz Turold was the donor. The tapestry is the only existing evidence of the capture of Dinan; it depicts Harold's visit to Normandy, his attendance on William into Bretagne, his oath-taking at Bayeux, and closes with his death scene at Senlac. The persons named are King Edward; Duke William and his two half-brothers, Robert and Odo; Harold; Conon of Bretagne and Guy of Ponthieu; Turold, Wadard, and Vital. The article stated, "of this Wadard nothing whatever is known." But the names of Wadard, and Vital, and Ralf, the son of Turold, are to be found in Domesday holding under Odo; Richard, the son of Turold, held seventy knights' fees in Cornwall and Devon under the above Robert. Turold apparently held the important castle of Rochester, and died before Domesday was compiled.

Duke William's Breton chiefs, Judahael and Zouch, patronized the abbey of SS. Sergius and Bacchus at Angers; and Richard Fitz Turold, whose descendants assumed the name of Dinan, Dynham, and Caerdinan, granted the priory of Tywardreath, and with it the church of Fowey, to the same abbey. He held the manor of Goviley ("Ghivaile," Domesday), in Tregony, and the priory of Tregony was attached by some one to the convent of St. Mary de Val, near Bayeux; he built Restormel Castle (which his descendant Robert conveyed to Richard, King of the Romans, and withdrew to the castle of Caerdinan), his lands spread eastward into South Devon; and it is worthy of observation that some figures in *alto rilievo* over the south door of Fordington Church, Dorchester, appear to have been drawn by the hand, or under the influence, of the artist employed on the Bayeux tapestry. To be brief, I quote from p. 4 of the above *History of St. Fimbarrus' Church* :—

"Tapestry had long been valued for church decoration, and English embroidery was then highly prized on the Continent, '*Anglicæ nationis feminæ multum acu et auri texturâ valent*' (Wm. of Poictiers, chaplain to Duke William). It is not improbable that the tapestry in question was the grateful offering of some fortunate chief to the cathedral at Bayeux.

"We have adduced one reason for doubting its being the gift of a queen, and such a significant royal gift would not have been consigned to oblivion, till in the eighteenth century the accidental sight of a sketch caused a search to be made in France for the interesting

original, when the priests at Bayeux could offer but a hazy account. Every customary annual exhibition would have renewed the association with the queen, and kept her memory clear before the public. Besides, Caen would more probably have been the depository selected by royalty.

"A queen would have carried the story of the conquest on to the climax, while the tapestry stops short of the coronation, and has, therefore, been considered incomplete! But why should the queen have presented a gift incomplete? With the death of Harold the chieftain's tale was told."

H. H. Drake.

Shelley and Schumann: a Parallel.—Between these two artists there is a truly extraordinary parallelism, and the longer life and musical career of the latter help to explain the anomalies of the former. Both these men were of the highest poetical type—highly strung, sensitive, excitable, and impressionable; and both from this cause passed through the acutest mental suffering. The widow of each bears witness to these sufferings in her departed husband. In Shelley they approached, in Schumann they actually attained, to temporary mental derangement, and that about the same age. Their works, alike up to the age of twenty-seven, were marked by extreme fertility and felicity of resource and beauty of expression; and here note the most remarkable similarity. The critics of Shelley's poetry found in it the fault of formlessness, or, at least, deficiency of form. This was the judgment passed upon him in my own youth. My cousin Prof. J. Beete Jukes, in a letter to myself, written in 1847 (*Letters of J. Beete Jukes*, Chapman & Hall, 1871, p. 380), after saying that "all great poets must pass through the process, which Shelley did, to a higher one" (which Shelley did not reach), adds: "He remained satisfied with the dreams and reveries of his imagination, it appears to me, instead of strongly mastering them, compressing them into *form* and *substance*, and setting them before the world as 'a thing of beauty' to be 'a joy for ever' *and to all*." And this appears to be the view of Mr. C. A. Ward (5th S. vi. 392) and of Mr. Matthew Arnold. Now this is very much the judgment passed upon Schumann's earlier works—those, in fact, of his first two periods: the instrumental greatly lacking form, the vocal of "small forms." As to this see Mr. Franz Hueffer's work on *Wagner and the Music of the Future* (Chapman & Hall, 1874, pp. 223–231). "The third period," writes Hueffer, "might be briefly characterized as the *return to form*." At this time Schumann was in his twenty-eighth year—the age at which Shelley died. Now as to this year of Shelley's brief life Mr. Myers writes,—"The lyrics of the last year of his life are the very crown of all that he has bequeathed" (Ward's *English Poets*, vol. iv. p. 355); and he specifies "Hellas" and the lyrics written after as manifesting the acquisition of a new power. But poor Schumann lived beyond this critical period of life—lived to pour forth immortal works of every variety of form, yet full of the purest inspiration. And Shelley? Alas! he was struck with silence in 1822, and we can only conjecture what transcendent poems he might have produced had he lived as long as Schumann, though we may also conjecture whether he would not, like Schumann, have fallen a victim to that insidious malady which so often takes its victims from the flower of genius. I will only add that, in my view, Milton and Beethoven afford almost as remarkable a parallel, but I leave others to work it out.

C. M. I.

Athenæum Club.

The Authorship of the "Imitatio Christi."—Most of those who have studied the above question are aware that one of the proofs alleged in favour of the German origin of the *Imitation* is the word *exterius* used, like the German *auswendig*, to mean "by heart, by memory." The following extract from *La Grande Chartreuse par un Chartreux* (Grenoble, 1881), p. 203, note, officially published, would tell rather in favour of the Carthusian claimant, Walter Hilton:—

"Notre Ordonnance, rédigée en 1430 à la Grande Chartreuse, en pays français, s'adressant à toutes les maisons d'Europe, se sert du mot *exterius* dans le même sens que l'allemand *auswendig* (quando antiphonam nesciunt exterius pronuntiare)."

W. A. B. Coolidge.

Magdalen College, Oxford.

English Monumental Inscriptions at Amoy:—

"On one of the least frequented corners of Kulang-su island, very near the water side, we still find memorials of some of those old ocean wanderers, who were laid to rest in that wild burial ground nearly two hundred years ago. Many of the gravestone inscriptions are almost obliterated, but we succeeded in tracing out four of the epitaphs, which are not devoid of interest, and may be helpful sometime to the genealogist:—

(1.) HERE LYETH THE BODY OF IOHN DVFFIELD Son of HENRY DVFFIELD Comdr OF Ye TRVMBVLL OBt Sepr 6th ÆT XIII AN DOM. 1698

(2.) Here lyes interr'd ye body of Capt Josiah Clayton, late Commandr. of ye Sh. IOHN BANNASTER, who depart'd this life Octobr. ye 7. Anno Domini 1702.

(3.) Here Lyeth Enterred ye Body Of Mr. Robert Swynfen Third in Charge of Ship PROSPROVS. from SVRAT: who Departed This life ye xxii. Day of Jvly Anno 1710: Aged About xxxiii Years.

(4.) Here Lyeth Interr'd ye Body Of Mr. Ephiram Bardall Ivn & late Svpra Cargoe of Ship Prosperovs From SVRAT who Depart'd This Life Octbr. ye 21: Anno 1710 Aged 32 years."—Thomas Gibbons, in the *Newcastle Weekly Chronicle*, June 18, 1881.

J

Leigh, Lancashire.

A Latin MS. of the New Testam[illegible] Finch Collection, preserved in the Ta[illegible]tion at Oxford, contains a Latin MS.

Testament, a brief description of which may interest some of your readers. It is in 12mo. size, and comprises one hundred and twenty-eight parchment leaves, the last being a blank leaf. The text is written in double columns with minuscules, indicating the character of the twelfth century. It consists (1) of the Calendar of Canons and Saints (comprising originally six leaves, three of which, it appears, have been cut out); (2) of the dedicatory epistle written by Jerome, author of the Vulgate, and dedicated by him to Pope Damasus I. (one leaf); and (3) of the canonical books of the New Testament. These appear, however, not in the usual order of succession,—the General Epistles of James, Peter, John, Jude, and the book of Revelation preceding the Pauline Epistles, and the whole canon concluding with the Epistle to the Hebrews. H. Krebs.

Oxford.

The Blunders of Modern Novelists.—A friend of mine was recently expatiating at length on the blunders made by modern novelists. Among other slips—some of my own being not the least stupid among them—she mentioned a case of a lover who was represented as presenting an *edition* of Tennyson to his lady-love, and asked me how many carts I supposed it would take to convey the voluminous gift. Another example she quoted was that of a person of old family whose ancestors were baronets from the Conquest. I should be glad to have references to these two charming errors. A Novelist.

Heraldic Anomaly.—The following difficulty only occurred to me the other day, but may not be new to others. The crest is assumed to be fixed to the helmet, and if it were an animal the head of it would overlook the wearer's face, and the tail his back. This is all right for a squire's helmet, which is depicted in profile. But kings, dukes, knights, &c., bear the helmet front-faced, and the result is that the crest's head projects over one ear, and the tail over the other. It is thus with our own royal arms. To be consistent the crest should be *affrontée* on such helmets, or lifted so far off as not to touch them. P. P.

Colin Campbell, Lord Clyde.—Some passages in an interesting and instructive letter addressed to me by General Shadwell, the biographer of Lord Clyde, regarding the anecdote to which you have given prominence ("N. & Q.," 6th S. iii. 325), legitimately claim record in "N. & Q.":—

"I had not previously seen the anecdote regarding Lord Clyde's schooldays. Had I done so I should have taken steps to verify the anecdote, which I should have been glad to introduce into my book. It is very interesting and characteristic of the times.

"The moral of my book is that a young officer of average ability, who is determined to run straight, can, *with good regimental training*, mount the professional ladder. It is the want of such training as Colin Campbell obtained in Sir John Moore's school that prevents many a good soldier distinguishing himself. I reckon discipline such as Sir John Moore inculcated of greater worth than valour. Most men are brave, but to direct them in a critical moment tests the man. 'Non cuivis homini contingit adire Corinthum.'"

W. J. FitzPatrick.

75, Pembroke Road, Dublin.

"Intraining": "Detraining."—The recent volunteer review at Edinburgh has brought to my notice what I believe to be two additions to the English language. In the *Daily News* of Thursday, Aug. 25, the special correspondent speaks of the arrangements for *detraining* and *intraining* the troops. The first use of these words is worthy of record, if first use it be.

Paul Q. Karkeek.

Torquay.

Irish Manufactures. — The movement instituted by Mr. Parnell in favour of Irish manufactures as opposed to those imported was anticipated in part 150 years ago, as appears from the *Gentleman's Magazine* for June, 1731, which states that at an execution at Stephen's Green, Dublin, "the hangman rode to the execution in a suit of flowered fustian, presented to him by the master weavers, in contempt of foreign manufactures."

F. Wagstaff.

Wednesbury.

"Approbation." — I hear this word used in Rutland in a sense that appears to mean opinion or judgment. Thus, an old carpenter, talking to me about his wife, said, "I can't make out what's the matter wi' her; so I shall send for the doctor, and get his approbation of it."

Cuthbert Bede.

Kangaroo Meat. — On Sept. 16, 1881, kangaroo was introduced in the eating-houses of London, being part of a large consignment of refrigerated Australian game. Hyde Clarke.

Dated Book-plates.—I have the three following early dated English book-plates:—(1) The Rt. Hon. Baptist Earl of Gainsborough, &c. (with autograph), 1700; (2) Iohn Chamberlayne, Esq., of St. Margaret's Westminster, 1702; (3) Without name), 1714.

F. Pierrepont Barnard, M.A.

Islington High School.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

English Fifteenth Century Rood Screens.—I am anxious to find some account of the

English rood screens of the fifteenth century and to get some facts relating to them. Among a great many other works, I have consulted Pugin's *Chancel Screens and Rood Lofts*, which deals with the subject generally, not particularly going into fifteenth century rood screens. I want to see some good drawings, and particularly sections. I also want to get some information respecting the difference (if any beyond that of style) from those of the preceding century, and in addition facts as to the materials and manner in which they were constructed (were any constructed of iron?), the position, the foundation, the size (breadth of loft, for instance, and any other dimensions of importance, such as those of the rood itself), and decoration. I should like to hear of some good examples (English fifteenth century, as above), and the persons or artists by whom erected; and especially some examples of stone rood screens. Am I correct in supposing that the term *rood screen* is proper for those which had no loft, merely a rood; and that the term *rood loft* is only applied to those which had a gallery? Have any of the fifteenth century rood screens or lofts been converted into organ screens?

I should be glad of some information respecting the stall-work and canopies of the fifteenth century (English only), having regard to such of the above queries as will apply. SIGMA.

THE FALLS OF DUNBAR.—I am desirous of obtaining any information regarding this family, over and above that furnished in Simson's *History of the Gipsies* (second edit., New York, 1878). I subjoin a few memoranda myself. (1) Sir John Anstruther of that ilk (1718-99) married, Oct. 4, 1750, Janet, dau. of Jas. Fall, Esq., of Dunbar (Burke's *Peerage*, "Sir Windham Chs. Jas. Carmichael Anstruther"). (2) Mr. Fall of Dunbar was present, July 24, 1761, at the marriage, in the Anchor Close, of Sir Stuart Threipland, Physician in Edinburgh, to Miss Janet Murray of Pennyland. (3) This summer I met a Mrs. X., daughter of a York tradesman of the name of Fall. She informed me that her family was said to be of Gipsy extraction, but she could not tell me how long it had been settled at York, nor did she know anything of either the Falls of Dunbar or the Faas of Kirk Yetholm. Any information about Yorkshire Falls will be very acceptable. (4) A James Faa was mason in Kelso in 1685; a Robert ffaa was seemingly factor to the Earl of Haddington in 1682, receiving on March 14 the sum of "1,000 marks for my Lord Hadington use" from Anthony Haig of Bemersyde; and one of the name was Right Worshipful Master of the Freemasons' Lodge of Kelso some time last century.

F. H. GROOME.

THE WORD "INTELLECTUAL."—One often hears of an "intellectual man," "intellectual society," and the like; and, for my own part, see no objection to using the word "intellectua in the sense of cultured. But I was lately ch lenged to produce an instance from any writer repute to countenance this meaning of the wor and, as I am away from books, I cannot at t moment give a reason for my belief. Will one your correspondents kindly come to my aid? M friend says that the word never means more (wh used by correct writers) than (1) of or belongi to the intellect, as in the phrase "an intellectu process," or (2) possessed of intellect, as when speak of man as "an intellectual being."

A. H. B.

CARICATURES BY R. BOYNE.—A friend h two large caricature engravings in the style Rowlandson, dated Feb. 25, 1791, and entitl respectively "Tragic Readings" and "Comic Rea ings": "R. Boyne, delint., C. Knight, sculps What is known of the artist and engraver?

W. H. P.

PENCIL DRAWINGS.—I have two pencil dra ings which have evidently been cut to fit fran (oval ten inches by eight inches), the subjects girl with a bundle of sticks, her hat tied down a large handkerchief, the boy with a basket on arm. The style is that of Bartolozzi, but from t drawings having been cut to fit the frames t name has been sacrificed. Can any of your read give me any information that would be likely throw a light on the probable artist? They beautifully drawn and finished off, and, so far I can see, the paper on which they are drawn the water-mark name of "J. Whatman," part the last *a* and *n* being cut off by rounding drawing. M. A. W.

AN OLD RAPIER.—I purchased lately an rapier, of which the following is a description, should be glad if any of your readers can help to solve the questions as to the meaning of figures hereafter described, and for any clue to probable date. Length 38 inches, 7 inches and 31 inches blade, steel basket hilt, eviden laboriously made, and very well balanced. I groove running down the blade, in excellent con tion, in roman capitals upon each side thereof name RUNKEL SOLINGEN, prefixed on one side the blade by the figures X . X . I . I . on other X . I .——I. There is a remarkable in the hilt for the thumb, which I have not with before in any rapier I have seen. Any formation as to the meaning of the figures the period when Runkel of Solingen lived w oblige. I may add the width of the blade is an inch at the hilt to three-eighths of an inch point, or within an inch of the point. It is edged and made of excellent steel.

R. B. Wi

"King's Halves."—Amongst schoolboys and the like it is usual when one of them finds a coin or sweetie for his companions to call out "King's halves!" and the first speaker is entitled to one-half the prize. What has the *king* to do with it?

M. D. K.

Warrington.

Joseph Forsyth.—In 1818 was published by Murray, "*Origin of the Pindaries*, preceded by Historical Notices on the Rise of the different Mahratta States. By an Officer in the Service of the H.E.I. Company," an octavo of 172 pages, with an introduction of two pages, simply repeating what is said of the author upon the title, and naming the authorities referred to. Then follows (pp. 10) a memoir of Joseph Forsyth, of Elgin, a literary character, who suffered a long imprisonment in France and died in Scotland in 1816, signed "Isaac Forsyth, Elgin, 1816." As the book is in no way alluded to in this, or, indeed, in any part of the work suggestive of his being the author, or rather editor, for Forsyth was no soldier, I seek an explanation of his connexion therewith.

J. O.

A Rare and Curious Book.—I have in my possession a curious old book, which I fancy must be very scarce and rare, as I have never seen a copy of the work advertised in any catalogue of old books. The title-page is missing, but from a MS. note the book appears to have been printed in 1613. It is entitled :—

"The Treasurie of Auncient and Moderne Times, Conteining the learned Collections, Judicious Readings, and Memorable Observations, not only Divine, Morall, and Philosophicall, but also Politicall, Martiall, Historicall, Astrologicall, &c., of that Worthy Spanish Gentleman Pedro Mexio, Likewise of that Honorable Frenchman Anthony Du Verdier, Lord of Vauprinaz," &c.

There is a dedication:

"To the Right Worshipfull and Most judicious Gentleman Sir Thomas Brudenell Baronet from
"Your Nameless Well Willer
"desirous to be known to none
"but Your Selfe."

It is a folio volume in nine books, and as it seems to treat "de omnibus rebus, cum multis aliis," there is a great deal of very curious and amusing reading. I should be glad if any reader of "N. & Q." can tell me whether the book has any pretension to be considered "curious and rare," or whether it is well known to bibliopolists.

W. Kermode.

Ballaugh Rectory, Isle of Man.

Nicholas Gascoigne, Brother of the Chief Justice.—Whom did Nicholas marry, and where can I find a complete pedigree of the Gascoigne family?

Leofric.

Wedding Cups.—Is there any evidence to show that wedding cups were once commonly possessed by English parish churches? A curious wedding cup was shown to the British Archæological Association at Kidderminster, at their Congress, last month. Was this an exceptional or usual part of parochial property?

W. S. Lach-Szyrma.

Newlyn, Penzance.

John, Duke of Albany, Governor of Scotland.—Will any of your correspondents oblige me with a list of authorities for a sketch of the life of John, Duke of Albany, Governor of Scotland during the early part of the reign of James V.?

C. R. F.

W. Cobbett's House at Botley.—Where can I find an engraving of this house?

G. F. W.

G. Meriton, Author of *A Geographical Description of the World, &c., together with a Short Direction for Travellers.* London, 1674.—Who was he? The writer concludes his work as follows :—

"To conclude, these things are very requisite in a traveller; the eye of a Hawk (to see afar off), the ears of an Ass (to hear the least whispering), the face of an Ape (to be ready to laugh in soothing), the mouth of a Hog (to eat whatever is set before him), the back of a Camel (to bear burthens patiently), the leg of a Hart (to fly from all dangers), and a full Purse to defray all charges liberally."

Wm. Freelove.

Bury St. Edmunds.

Toadstool.—I should imagine that this word has given rise to a good deal of conjecture, as the notion suggested by the compound word itself must have seemed rather absurd. That the second syllable arises from the resemblance of one of the larger fungi to a one-legged stool can hardly admit of doubt. The question is whether the first syllable has anything to do with the reptile or, rather, with the word whence that reptile's name is derived; so that my query is rather with reference to the origin of the word *toad*. Webster thinks that it is connected with the Icelandic *tad* =dung, from the animal's ugly appearance. But surely analogy would lead us to give the preference to the derivation from the Norse *túna*= to swell or be blown up, from the habit of the animal, whence doubtless its Danish name *tudse* arises. Thus in French *bouffer* (probably the source of *buffoon*) is connected with the Latin *bufo;* and in Greek the word φύσαλος=toad, is unquestionably taken from the verb φυσάω=to puff, blow up, distend. If this be accepted, the toadstool owes the origin of its name to the rapidity of its growth, the second syllable being derived from its shape, and no part of the word has anything to do with a toad.

W. T. Lynn.

Blackheath.

Mrs. Blake's Ladies' School at Croydon, Surrey.—Can your readers tell me anything

about this school, where our grandmothers and great-grandmothers were educated? It was noted in its day for its exhibitions and its French plays from Molière, Voltaire, &c. See Miss Mitford for description, in *Our Village*. St. Dunstan.

Charles Philip Conz, German Poet (1762–1827).—Where can I obtain particulars for a short biography of him? B. J.

[See under "Konz" in *Imp. Dict. of Univ. Biography.*]

The Suburbs of London.—There is an Act of 32 Henry VIII. relative to tithes. It is expressly stated that "This Act does not extend to the City of London or suburbs thereof." Can it be ascertained what was reckoned as "suburbs" in that Act? C. A. Ward.

Mayfair.

[You might consult the *London (City) Tithes Act*, 1879, by H. B. Burnell (Stevens & Sons).]

"Grassam and Toist."—In the *Westmorland Gazette* of July 9, 1881, in an advertisement of an estate in Mallerstang, near Kirkby Stephen, the land is described as "of customary tenure, subject to the payment of the yearly customary rent of 1*l.* 2*s.* 10½*d.*, grassam and toist, 2*s.* 2¾*d.*, and other dues, duties, and services." What, in the name of ignorance, may "grassam and toist" be? W. Thompson.

Sedbergh.

[*Grassum*, in Scotland, a fine paid on making or renewing a lease. Mozley and Whiteley, *Concise Law Dict.*]

Nathaniel Simpson, a Mathematician.—In Whitaker's *History of Craven*, third edition, occurs the following brief allusion to the above person:—

"At Skipton was born Nathaniel Simpson, Scholar and Fellow of Trinity College, Oxford. He was a good mathematician, and compiled for the use of the Juniors of his College a book called *Arithmeticæ Compendium*; this he afterwards enlarged. It was printed in 1622. He died the same day that Edge Hill fight happened, in October, 1642, and was buried in Trinity College Chapel." —Cox's *Magna Britannia*, p. 422.

Can any reader of "N. & Q." supplement the above with further information as to Simpson's life and works; or even direct the inquirer to proper sources whence to obtain such information? Nescio.

Authors of Quotations Wanted.—

A song called *Life*,—

"Our life is like a narrow raft
A float upon the hungry sea," &c.

It is said to be "from an old MS." F. S. W.

"When young life's journey I began."
J. Cooper Morley.

"Where longs to fall yon rifted spire,
As weary of the insulting air,
The poet's thoughts, the warrior's fire,
The lover's sighs, lie sleeping there."
C. T. P.

In the Catalogue of the Royal Academy, 1881, these lines are affixed to No. 198, "Helen," by E. J. Poynter, R.A.:—

"Too often in her ears
Has rung the clang of arms, the battle roar,
Till she has ceased to thrill with hopes and fears,
Or shudder at the dreadful voice of war:
As in a trance, her eyes look forth afar,
All passionless, with something of amaze,
Wondering, perchance, that men should madly mar
With furious strife their own and others' days,
While kingdoms are laid waste and goodly cities blaze."
Georgina Buckley.

"A small unkindness is a great offence."
M. E.

Replies.

WHERE WAS GEORGE III. BORN?
(6th S. iv. 207.)

There is often confusion made between the birth of the first child of Frederick, Prince of Wales, and the birth of his first son. The first child was born at St. James's Palace on July 31, 1737 (O.S.), at about eleven at night, a few hours after the princess had been suddenly brought from Hampton Court. The king was much displeased, and sent a message to the Prince of Wales on Aug. 3, 1737, that he highly resented his carrying the princess from Hampton Court when he knew she expected to be brought to bed every minute, without acquainting him or the queen with the circumstances the princess was in. The child then born was the Princess Augusta, afterwards Duchess of Brunswick, whose daughter was the ill-fated wife of George IV.

The explanation or apology of the Prince of Wales to his father was not satisfactory, and the latter, on Sept. 11, 1737, sent a message to the prince desiring him to leave St. James's Palace with his family, "when it could be done without prejudice or inconvenience to the princess"; and they accordingly went to Kew on Sept. 14, 1737. The quarrel between the king and his son continued to increase, and on Feb. 27, 1738, a notice was issued by the Lord Chamberlain, in the name of the king, that no person who paid court to the Prince or Princess of Wales should be admitted to his Majesty's presence. On May 24, 1738 (or June 4, N.S.), between seven and eight in the morning, the Princess of Wales was delivered of a prince at Norfolk House, in St. James's Square, who, on account of his bad state of health, was privately baptized the same day by the name of George, and was publicly received on June 21 by Dr. Secker, Bishop of Oxford. Norfolk was then practically the London residence Prince of Wales. Besides his eldest s wards George III., Edward, the popular York, who died at Monaco in 1767. that house in 1739, and the Princ was born there in 1740. It was not

the Prince of Wales took the house in Leicester Square in which he died in 1751.

EDWARD SOLLY.

"Wednesday, 24 May.—This Morning between 6 and 7 the Princess of Wales was happily deliver'd of a Prince at Norfolk House, St. James's Square, the Archbishop of Canterbury being present," &c.—*Gent. Mag.*, vol. viii., 1738, p. 275.

W. D. PINK.

BOOKS PRINTED PREVIOUSLY TO 1550 (6th S. iv. 147, 195).—The following works are in the Bristol Free Library:—

Biblia Sacra Polyglotta, imp. Cardinalis M. Ximenes (tom. i., ii., iii. v., vi.). Fol., Comp., 1517.
Novum Testamentum, Gr. et Lat., Erasmi. Fol., Basil., 1518.
Biblia Sacra, Erasmi. 4to., Tiguri, 1539.
Biblia Sacra, Iconibus Exornata. Fol., Antv., 1542.
Sancta Jesu Christi Evangelia. 12mo., Par., 1533.
Ambrosii Registrum. 4to., Basil., 1506.
Antonini Archiepisc. Tres partes Historiales. 3 tom., fol., Basil., 1491.
Aquinatis in I. et III. Lib. Sententiarum, 2 tom. Fol., Venet., 1503.
Augustini Omnium Operum Epitome. Fol., Colon., 1549.
Basilii Opera (tom. i.). Fol., Paris, 1547.
Bonaventure. Fol., Argent., 1495.
Chrysostomi Opera (tom. ii., iii., iv., et ult.). Fol., Basil., 1530.
Chrysostomi Opus Adversus Judeos Oratio, &c. Fol., Basil., 1530.
Cyrilli Commentaria. Fol., Basil., 1524.
Dionysii Commentaria in Psalmos. Fol., Colon., 1531.
Duns Scotus (tom. i., ii., iv.). Fol., Venet., 1506.
Erasmi Annotationes. Fol., Basil., 1521.
I. de Gersonis Opera (tom. ii., iii., iv.). Fol., Argent., 1502.
Herolt, Sermones. 4to., Lond., 1510.
Hieronymi Opera (tom. viii. and ix. in one). Fol., Basil., 1525.
Hilarii Lucubrationes. Fol., Par., 1544.
Hugonis Opera (tom. v., vi., vii.). Fol., Basil., 1502.
Jacobi de Voragine Legenda Sanctorum Lomb. 4to., Lug. B., 1504.
Joannis Mabvemi Divinum Rosetum. Fol., Par., 1510.
Joannis de Turre Questiones. Fol., 1480.
Lutheri Emendationes. Fol., Hag., 1533.
Oecolampadii et Zuinglii Epistolæ. Fol., 1548.
Opus Theologicum. Fol., M. Wenszler, 1479.
Origenis Adamantii Opera, 2 tom. Fol., 1512.
Origenis Opera (tom. iii. and iv. in one). Fol., 1530.
Othonis Brunfelsii Annotat., in IV. Evang., &c. Fol., Argent., 1535.
Petri Comestoris Scholastica Historica. Fol., Basil., 1486.
Platynæ Historia Pontificum (two copies). Fol., 1529; Venet., 1504.
Pellicani Commentarium in Vet. Testamentum. Fol., Tiguri, 1534.
Sixti Flos Theologiæ. Fol., 1484.
Tertulliani Opera. Fol., Par., 1545.
Theologia Naturalis. Fol., 1496.

Grammars and Dictionaries.

Genuensis Vocabularium. Fol., Argent., 1506.
Medulla Grammaticæ. Fol., R. Pynson, 1499.
Aristoteles, Opera Omnia Averrois. Fol., Venet., 1489.

Miscellaneous.

Bartoli de Saxoferrato super Digesto Novo. Fol., 1527.
Blondi Flavii Roma Instaurata, &c. Fol., Ven., 1511.
Boucard Digestum Novum. 4to., Par., 1525.
Burlei Logicum. Fol., Venet., 1503.
Ciceronis Tusculani Questiones. Fol., Par., 1533.
Danthe Comedia. 4to., Vineg., 1536.
Historia Ætatum Mundi. Fol., Nurem., 1493.
Justini Historia. Fol., Venet., 1483.
Livii Decades. Fol., Venet., 1495.
La Mer des Histoires. Fol., Lyon, 1506.
Nicolai Abbatis Lectura super Lib. Decretalium, 2 tom. Fol., Basil., 1488.
Otto Episc. Fris. Chronicon. Fol., Argent., 1515.
Pauli Diac. de Gestis Regnum Langobard., Lib. VI. Fol., 1511.
Plinii Historia Naturalis. Fol., Parm., 1481.
Sabellici Enneades. Fol., 1516.
Senecæ Opera. Fol., Basil., 1529.
Tullius de Oratore, cum Laurent. Vallensis Libris. Fol., Venet., 1496.

Amongst the manuscripts (the dates of which are only approximate) are—

Biblia Sacra Latina. Fol., 1225.
Troy Book (an English Poem, John Lydgate). Fol., 1420.
Opus Philologicum. Fol., 1250.
Missale Romanum. Fol., 1430.
Conciones Quadragesimales. Fol., 1360.
Isidorus de Summo Bono, &c. Fol., 1450.
Opus Theologicum. Fol., 1402.
Opus Theologicum. Fol., 1280.
Opus Medicum. 1423.
Latin Dictionary. 1400.

J. F. NICHOLLS, F.S.A.

SAMUEL WESLEY (6th S. iv. 147, 196).—This distinguished musician, composer, and organist, was born Feb. 24, 1766, and when six years of age he had already composed an oratorio called *Ruth*. His musical compositions have secured for him undying fame. It was at one time reported that he had become a convert to the Roman Catholic Church. The following interesting document, bearing on the subject, has, I think, never been printed. It is a translation of a Latin letter sent by Pope Pius VI. to Dr. Talbot, the Vicar Apostolic in London, on the subject of the mass Wesley set to music and dedicated to the Pope:—

"We send thee, venerable Brother, our greeting and Apostolick Benediction. We have received with great pleasure a book neatly and elegantly bound, presented by your fraternity in the name of Samuel Wesley: but more gratifying was the intelligence contained in your letter, which gave us to understand that the sacred harmonies which dignify the work were composed with a mind returning thanks to a benevolent God for the author's entrance into the Catholic faith, from which his ancestors were excluded. We by no means discountenance the study of church music, since, through the allurements of the senses, a weak mind may be elevated into piety; but what most pleases us, and excites our greater affection for the young man, is his skill in religious controversy, in which, you say, he excels, and the very good hopes you yourself entertain of him. You will make known to him in our name, and in Paternal language, the gratitude we feel for his gift, and if at any time occasion shall offer, we will prove it by deed. We wish

to acquaint your fraternity (of well-approved virtue) that we are by no means deficient in the desire of cherishing that solicitude which you feel for the salvation of the flock entrusted to your care. With respect to the Anglo-Roman College, which ranks highly in our affection, you will confer with the Roman Cardinal Antonelli, who is superintendent of the Society for the propagation of the faith. Finally, accept the surest pledge of our love, our Apostolick Benediction, which we impart to thee and all thy people with the innermost affection of our heart.

"Given at Rome A.D. 1785, in the eleventh year of our Pontificate."

Wesley's constant delight was the study of the Bible, but he denied that he ever intended to join the Roman Catholic body, saying, "that although the Gregorian music had seduced him to their chapels, the tenets of the Romanists never obtained any influence over his mind." His uncle John, referring to the supposed conversion, said, "Sam may indeed roll a few years in purging fire, but he will surely go to heaven at last." Samuel Wesley died Oct. 11, 1837, and was buried with his father, the Rev. Charles Wesley, in the burial ground of the old church, High Street, Marylebone.

W. H. Cummings.

To say that Samuel Wesley "was always very musical," as G. S. B. says, is very "faint praise" of one of the brightest lights of the English school of music, for whom, at least, it may be claimed that he was the first, or one of the first, to introduce here the compositions of Sebastian Bach. With regard to other points in his character, and his connexion with the Roman Catholic Church, an extract from the letter of one who knew him well will perhaps shed some new light:—

"I have great pleasure in sending you two of Wesley's letters.....I knew him unfortunately too well, pious Catholic, raving Atheist, mad, reasonable, drunk and sober,.....a warm friend, a bitter foe."

Julian Marshall.

"Oriel" (4th S. v. 577; x. 256, 360, 413, 480, 529; xi. 164).—Prof. Skeat, in his *Dict.*, *s.v.*, derives this word from *aureolum* (the neut. of the adj. *aureolus*), "gilded or ornamented with gold," because, so he says, an *oriel* "meant any portico, recess, or small room which was more private and better ornamented than the rest of the building." He believes himself to be the first who has suggested this derivation, and I suspect that he is the first who has suggested that *oriel* comes from *aureolus* and nothing else. But, if he will turn to two articles written by me in "N. & Q.," and quoted above (4th S. x. 413, and xi. 164), he will see that, though I support the derivation (first suggested, it would seem, by Mahn in Webster), from *areola*, the diminutive of *area*, I suggest that *aureola*, golden, has got mixed up with it. Not that I had any idea, however, that *oriels* were ever, or commonly, gilded, or that the word obtained its present meaning from the gold that was about it, but simply because I found that *areola* (in Ducange also written *ariola*, *i. e.*, with an *i* like *oriel*) and *aureola* had most certainly become confounded in the sense of *halo*, or glory, around the heads of saints, &c.,* and I therefore thought it very probable that, in form at least, they had also become more or less confounded in the case of *oriel*.

My objection to deriving the word wholly from *aureolus*, as Prof. Skeat does, is that he seems to have no authority whatever for asserting that *oriels* were "gilded or ornamented with gold," and but very little more for the statement that they were "more private and better ornamented than the rest of the building." His whole authority, in fact, seems to consist of two or three passages, in which the word is applied to a lady's closet or boudoir. The conclusions to which Mr. Hamper comes, in an article in the *Archæologia*, vol. xxiii., an article which Prof. Skeat himself calls good, and in which Mr. Hamper has the advantage of endeavouring to make out, not the etymology of the word, but its meaning or meanings, are very, very different from those which Prof. Skeat has evidently deduced from his own etymology.† Mr. Hamper concludes (see "N. & Q." 4th S. x. 256, quoted above, and Halliwell) that "the term *oriel* was used in six senses: (1) as a pent-house, (2) a porch attached to any edifice, (3) a detached gate-house, (4) an upper story, (5) a loft, and (6) a gallery for minstrels"; and these views are supported by various extracts. The meaning of *boudoir* seems to have been unknown to him, and was probably very rare or later, though one can understand that a small room with an oriel window would make a charming boudoir.‡ Now I ask the candid reader whether these six meanings would ever lead anybody to infer that there was either

* French etymologists, one and all, seem to have made up their minds that *auréole* (the halo round the heads of saints, &c.), is wholly derived from *aureola*, sc. *corona*, whilst I, for reasons given in the two notes quoted, think *areola* has more to do with the word than *aureola*. In addition to the arguments advanced in my notes, I may state that *area*, even in classical Latin (Martial), is used of baldness of the head, such baldness, in the early stages at least, being almost always *circular*.

† In investigating the etymology of a word, surely the proper way is first to ascertain the meaning which the word not only has now but at any time has had, and then to endeavour to discover its etymology, by the aid of these meanings together with its form. But Prof. Skeat, in this instance at least, and I think I have noticed the same tendency in him before (see 6th S. iii. 413, note †), manifestly (from the way in which the article is written) first came to a conclusion as to the derivation of the word from its form, and then proceeded to put new meanings into the word, which he would never have thought of if they had not been suggested by his derivation.

‡ Last year, in Nuremberg, I noticed some handsome oriel windows, and in one I sitting, and thought how comfortable

much gold, much privacy, or much superiority of ornamentation about an oriel.* To my mind they suggest just the reverse; but in nearly all of them there is just that idea of *projection* or of *added space* which there still is in the word, and which the derivation from *aureolus* will not account for, whilst that from *areola* does, as I have endeavoured to show in my notes.† At the same time, as I have been the first to maintain the connexion in *form* between *aureola* and *oriel*, I can scarcely quarrel with those who prefer to believe that *oriel*, in meaning also, has, at one time or other, been tinged more or less by the meaning of *aureola*. F. CHANCE.

Sydenham Hill.

TOBACCO SMOKING IN ENGLAND (6th S. iv. 166).—The note which ESTE makes on this subject, from the *Sketch of the History of the Welsh Language*, should not stand uncorrected, since his author, evidently deriving his information from Pennant's *Tour in Wales*, failed to quote his authority verbatim, as he should have done if he could not in his own words state precisely what Pennant says. Of course Mr. Watts, in writing on Welsh literature, did not suppose that any one would constitute him a source of information on tobacco smoking; but that is what has happened, nevertheless, and unless the matter is now set right "N. & Q." will be made the repository for his loose and incorrect statement that "Captain Myddelton was one of the first three who smoked tobacco in England." What Pennant notes in connexion with Captain Myddelton is that "it is sayed" that he with two others mentioned were "the first who smoked, or (as they called it) drank tobacco publicly in London, and that the Londoners flocked from all parts to see them. Pipes were not then invented, so they used the twisted leaves, or *segars*." This, it seems, was only hearsay; but granting it to be a fact, the remark on their mode of smoking qualifies its historical value—even destroys it altogether so far as the art of smoking proper is concerned. The burning of twisted leaves and the inhaling of smoke through a kind of funnel were primitive methods of taking the herb which had been adopted by sailors probably as early as the date of Drake's first voyages. Lobel, in his account of the growth of tobacco in England and on the continent in 1576, mentions the circumstance of tobacco being much used in this way by captains of ships trading to the West Indies. But no one can claim to be the original English tobacco smoker on these grounds. What writers on this subject have endeavoured to ascertain is, who brought the *pipe* to England. The majority suppose that Ralph Lane, the first Governor of Virginia, who came home with Drake in 1586, was the person who introduced smoking as it is commonly practised, by presenting Raleigh with an Indian pipe, and showing him how to use it. It should, however, be remembered that Lane's pioneer in Virginia was Captain Philip Amadas, who accompanied this colonizing expedition as "admiral of the country," which he, together with Captain Barlow, in command of Raleigh's first voyage of discovery, had taken possession of and named in the spring of 1584; and whence, after spending six weeks in friendly intercourse with the Indians, they had returned to England, bringing away with them the two "savages" whom King James alludes to in his *Counterblaste to Tobacco*. It were passing strange if these two sea captains had not then learned the use of a Virginian pipe—made of clay, as Hariot tells us—through which the smoke of tobacco—"the leaves thereof being dried and brought into powder"—was "sucked" into the stomach and head; and we may be sure that, having once learned to smoke, they did not relinquish their pipes on arriving in England, to report success to Raleigh, September, 1584. GEORGE REDWAY.

Chelsea.

The following, which is taken from Mr. E. Arber's prefatory remarks to his reprint of *A Counterblaste to Tobacco*, may probably prove of interest to your correspondent:—

"Thomas Pennant, in his *Journey to Snowdon*, p. 28, ed. 1781, which forms the second volume of his *Tour in Wales*, the first of which was published in 1778, gives the following account of William Middleton, the third son of Richard Middleton, Governor of Denbigh Castle, and brother to Sir Hugh Middleton, the sixth son in that family.

"The particular information, from 'It is sayed' to †, is given on the authority of the *Sebright MSS.*, *i.e.*, MSS. formerly belonging to Mr. Edward Lloyd, but lent to him by Sir John Sebright, Bart., in whose possession they were at the date of Pennant's preface, March 1, 1781. The last part of the paragraph is merely Pennant's speculation, but there may be some truth in the MS. legend.

"'The third, *William*, was a sea captain, and an eminent poet. His early education was at *Oxford*, but his military turn led him abroad, where he signalized himself as soldier and sailor. He translated the Psalms into *Welsh* metre, and finished them on Jan. 4th, 1595, *apud* Scutum *insulam occidentalium Indorum*; which, as well as his *Barddoniaeth*, or art of Welsh poetry, were published in London; the first in 1603, the other

* Prof. Skeat himself quotes the following from Halliwell: "Blount has *oriol*, 'the little waste room next the hall in some houses and monasteries where particular persons dined.'" How does this tally with the gilding and superior ornamentation? To me it rather suggests those dismal and desolate places, the strangers' rooms at clubs. The gold and the ornamentation may, perhaps, have come later; but when we are seeking for the derivation of a word it is surely with its earliest meanings that we chiefly have to do.

† I there show also that there is frequently a notion of a circular or semicircular form about *area* and *areola*, which there is also about an oriel window (though in it the circle has often been pared away into a hexagon), but which there decidedly is not about *aureolus*.

in 1593. It is sayed, that he, with Captain *Thomas Price*, of *Plâsyollin*, and one Captain *Koet*, were the first who smoked, or (as they called it) drank tobacco publickly in *London;* and that the *Londoners* flocked from all parts to see them.† Pipes were not then invented, so they used the twisted leaves, or *segars*. The invention is usually ascribed to Sir *Walter Raleigh*. It may be so; but he was too good a courtier to smoke in public, especially in the reign of *James*, who even condescended to write a book against the practice, under the title of *The Counter-blast to Tobacco.*'"

F. C. Birkbeck Terry.

Cardiff.

A memoir of Captain William Middleton, or Myddelton, is given in the second volume of Cooper's *Athenæ Cantabrigienses*. The passage relating to tobacco smoking is as follows :—

"It is said that he, Captain Price of Plâs Iolyn, and one Captain Koet were the first who smoked tobacco publicly in London, and that the Londoners flocked from all parts to see them. Pipes were not then invented, so they smoked the twisted leaf or cigars."

Thompson Cooper, F.S.A.

The Domesday Survey of Cornwall (6th S. iv. 207).—I am not aware of any such digest as Tewars refers to. I think it, however, highly probable that the paper he is in quest of may be "An Attempt to Identify the Domesday Manors in Cornwall. By the Rev. John James Carne" (*Journal of Royal Institution of Cornwall*, October, 1864, p. 1; April, 1865, p. 41; Oct., 1865, pp. 11–59). He might also consult the *Bibliotheca Cornubiensis*, pp. 30, 32, 35, 61, 91, 96, 207, 266, 267, 306, 957, 977. Geo. C. Boase.

15, Queen Anne's Gate, Westminster.

The Author of "London in the Olden Time" (6th S. iv. 208).—This book was published anonymously by Messrs. Longmans & Co. in two volumes, post 8vo., 1825–27, the author's surname being Lawrance; but whether it was written by Mr. Thomas Lawrance or Miss Hannah Lawrance I cannot tell. Miss Hannah Lawrance was the author of *History of Women in England*, crown 8vo., Colburn, 1843; and *Memoirs of the Queens of England*, 2 vols., 8vo., Moxon, 1837.

Wm. H. Peet.

"David's Sling against great Goliah" (6th S. iv. 87).—This little manual of devotion is "by Edward Hutchins, one of the Prebendaries of New Sarum," as stated on the title of a later edition, "London, Printed for the Companie of Stationers, 1615," and again at the end of the epistle to the reader, where the author's name is in full. I have also an earlier edition without title, but having on the last leaf but one, "1589," with the printer's device and legend as quoted, "Printed at London for the assignes of W. Seres. Cum privilegio Regiæ Majestatis." In the dedication to another little work, "Sampsons Jawbone against the Spiritual Philistine, [London] printed by Peter Short, 1601," E. Hutchins writes, "manie yeers since being in Oxford but a young Student I tooke some private paines in the composing of *David's Sling*," &c.

Both my editions correspond in appearance with that of 1593; the text in each ends on p. 336, and is followed by four leaves of catalogue or table; one leaf with the imprint, and one blank, making the 348 pages stated to be in the edition of 1593. As E. Hutchins entered Brasenose College only in 1576, aged eighteen, he must have commenced authorship very early if the work entered in the Stationers' Register in 1581, *David his Slinge*, be from his pen. In the matriculation book and in Wood's *Athenæ* he is said to be a native of Denbighshire, but in the "Epistle Dedicatorie" prefixed by William Baker to *David's Sling*, he calls that work "the first lines of a Cheshire Wit gathered in a famous seede-plot of great learning and professed knowledge." This was Brasenose College, Oxford, of which E. Hutchins became a Fellow in 1581. See Wood's *Athenæ*, ii. 452.

W. E. Buckley.

Cundall (Yorkshire) Parish Registers (6th S. iii. 489).—So far from the registers being discontinued under the Parliament, they were kept with great care, and special registrars were appointed and sworn in, as many registers show. Duplicates of all registers were usually returned to the diocesan registry, and I recommend H. E. to try there. Frederick E. Sawyer.

Brighton.

"Bewaile," Spenser (6th S. iv. 89).—Possibly Spenser may have meant this to represent the form "bewile" or "bewuile," for it was not uncommon among Elizabethan poets to adopt an orthography, or alter it, and even the sound of the word, that it might rhyme with another. This instant I have come across an example of this in Sir Thomas Hoby's *Castilio's Courtier*, 1561, sig. Z 1 :—

"The great Macedo, when he proched neer
Fiers Achils famous Toumb, thus said and sight
O happy Prince that found a Tromp so cleer,
And happy he that praysd so worthy a wight.

Here not only are "neer" and "cleer" spelt similarly, but sighed, as "sight," is made to agree with "wight." But I hesitate to affirm that this is the explanation in the passage quoted, because, using a somewhat bold figure, the hard rock, wetted as it was by the waves, might be said to lament what it had unwittingly done. Br. Nicholson.

Upton, in his note on the passage, says that "to *waile*, or to *bewaile*, means to make choice select. Germ. *welen*, *eligere*. The rock were, in wait designedly to make a wr chooses her out for that purpose." Chaucer's *Complaint of Creseid*, v "wailid wine," choice wine; ar from G. Douglas's *Virgil*, whe

rendering of *deligere*. Stratmann has "wale, electio, optio?" and "wale electus?" as if he were not certain of the meaning. W. E. Buckley.

Statute Fairs called "Mops" (6th S. iv. 64).—In this district the statute hirings are held on three consecutive market days, the middle one being the market day nearest the term day. The three days are called respectively "First," "Main," and "Runaway" Hirings. I have always understood that the last was so called because it was frequented by servants who had been hired on the previous days, and, from discontent or otherwise, had *run away* from their places and wanted fresh ones. C. G. Croft.

Richmond, Yorkshire.

See Prof. John E. B. Mayor's note on Juvenal xi. 193, in which, however, "mop" is not mentioned. P. J. F. Gantillon.

Stalwart (6th S. iv. 67).—Surely Mr. Solly is wrong when he says that "stalwart" was an obsolete word till 1877. The word was in common use in Northumberland when I was a boy, and I often use it now myself. Sir Walter Scott writes it "stalworth" in his description of Lord Marmion:

"He was a stalworth knight and keen."

Canto i. v.

E. Leaton Blenkinsopp.

The Etymology of "Ghetto" (6th S. iv. 65).—The following note occurs in Mrs. Magnus's instructive little book entitled *About the Jews since Bible Times*:—

"It may be well to note that the word Jewry is not synonymous with Ghetto, nor does it imply separate Jewish dwelling-places, in the same sense in which the latter word would be employed. There is some doubt as to the derivation of the word Ghetto. Some commentators trace it to the Talmudical root גט, which means to quit or to separate, and conclude that the Hebrew גט was Italianized into Ghetto when the Jews of Rome were compelled, by order of the Government in 1556, to quit their dwellings in various parts of that city, and to take up their abodes in one mean quarter of it. This may or may not have been the origin of the word Ghetto, but the sense in which it is usually applied is undoubtedly that of a fixed and forced dwelling-place apart. Jewries, on the other hand, would simply mean the Jewish houses in any town or city, which were often, probably for convenience' sake, and voluntarily, chosen in the same situation, near to one another, and with a synagogue for central point. There was, in many cases, a slight tax imposed on the Jewry inhabitants for 'protection,' but beyond this very small disability no difference seems to have been made between the Jews and their neighbours."—P. 216.

Anon.

Dibdin: "Diane de Poictiers" (6th S. iv. 68).—Although no allusion is made to the picture being turned to the wall, I think the reference required will be found in Dibdin's *Tour in France and Germany*, vol. ii. p. 305. The author there says he saw the portrait in the collection of Quintin Craufurd, of Paris, and describes it as "a highly curious half-length, representing the original without any drapery." Dibdin had a copy made, which, from the allusion in his *Literary Life*, p. 564, apparently went to Althorp. As the *Tour* is without a general index, and that to the *Literary Life* was published after the work and is scarce, it is difficult to trace references in these volumes.

George Potter.

Grove Road, Holloway, N.

Pronunciation of Kerr (6th S. iv. 69).—Kerr is sometimes pronounced *Kar* in Scotland. Those who do so often spell the name Carr, but, so far as I know, by far the most common way is to use the *e* as in *egg*, with the *e* prolonged, or as in *theca*.

C. S. I.

Bunker's Hill (6th S. iv. 48).—There is a place called Bunker west of Louth, on the road leading to Brough-on-Bain; and there are at least two Bunker's Hills in Lincolnshire besides that mentioned by Mr. Peacock: one near Lincoln, on the left hand of the road between that city and Langworth; the other within a short distance of Thornton le Fen, in the scalene triangle formed by Howbridge, Sandy Bank, and Newham Drains. This Bunker's Hill is also known as Union Corner, and it is not very far from (a) New York. I am told that there is a farm called Bunker's Hill, near Segrave, Leicestershire, and that it probably owes its name to its having been enclosed about the time of the American war. St. Swithin.

The following is from Froude's *English in Ireland*, vol. iii. p. 141 (1874 ed.):—

"There is a Bunker's Hill close outside Belfast. Massachusetts tradition has forgotten how the name came to the Charlestown peninsula. It is possible that the connexion with Ireland is a coincidence. It is possible that the name of a spot so memorable in American history was brought over by one of those exiles, whose children saw there the beginning of the retribution," &c.

To this he adds in a foot-note:—

"Bunker's Hill is supposed to be a corruption of Brunker's Hill. Captain Brunker was an officer with Lord Essex in 1572, and received a grant of land in Antrim."

C. Bradley.

Belfast.

In the Devonport Dockyard is an eminence called King's or Bunker's Hill. Upon this rock—for it is little more than a huge rock—is placed a pavilion or temple, on the cornice of which appears this inscription:—

"This building was erected in the year 1822, to perpetuate the recollection of the visit of His Majesty King George the Third, of blessed and glorious memory, and of His Majesty's admiration of the rock on which it stands, and the scenes around."

I should imagine that the place bore the name

Bunker's Hill previous to the visit of His Majesty, and that on his expressing admiration, &c., it was renamed King's Hill.

W. H. K. Wright, F.R.H.S.

Plymouth.

Having occasion to go to a Bunker's Hill on the borders of Hopton and Lound, Suffolk, I inquired my way of a labourer, who replied, "Bunky Hill, you mean. We call it Bunky Hill because of the number of bunks that grow there." *Bunk* is the Icenian name of the hemlock, or, indeed, of any fistulous-stemmed umbelliferous plant. Upon reaching the place, I found numerous *bunks* growing there, and I suppose that the Ordnance officers, not knowing what to make of Bunky Hill, improved it into Bunker's.

George Price.

144, Bath Row, Birmingham.

There is a barrow or tumulus called Bunker's Hill, otherwise Gib Hill, near Youlgreave, in North Derbyshire. It is mentioned in Murray's *Handbook*, but the origin of the name is not given. I notice the name in old English characters on the one-inch Ordnance map, which I suppose simply indicates that the place is marked by ancient remains. The contents of the barrow are described in *Ten Years' Diggings*, by Thos. Bateman.

C. F. H.

Curious Inscription in Churchill Church, Somerset (6th S. iv. 186).—Is Dr. Hardman quite correct in saying that "cratch," in the inscription he gives, means "cradle"? Does it not rather stand for the "manger" in which "Hee [Jesus] rich in grace" was laid? It is similarly used in the Old English poem on "le enfaunce ih'u crist" in the Bodleian MS. Laud, 108, published by Dr. Horstman in his *Altenglische Legenden* (Paderborn, 1875). Lines 11–14 are as follows:—

"Zwane ih'u crist was i bore,
To saui þis world þat was for lore,
In one Crachche he was i leid
Bi fore oxe and asse; soþ it is seid."

Thomas Powell.

Bootle.

"Waltham Disguises" (6th S. iv. 69).—The passage quoted by Mr. Walford from *Clarissa Harlowe* refers to a gang of deer-stealers, known as "the Waltham Blacks" who, about the year 1723, having formed themselves into a society under the leadership of one whom they called the "Black Prince," adopted a disguise (whose principal feature was a blackened face), signs, passwords, &c., and committed many serious depredations in Waltham Chase, Farnham Holt, and the neighbourhood of the king's forest. Several young fellows of good condition were said to have been connected with the band, which, by dint of great exertion on the part of the authorities, was at last broken up, and the ringleaders executed. See Whitehead's *Lives and Exploits of English Highwaymen*, 1834, vol. ii. p. 204.

Alfred Wallis.

Derby.

Will the following letter, addressed by "R. C." to the *Gentleman's Magazine* in 1802, help to solve Mr. Walford's question?—

"Mr. Urban, are you perfectly accurate in deducing 'Waltham Blacks' from 'Waltham forest, in *Essex*?' They are mentioned by that very exact and interesting writer, Mr. White, in his *History of Selborne*, pp. 17, 18; and he evidently supposes 'Waltham Chase' in Hampshire to have been principally infested by them, though Wolmer-forest, and other places in the same county, suffered not a little by their formidable depredations."

Mus Rusticus.

"The grey mare is the better horse" (6th S. ii. 207, 279; iii. 95; iv. 138, 233).—My query as to the origin of this proverb has elicited a good many replies, but no satisfactory explanation. I met with the expression in a letter written by Lord Hunsden (Elizabeth's first cousin) to Cecil in 1570, and he uses it to illustrate the supremacy of wife over husband in the case of the then Countess of Northumberland, as a familiar term. It must, therefore, be at least as old as Queen Elizabeth, and the period assigned to it by Macaulay is as faulty as the explanation is far-fetched. There is an old book of proverbs with their origins published in the early part of the seventeenth century. Can any one refer me to that volume?

F.

Funeral Armour in Churches (5th S. ix. 429; x. 11, 73, 129, 152, 199, 276, 317; xi. 73, 178, 252, 375, 457; xii. 155; 6th S. i. 446; ii. 218, 477; iv. 38).—There is a tabard suspended with the funeral armour in the chancel of Wroxton Church, Oxon. It is in an excellent state of preservation. The chancel contains a fine monument of the first Earl of Downe, who was nephew to the grantee under Henry VIII., Sir Thomas Pope, with other monuments of the Popes, the Norths (including one to Lord North, the Premier), the Guilfords, Thomas Coutts, and others. Wroxton Abbey is well worth a visit for its fine front of Jacobean style, its paintings, and its miscellaneous curiosities.

Ed. Marshall.

Jeremiah Clarke (6th S. iii. 410; iv. 112).—In my note respecting John Reading I spelt Clarke's name as given by Dr. P. Hayes in *Harmonia Wiccamica*, not doubting that he adopted the form recorded in the books of Winchester College. The cheque book of the Chapel Royal July 7, 1700, has the name entered as Jere Clerk, and on May 25, 1704, Jeremiah Clark. I find the majority of pieces composed by hi published between 1697 and the year of h 1707, have the name spelt *Clarke*, and in this form on the title-page of his *Ch*

for the Harpsichord or Spinett. It is true the name is occasionally to be found without the *e*, but it is well known that the spelling of proper names was in a very unsettled state until quite a recent period.

W. H. Cummings.

Children's Minds a Sheet of White Paper (6th S. iii. 228, 333, 455).—I have not the original Hebrew of the *Pirke Aboth*, but the version which I have has rather a different shade of meaning from the *Ethics* referred to by J. S. The saying of Eleazer Jacobi F. is:—

"Qui legem discit in pueritia, cui similis est? ei, qui scribit in charta nova. Qui vero legem discit in senectute, cui similis est? ei, qui scribit in charta vetere."*

The comparison is between new and old, not clean and unclean, paper. "Bibula charta" is "blotting," not "blotted" paper. See Pliny, *Ep.* viii. 15, where he writes to his correspondent of buying paper which is not "scabra bibulave," rough or bibulous.

Ed. Marshall.

"His [the child's] soul is yet a white paper, unscribbled with observations of the world, wherewith, at length, it becomes a blurred note-book."—Earl's *Microcosmography.*

Upon which Bliss quotes Washbourne, *Divine Poems*:—

"Ere 'tis accustom'd unto sin,
The mind white paper is, and will admit
Of any lesson you will write in it."

Defniel.

Plymouth.

By the kindness of Mr. Adin Williams I am able to give another passage in which this idea occurs, from Sir Robert Lestrange's Æsop's *Fables*:

"To speak all in a few words, children are but blank paper, ready indifferently for any impression, good or bad (for they take all upon credit), and it is much in the power of the first comer to write Saint or Devil upon 't, which of the two he pleases."

Whoever may have been the first to give expression to this opinion, it is an error in education which Plato recognizes, and which he warns us against:

Δεῖ δή, εἶπον, ἡμᾶς, τοιόνδε νομίσαι περὶ αὐτῶν, εἰ ταῦτα ἀληθῆ· τὴν παιδείαν, οὐχ οἵαν τινὲς ἐπαγγελλόμενοί φασιν εἶναι, τοιαύτην καὶ εἶναι. φασὶ δέ που, οὐκ ἐνούσης ἐν τῇ ψυχῇ ἐπιστήμης, σφεῖς ἐντιθέναι, οἷον τυφλοῖς ὀφθαλμοῖς ὄψιν ἐντιθέντες. . . . Ὁ δέ γε νῦν λόγος, ἦν δ' ἐγώ, σημαίνει, ταύτην τὴν ἐνοῦσαν ἑκάστου δύναμιν ἐν τῇ ψυχῇ . . . . οὐ τοῦ ἐμποιῆσαι αὐτῷ τὸ ὁρᾶν, ἀλλ' ὡς ἔχοντι μὲν αὐτό, οὐκ ὀρθῶς δὲ τετραμμένῳ, οὐδὲ βλέποντι οἷ ἔδει, τοῦτο διαμηχανήσασθαι.—*Republic*, vii. 518 [Stallbaum].

Edward H. Marshall, M.A.

Library, Claremont, Hastings.

"* Alibi est: Qui puer discit, cui similis est? atramento scripto in charta nova. Qui vero senex discit, cui similis est? atramento scripto in charta bibula (Drusius)."—Orellius, *Opusc. Sent. et. Mor.*, t. ii. p. 462, Lips. 1821.

Early English Dictionaries (6th S. iii. 141, 161, 209, 269, 319, 376, 419, 474).—I possess a copy of *A New English Dictionary*, by J. K., dated 1772. "The Eighth Edition carefully revised: with many important additions and improvements." This also contains the letter from Dr. Watts referred to by Mr. Wheatley. It is dated "Lime Street, July, 1731." I have also a dictionary which I do not find in any of the lists hitherto given in "N. & Q.," viz.,—"*The Complete English Dictionary; or, General Repository of the English Language.* By the Rev. Frederick Barlow, M.A., Vicar of Burton. Assisted by Several other Gentlemen." The title-page bears no date, but the address to the public is dated "Burton, Feb. 1, 1772." This work is embellished with "copper-plates equally necessary and ornamental," and especially has a heavily comical frontispiece of "The Editor presenting to his Majesty the Complete English Dictionary." Besides the words and their derivations this interesting book contains:—

"A more particular description of the Counties, Cities, and principal Towns in England and Wales than has ever appeared in any Book of this kind."

also:—

"As the Lives of the English Poets can nowhere be introduced with more propriety than in a Dictionary of the English Language, we have enriched our performance with the most entertaining and authentic Memoirs of those illustrious men who have flourished in these kingdoms."

The derivation of the word *pageant* suggested in this book was new to me, viz.,—

"Perhaps derived from *payen geant*, Fr., a Pagan giant, a representation of triumph used at the return from holy wars; of which the Saracen's head seems to be a relique."

It is amusing to note that while the reverend editor gives long notices of Mrs. Aphra Behn and Mrs. Centlivre he does not mention either Chaucer or Spenser, and informs his readers that Mrs. Behn "was a woman of sense and consequently a lover of pleasure."

James Hooper.

3, Claude Villas, Denmark Hill, S.E.

Did Nell Gwynne ever live at 6, Pall Mall Place? (6th S. iv. 88, 152, 213).—On the day of the Queen's coronation, in 1838, I was invited by my solicitors, Messrs. Scott & Parsons, to a party of their friends at the house in Pall Mall, at the corner of King's Place, to see the procession of the Queen from St. James's to Westminster Hall, and I was informed by Mr. Parsons that they had possession for a client who had bought the property, and that among the deeds they learned that it had belonged to Nell Gwynne. Scott and Parsons are both dead.

J. How.

Two Classic Epitaphs (6th S. iv. 8, 135, 175).—There is much force in what Gifford says as to the merit of the second stanza in the Lansdowne

copy of the epitaph on the Countess of Pembroke. He characterizes it as a "paltry addition," holding that the first stanza is of itself sufficiently rounded and adequate to its purpose. It is certainly hard to believe that the fine sense of fitness and delicately attuned ear manifested in the better known of the two stanzas should have had anything to do with the jolting movement and the fantastic climax of the other. The one is a singularly happy flow of inspiration, marked by spontaneity and emotional purpose; the other is forced and artificial. Internal evidence certainly impresses the conviction that the second stanza is a tag; and, as the two are found together in the Lansdowne collection as William Browne's, critics have held themselves justified in attributing the tag to him. At the same time, Jonson's authorship is merely legendary, Whalley having introduced the epitaph (consisting of the first stanza) into the poet's collected works, with the explanation that it was "universally assigned to him." This, then, is the difficulty: legend is on the side of Jonson as the author of the original epitaph, while the Lansdowne MSS. give it, with a feeble tag, to William Browne. Mr. Thorne's quotations from Mr. Davenport Adams sufficiently illustrate the danger of sharp, conclusive summaries.

Thomas Bayne.

Valentine's Day (6th S. iii. 150, 335).—The children of Meldreth, in Cambridgeshire, I am told, still go about begging gifts, and asking for a penny loaf on this day. The words they sing are as follows:—

"Curl your hair as I do mine,
Two afore and two ahind,
And I will be your Valentine."

G. F. R. B.

The Rule of the Road (6th S. iii. 468; iv. 34, 154).—I was taught, when, as a boy, I was allowed to "handle the ribbons" of my father's carriage,—

"The rule of the road is contrary quite,
In riding or driving along;
If you turn to the left you are sure to be right,
But if you go right you'll be wrong."

E. Leaton Blenkinsopp.

Irish Goldsmiths (6th S. iii. 248, 490).—A copy of the charter of the Dublin Company, under the name of "The Wardens and Commonalty of Goldsmiths of our said City of Dublin," is given in my late friend, Mr. Ryland's book, together with a table of the variable letters used by the Dublin Assay Office from 1819 to 1851 inclusive.

Hirondelle.

"Panis de Hastrinello" (6th S. iii. 309, 496).—I am extremely obliged to Mr. Marshall for his explanation of wastell bread. I should like, however, to ask him whether in his opinion wastell bread is the true translation of "Panis de Hastrinello." The term (whatever be its true meaning) is used in a charter of Benedict, Abbot of Burgh, who died 1194. Unless I am very much at fault with my dates, this must be considerably prior to the statute 51 Henry III.

J. Goulton Constable.

"Swealing" (6th S. iii. 327, 495).—A candle in a draught, melting on one side, sweals away. Of a consumptive person it is said, "his life sweals out of him," as he gradually fades. The word is of the common speech in Derbyshire. *Sweal* also means "to sweat."

Thos. Ratcliffe.

Haydn's "Creation" (6th S. iv. 200).—A letter appeared in the *Standard* about August 31 from Mr. P. H. Diemer, saying that Haydn wrote his *Creation* in the house in Holborn "is not likely to have been the case, as Haydn was last in England in May, 1795, and the *Creation* was not commenced until two years later (1797), and the first performance took place in Vienna in 1808."

Alpha.

Authors of Books Wanted (6th S. iii. 49, 118).—

Thoughts on Nature and Religion, &c.—This rare and curious book is worthy of a more full and correct notice than that given by R. C. He assigns it correctly to Dr. Patrick Blair, but most incorrectly states that Blair "was an avowed Deist," and that in this book he "attacks the several articles of the Christian creed." Blair was an avowed Christian, and the object of his book was to insist on the right of private judgment—a right, he says, "which is not only allowed but commanded by our Saviour." In the exercise of this right he published some of his own thoughts. One of them is that "the mind or soul dies with the body, and continues in the state of death until the divine power shall at the last general day, or time of judgment, change it into a spirit. It is agreeable to reason, to observation, and to the doctrine taught by Jesus Christ and his apostles. It seems to me absurd to suppose a general day of judgment at the end of the world, and at the same time a previous judgment immediately on death. One set of Christians have endeavoured to remove this absurdity by supposing an intermediate state betwixt death and judgment, and have assigned purgatory as a place of residence for the souls of men before the general day of judgment. But this notion has been broached by men for lucrative purposes, to enrich themselves and deceive the ignorant," &c.

In this plain outspoken style Blair controverts several doctrines, such as that of the Trinity, generally held by Christians; but he invariably refers to the Scriptures as his authority. In attacking the doctrine of purgatory, and generally the power assumed and wielded by the Roman Catholic Church, he was unnecessarily harsh and sweeping in his sarcasm, and it was this tone of asperity which roused the anger of Father O'Leary. He undertook to refute Blair's book in a series of nine letters. These were published in Cork in November and December, 1774. A complete copy is in my possession. Like most angry controversies, they abound in misrepresentation of the opposite party and begging the question on each writer's side, and settling nothing except to his own serene satisfaction. In the *Life of Father O'Leary*, by the Rev. M. B. Buckley, to which R. C. refers as an authority, it is stated that, "Blair did not attempt to reply, a death, which occurred soon after, was commo

buted to the chagrin caused by his discomfiture." Blair *did* reply, and in his pithy reply says, using the third person, that what has hitherto appeared against him "contains only an undigested declamation, equally deficient in truth, reason, and good manners.....They have made the common ignorant people believe that the author of this book ought not to be permitted to live in any civil society, for that he asserts that there is neither a God nor a devil, a heaven nor a hell, nor any future judgment, for that men have no souls, and die like brute beasts. He certainly neither believes in God nor a devil, in a heaven or hell, who, having read that book, says there are any such tenets even supposed in it. But their design is a most villainous one. There is no Inquisition allowed in this country to burn people for differing from the Church. The clergy, therefore, by any falsehood they can invent, will attempt to raise the indignation of the mob to execute the office of the Inquisition. What he [Blair] has asserted is that the religion of the Church is not the religion directed by our Saviour for His apostles to publish in His name. He says that the Almighty Being hath endowed the human mind with conscience and reason to direct his thoughts and actions—that the justice of God requires no belief from men beyond what He has given him a capacity to conceive.....that no other religion can be invented so consistent with conscience and reason as the precepts delivered by Jesus Christ—that there is no mystery or anything inconsistent with human reason contained in these precepts—that all the mysteries supposed by the Church are the inventions of men to impose on the ignorant. The author believes, with St. Paul, that there is but one God and one mediator between God and man—the man Jesus Christ—but the Church hath introduced many mediators, contrary to the religion of Christ. He gives it as his opinion that there is no intermediate state between death and the resurrection, but that, agreeable to the Scriptures, men rest in their graves until the resurrection, when their bodies will be changed into spirits, agreeable to what Christ said to the Sadducees (Mark xii. 25), 'When men shall rise from their graves they shall be as angels (or spirits) in heaven.'" Blair survived these publications seven years, and died in 1781—not of chagrin, but of old age. W. W. C—k.

Authors of Quotations Wanted (6th S. iv. 229).—

"I strove with none," &c.

This is the first line of a quatrain by Walter Savage Landor, intended as an epitaph on himself:—

"I strove with none, for none was worth my strife;]
Nature I loved, and after Nature, Art;
I warmed both hands before the fire of life;
It sinks, and I am ready to depart." Alpha.

"Trust not for freedom to the Franks—
They have a king who buys and sells."

Byron's spirit-stirring song "The Isles of Greece," in *Don Juan*, canto iii. X. P. D.

"Solem quis dicere falsum
Audeat." Virgil, *Geor.* i. 463.
E. A. D.

Miscellaneous.

NOTES ON BOOKS, &c.

Hindu Philosophy: an Exposition of the System of Kapila. By John Davies, M.A. (Trübner & Co.)

It has been aptly remarked by Mr. Davies, as well as by other labourers in the field of Indian philosophy, that, practically, every question which has at different times agitated our own Western schools has had its prototype in the discussions of the subtle metaphysicians of the far East. And, indeed, the highest degree of Western subtlety seems to us child's play beside the complex forms of Eastern dialectics. Mr. Davies has done well in bringing home to us, through the convenient medium of Trübner's "Oriental Series," the refinements of Kapila and his system. No student of mediæval history can fail to be struck by the parallelism indicated by Mr. Davies at p. 131 with the great contest of the Western schools over Realism and Nominalism. Kapila, and his followers in the Sankhya, had anticipated the dispute. Most of us, again, are familiar with at least the name (a sort of blessed word, like Mesopotamia) of the Gnostics, and their diffusion throughout a considerable portion of the West. Mr. Davies acutely suggests an interesting point of contact between Gnosticism and Kapila. Yet that Kapila ever existed we cannot distinctly affirm. The system, however, which goes by his name is well worth a place in the history of philosophy, and we welcome Mr. Davies's book as a valuable addition to our philosophical library.

The New Testament in the Original Greek. The Text revised by Brooke Foss Westcott, D.D., and Fenton John Anthony Hort, D.D. Introduction, Appendix. (Macmillan & Co.)

On June 25 we had the pleasure of announcing the appearance of the volume containing Dr. Westcott and Dr. Hort's revised text of the New Testament in Greek. Scarcely a quarter of a year has elapsed since then, and now we welcome the companion volume, in bulk containing about as many pages (540 or so) as the text occupied in its predecessor. This introduction and the appendix are the joint work of two minds, but as a matter of literary composition they come from Dr. Hort's pen. The introduction strikes us as a lucid treatise, although the subject is somewhat difficult. The chapter on the "Methods of Textual Criticism" (pp. 19–72) deserves to be read by all who are engaged in such studies, whether Biblical or otherwise. It is the most scientific *excursus* on the subject that we know. The appendix contains, (1) notes on select readings, some of great interest in themselves, the selection being made with a view to illustrating principles of criticism; (2) notes orthographical; (3) a list of quotations from the Old Testament, in itself a useful contribution to Biblical study. Some time must elapse (perhaps no less a period than has been occupied in the preparation of this edition) before the exact value of the text presented to us can be estimated; but however much future investigations may find in it to modify, we have great reason to thank the editors, and to congratulate their University on the production of a text on principles so truly scientific and so bravely followed.

An Ecclesiastical Dictionary. Containing Definitions of Terms, and Explanations and Illustrations of Subjects, pertaining to the History, Ritual, &c., of the Christian Church. By the Rev. W. Staunton, D.D. (New York, General Protestant Episcopal Sunday School Union.)

In these days, when the rapid spread of High Church doctrines has given so great an impulse to ritual in our church services, a work of the present kind—a re-edition, under a new title, of *A Dictionary of the Church*, published originally in 1839—is absolutely essential to any one who wishes to understand and keep pace with the large number of ecclesiastical technicalities now so freely used—not only in church but also in secular papers—a branch of knowledge to acquire which would, in these times of overwhelming pressure of secular work, require more leisure for study and research than falls to the lot of most men. The elaborate *Directorium Anglicanum* of Dr. Lee is, from its cost, practically out of the

reach of the many; but the volume now before us will, to a great extent, supply the deficiency, and meet an acknowledged want, viz., a work of easy reference, obtainable at a reasonable cost, and comprised within a moderate compass, but, at the same time, not sacrificing for these objects correctness or the necessary fulness of detail. We regret to read the charge of plagiarism brought by the author against the late Dr. Hook in his preface, but this is a matter which others will better deal with. The volume claims to be little more than simply an outline, or sketch book, preparatory to the more elaborate works on the subject, and as such it will be found of very great value. It is, as indeed we might expect, much fuller and more up to date in all points connected with the American Church than with the English and Irish; in fact, the short article on the last does not appear to differ at all from what was written in 1839. There is no reference to the disestablishment of the Irish Church. There are, too, not a few words and technicalities omitted from the body of the work, which we should miss greatly were it not that the deficiencies are in nearly every case supplied by the very useful appendix, which contains definitions from Mr. Orby Shipley's *Glossary of Ecclesiastical Terms*. A full and complete index is a welcome feature in the work, and enables the student to find what he wants without any trouble.

Messrs. Longmans have issued, by Lady Brassey's permission, an edition, price sixpence, of the popular *Voyage in the Sunbeam*. It is thus brought within the reach of all for whom the record of travel in foreign lands has any interest.

Library Association (continued from p. 240).—The remainder of the four days' meeting was occupied in the following manner. On Thursday morning (Sept. 15) the constitution of the Association was overhauled in a committee of all the members, and a number of alterations agreed to. Cataloguing rules were again taken up, and some further progress made in the compilation of a code which could be generally accepted. Papers were read by Mr. Robert Harrison on the limitation of the contents of libraries by the elimination of obsolete works, by Mr. H. B. Wheatley on the authorship of academical dissertations, and by Mr. Cornelius Walford on a plan for the preparation of a catalogue of British periodical literature. The report of a committee on the training of library assistants was to have been a prominent feature in the day's work, but the proposal to adopt a system of examination did not appear to meet with general approval, and the report was "received" but not adopted. A visit was paid to Stationers' Hall, where the famous registers were inspected, and a short account of them given by Mr. C. R. Rivington.

On Friday Mr. William Archer, librarian of the National Library of Ireland, offered some suggestions as to public library buildings, and condemned the common form of library, consisting of large rooms with high wall cases. The irrepressible Sunday question made its appearance, but a resolution in favour of the principle of opening public libraries on Sunday was only supported by the mover and seconder of the resolution. The remainder of the sitting was occupied by the purely business matters of motions, election of officers, votes of thanks, &c. The meeting wound up with a visit to the new Public Library at Richmond.

A society is now being formed with the object of preserving the memorials of the dead in the country churchyards of England and Wales. Among those who have expressed their sympathy with the movement are the Earl Beauchamp, the Earl of Carnarvon, the Earl of Northesk, the Earl of Glasgow, the Lord Talbot de Malahide, the Bishop of Ely, the Bishop of Argyll and the Isles, the Rt. Hon. A. J. Beresford Hope, M.P., Stanley Leighton, Esq., M.P., &c. Further information on the subject can be obtained from Mr. W. Vincent, Belle Vue Rise, Lower Hellesdon Road, Norwich.

The forthcoming number of the *Sacristy* will contain, *inter alia*, a letter from Mr. George R. Wright, F.S.A., one of the honorary secretaries of the British Archæological Association, referring to sundry statements made by Mr. J. H. Parker in a recent contribution to the *Antiquary*.

The late Mr. James Thorne, whose death occurred about a fortnight ago, in the sixty-sixth year of his age, was a veteran in the world of letters. At an early age he contributed short antiquarian and topographical articles to the *Mirror*, the *Gentleman's Magazine*, and other publications. Between the years 1844 and 1849 he published in Charles Knight's series of "Weekly Volumes" his *Rambles by Rivers*, a pleasant and valuable contribution to English topography. His *Handbook to the Environs of London*, a book well-nigh exhaustive of the subject of which it treats, was issued by Mr. Murray about five years ago. Mr. Thorne was a Fellow of the Society of Antiquaries of many years' standing.

It is with regret that we record the early death of our correspondent Mr. H. W. Henfrey, a well-known authority in numismatic circles. He was born July 5, 1852.

Notices to Correspondents.

T. B. S. (*ante*, p. 240).—Cuthbert Bede writes:—"The piece entitled 'Christmas Eve in a Belfry' appeared in 1870 in *Magic Leaves*, the shilling Christmas annual of *Once a Week*; but it is republished in Litchfield Moseley's *Penny Readings in Prose and Verse* (Warne & Co.), price one shilling."

W. G.—"Pouring oil on troubled waters," see "N. & Q.," 6th S. iii. 69, 252, 298; iv. 174. "Though lost to sight," &c., see "N. & Q.," 1st S. iv. 405; 3rd S. vi. 129; viii. 290; 4th S. i. 77, 161; vii. 56, 173, 244, 332; xii. 156, 217; 5th S. x. 106, 134, 417.

W. D. Pink ("Surreptitious Knighthoods)."—We believe them to be the instances referred to; the omission is thus naturally accounted for.

A Correspondent asks where he can find the music of the following airs:—"Warwickshire Lads," "Bellisle March," "Lovely Nancy," and "Lady Coventry's Minuet." They are the tunes played by an old chiming clock.

L.—We only know of a text the very reverse of your quotation; see 1 Cor. xii. 10.

Bar-Point.—It is merely a loose expression.

W. G. B. P.—Yes, later on.

R. D. P.—Not known.

Errata.—P. 53, col. 1, l. 8 from bottom, for "clearly" read *Cleasby*. P. 54, col. 1, l. 15 from top, for "Zeden" read *Zedler*; for "Madaz" read *Madoz*. P. 216, "Dotterel: Doterel," for "Lowdone" read *Sowdone*, and for *t* (twice) read *g*.

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"KNIGHT'S QUARTERLY MAGAZINE."

Sir J. A. Picton (6th S. iii. 361) has opened the question as to who were the real persons connected with this magazine. Mr. Knight, the editor, has only partially drawn the curtain aside, showing some of the actors, but not all. I am happy to say that I am able to draw the curtain still further, and display more characters for the public to gaze upon. I have had the privilege of seeing a copy of this quarterly, in the possession of Messrs. Macmillan & Bowes, Cambridge, which has the authors' names filled in in manuscript, and, as far as I can see, correctly. I have made my list quite independently of Knight's, only working from the names written in this copy. My objects in giving the full contents are, (1) that it may be a complete index of the authors' contributions to this interesting quarterly, and (2) that a more correct index than Knight's own in the magazine should be printed, so as to be easily accessible when the book is even scarcer than at present. In many cases the articles themselves are not signed, yet the author's *nom de plume* is against the article in the contents; when it so happens I have placed an * against the article. The third volume has no names at all in the contents, and a great number of the articles not signed, while the rest are signed with initials only. Those articles which have not yet an acknowledged owner are placed together at the end, and I hope that some reader of "N. & Q." will be able to pounce upon some of the authors of those pieces, so that in process of time we shall have a full key to *Knight's Quarterly Magazine.*

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"Alas! that sounds so full of heart
From heartless lips should flow!
But thou art cold and base,
Thy heart is light and vain,
I may not look upon thy face
While I listen to thy strain."

G. J. Gray.

3, Pembroke Street, Cambridge.

Francis Okely.—He is known by notices in Nichols's *Literary Anecdotes*, in the journals and biographies of John Wesley, and in Mr. Abbey's excellent life of William Law. He entered at St. John's College, Cambridge, as sizar for Mr. Salisbury, June 26, 1736, æt. eighteen. He is described as eldest son of Francis Okely, wig-maker (*capillamentorum sutoris*); born at Bedford, educated at Charterhouse School under Mr. Hotchkis.

His tutor was Dr. Philip Williams. His works may be seen in Nichols, Watt, Lowndes, and Darling. Watt has not *Dawnings of the Everlasting Gospel Light glimmering out of a Private Heart's Epistolary Correspondence*, Northampton, 1775, small 8vo. John Wesley (*Journal*, Aug. 30, 1770), after quoting from Lord Lyttelton's *Dialogues of the Dead*, "Martin has spawned a strange brood of fellows called Methodists, Moravians, Hutchinsonians, who are madder than Jack was in his worst days," asks, "Could his lordship shew me in England many more sensible men than Mr. Gambold and Mr. Okely? And yet both of these were called Moravians."

There can be little doubt that the blank in Wesley's entry, Aug. 1, 1757, is to be filled with Okely's name:—

"Mon. Aug. 1.—I had much conversation with Mr. —— (whom, against a thousand appearances, I will believe to be an honest, though irresolute man). 'While I was very uneasy,' said he, 'in the year 1741, my brother brought me to Mr. Spangenberg, and then to others of the German brethren, to whom I was more and more attached till, in the year 1743, I went over to Marienborn. There I saw many things which I could not approve, and was more and more uneasy till I returned to England. I was afterwards much employed by the brethren. I was ordained deacon. But still I had a sore and burdened conscience, and gained no ground in my spiritual warfare: rather having laid aside prayer, and searching the Scripture, I was more and more dead to God. But in 1750 I awoke again, and was under great agonies of mind. And from this time I wrote to the Count again and again, and to most of the labourers, but to no purpose. Andrew Frey's account is true. The spirit of levity and frolicsomeness, which he justly describes, broke out in about 1746, and is not yet purged out. In May last I wrote and delivered a declaration to the brethren met in conference at Lindsey House, that I did not dare to remain in their connexion any longer. The same declaration I made to them here a few days ago. What farther I am to do, I know not; but I trust God will direct me.'

"Tues. 2.—On his expressing a desire to be present at our conference. I invited him to it: and on Wednesday, 3rd, in the evening, he came to the Foundery. Our conference began the next morning, and continued till the Thursday following. From the first hour to the last there was no jarring string, but all was harmony and love."

John E. B. Mayor.

Cambridge.

The late Howard Staunton.—It is due to intending purchasers of Messrs. Routledge's *édition de luxe* of Shakespeare to note that everything in this edition which is not in that of 1853, in 3 vols. royal 8vo., is the work of a second editor. This caution is rendered expedient by certain notices of the press, in which Mr. Staunton is praised, exactly as if he were alive, for "his present edition," and especially for its collection of "critical opinions" and other matter for which my late friend was not responsible, seeing that he died on June 22, 1874. I well know that he had amassed a quantity of notes of all sorts with a view to get out a second edition, under the name of a "Student's Edition," but the obstacles he encountered induced him to select from the mass those which were published in the *Athenæum* under the name of "Unsuspected Corruptions of Shakspeare's Text," and to commit the rest to the flames. He was engaged

in correcting the proof of the last of these papers when he received his death stroke. This paper appeared in the *Athenæum* of the following Saturday. It will be a convenience to students in this department of criticism to give the dates of all these papers, viz., Oct. 19 and 26; Nov. 2, 16, and 23; Dec. 14 and 28—all in 1872. Jan. 25; March 29; April 12 and 26; June 14; Nov. 8; Dec. 6—all in 1873. Jan. 3 and 31; March 14; April 4; and June 27—all in 1874. Besides these papers Mr. Staunton did not leave a scrap of criticism affecting the text of his author, or in any way modifying or adding to the notes of his own edition. C. M. INGLEBY.

Athenæum Club.

GIPSY BIBLIOGRAPHY.—Messrs. Bath, Smart, and Crofton's *Dialect of the English Gipsies* (London, Asher & Co., second edition, 1875), contains a list of works on the Anglo-Romani dialect. To this I furnish a few out-of-the-way addenda, as also the titles of some books, magazine articles, &c., on the subject of the gipsies generally :—

1. The Monthly Magazine; or, British Register, vol. xlvi., December, 1818, pp. 393-4, "Mr. D. Copsey, of Braintree, on the Dialect and Manners of the Gipsies." —The vocabulary contains seventy-three words, and is of some little value, though often very corrupt, the words being misspelt and run into one another. Thus, *Kyshinka jásha kâta devús!* (Whither are you going to-day?) was probably intended for *Kei shan te jása kaia devús!* (*lit.* Where art that goest this day?) The accentuation of *devús*, it may be noticed, corresponds with that of modern Welsh, but not of English, gipsies.

2. Encyclopædia Metropolitana, 1845, article "Gypsy." By the Rev. Cecil Renouard, M.A., F.L.S., late Fellow of Sidney Sussex Coll., Cambridge.—This includes a list of fifteen gipsy words collected near Cambridge in 1809 or 1810. Of these, only *ftá*, seven, has any value.

3. Memoir of the late Rev. John Baird, Minister of Yetholm. By W. Baird, M.D., F.L.S., &c.; London, Jas. Nisbet & Co., 1862.—An appendix gives one hundred and fifty-three words used by the gipsies of Yetholm, many of which are cant, not Romani, *e.g.*, *strammul*, straw; *smout*, butter; *neddies*, potatoes; *loge*, a watch; *lagan*, transporting, &c.

4. Baily's Magazine of Sports and Pastimes, vol. xxi., 1871-72, pp. 20-26, 99-103, 198-203, "Slang Terms and the Gipsy Tongue." By J. C. M. H.—These three articles contain seventy-three Romani words, not always genuine, *e.g.*, *bhul*, a blunder; *dhab*, dexterity; *dol*, a bucket; *donkee*, bellows; *hullar*, an uproar; *katna*, to cut; *raik*, loose in morals; *rushto*, angry, &c. According to this writer, *muttram engre*, tea, means literally "sober creature"; *mushroom* he derives from the gipsy *mush*, man, and *rom*, wandering; and *chandelier* from the Hindostanee *chandna*, light.

5. Round the Tower; or, the Story of the London City Mission. By John Matthias Weylland. London, S. W. Partridge & Co., 1875.—A dialogue, containing fifty-six Romani words, is given on pp. 227-9, the writer of which had evidently studied Mr. C. G. Leland's *English Gipsies*, but to no great purpose.

6. Johnston's Universal Cyclopædia (New York, 1876-1877), vol. ii., pp. 743-45, article "Gypsies"; vol. iii. pp. 1712-14, article "Rommany Language." Both by Charles G. Leland.

7. Playbill of Zillah: a new romantic drama. By Messrs. J. Palgrave Simpson and Claud Templar, Royal Lyceum Theatre, August 2, 1879.—With Romani song of twenty-nine lines by Charles G. Leland.

Works on the gipsies generally must stay over for a future article; but meanwhile I should be much obliged to any one who can add to the above, or who can give me exact references to (1) a series of articles on the gipsies by Mr. Vernon S. Morwood that appeared in the *Victoria Magazine* some thirteen years ago; (2) a single article in the *Cheltenham College Magazine* (*circa* 1872), by Mr. Geo. Wotherspoon; and (3) an article on the Potters of the northern counties that was published two years ago in a Cumberland antiquarian magazine. The last I am especially anxious to see. An unpublished Anglo-Romani vocabulary, by the Rev. T. W. Norwood, F.G.S., is described on p. 195 of the *Report of the Meeting of the British Association at Leeds in* 1858. It seemingly has a high value. F. H. GROOME.

2, Osborne Terrace, Portobello, N.B.

COLMAN'S "NEWCASTLE APOTHECARY." — George Colman the younger published his *Broad Grins* in 1802; but it included his previous work, *My Nightgown and Slippers*, which was issued in 1797. Probably—for I have not the latter book to refer to—the well-known humorous piece "The Newcastle Apothecary" first appeared in the earlier work. If so, it quickly attracted notice; for in the six-shilling volume, *The Encyclopædia of Wit*, published in 1801, by R. Phillips, 71, St. Paul's Churchyard, the poem has been turned into prose, thus :—

"SHAKE UPON SHAKE.—An apothecary at Newcastle having a patient lying at death's door, sent him a bottle of medicine, and wrote on the label, *when taken, to be well shaken*. Next day, he repaired to his patient's house, and inquired of the servant who opened the door how his master was. The servant shook his head. 'What! is he worse?' said the apothecary. 'Did he take the draught?' 'Yes, sir,' was the reply.—'Well, what then, John?' 'Why, then, sir, we *shook* him once.'—'*Shook him?* What! shake a patient! why, a *shake* won't do, friend.' 'No, sir, so we thought, and therefore *shook* him *twice*.'—'Why, d—n it, man! that would make him worse.' 'So it did, sir (said John), and we tried a *third*.'—'A third! zounds! and what then?' 'Why, then, sir, *master died*.'"—P. 337.

If "The Newcastle Apothecary" did not make its appearance in the earlier work of Colman, it seems probable that he derived his poem from the source that I have quoted. Perhaps some correspondent who can refer to *My Nightgown and Slippers* will put this matter right. CUTHBERT BEDE.

METRICAL PSALMODY AND HYMNOLOGY.—Probably many readers of "N. & Q." have more copious collections of versified psalms and hymns than I have, but the following inventory of my own collection, got together without any effort on my part, may interest some readers :—

Les Psaumes de David. Mis en Vers François. Avec les Cantiques qui se chantent dans l'Eglise de Genève. A Amsterdam, 1708.—The air of the tune of each versified psalm is given.

Psalms and Hymns for the Use of the Chapel of the Asylum for Female Orphans. London, 1793.—This contains the rendering of the *Dies Iræ* by the Earl of Roscommon, who died in 1684.

Christian Psalmody; or, Psalms, Hymns, and Spiritual Songs. By Edward Bickersteth. Enlarged edition. 122nd thousand. No date.—Authors' or versifiers' names given.

Hymns for Use at King's College, London. 1859.

Psalms and Hymns for Use in Churches in Reading. 1835.

Psalms and Hymns for Public Worship. Twelfth edition. 1856. Dedicated to Richard (Bagot) Lord Bishop of Oxford.

The Church of England Psalm-Book. By the Rev. Rann Kennedy, M.A. 1844.

Psalms and Hymns Arranged for the Public Service of the Church of England. By the Rev. Charles Kemble. 1855.—Authors and versifiers stated.

Psalms and Hymns Selected by the Rev. H. K. Richardson. Tenth thousand. No date.—Authors and versifiers stated.

The Church Hymnal. 1832.—In this the hymn "On Jordan's bank the Baptist's cry" varies in almost every line from the version in *Hymns Ancient and Modern.*

A Church Psalter and Hymnal. By Edward Harland, M.A. 1856. Fortieth thousand.

Psalms and Hymns adapted for the Service of the Church. Banbury, 1816.—In the twenty-third hymn of this collection we have the beautiful metaphor of the "sun rising at midnight":—

"Amid the dismal night that veiled
The world in densest gloom,
How bright a sun arose this day
Resplendent from the tomb."

The Psalter, or Psalms of David in English Verse. Dedicated to Richard (Bagot) Lord Bishop of Oxford.—This appears to be a new rendering, in indifferent rhyme throughout; *e.g.*, compare Psalm 90 with Wesley's "O God our help in ages past," &c.:—

"O Lord of yore to thy redeem'd
Thou art a refuge tried
Before the hills were born or teem'd
The earth and *world* so wide.
From everlasting Thou art Lord,
And though Thou *grind* again
Man to his *dust*, we hear thy word
'Return, ye sons of men.'"

This strongly reminds me of Martinus Scriblerus on the Bathos. It contains forty different Glorias.

Psalms and Hymns for the Use of the Church of England. 1849. Dedicated to Charles James (Blomfield) Lord Bishop of London. By W. J. Hall.

A Collection of Hymns and Psalms for Public and Private Worship. Selected and prepared by Andrew Kippis, D.D., Abraham Rees, D.D., Rev. Thomas Jarvis, and Rev. Thomas Morgan. 1807.

A Collection of Hymns for the Use of the People called Methodists. By the Rev. John Wesley, A.M. With new supplement, 1876.—Authors and versifiers stated. The compiler of this edition has availed himself of the labours of Heber, Neale, Keble, Milman, Stanley, Lyte, and other modern hymnologists.

The Book of Praise. By Roundell Palmer (Lord Selborne). 1867.

Hymns Ancient and Modern. Three different editions.

Several Books of Common Prayer, containing the old version of the Psalms, rhyming Creeds, Pater-Nosters, Confessions of a Sinner, &c., by Sternhold, Hopkins, and others; others containing the new version of the Psalms, by Nicholas Brady and Nahum Tate, with a few hymns, one of which, "While shepherds watched their flocks by night," is ascribed (conjecturally) by Palmer to Nahum Tate.

WILLIAM WING.

Steeple Aston, Oxford.

THE NAME OF OXFORD.—The origin of the name of Oxford still appears to be one of those matters about which two opinions may reasonably be held. By some antiquaries Oxford is supposed to mean "the ford of oxen" (and such is the explanation to be found in most of the Oxford guides); by others "the ford of the Ouse," Ouse being a common Celtic river-name, and one of the many forms of a word meaning "water."

A. The interpretation of "Oxford" as = "ford of oxen" is a very old one, as old as the MS. (Cott., Tiber., B. iv.) of the *Anglo-Saxon Chronicle*, where, A.D. 910, *Oxnaford* (*Oxenaford*) is to be found, *Oxena* being in outward form a gen. pl., intended doubtless by the scribe to convey the idea "of oxen." The same interpretation of the name is to be found on the shield of this ancient city, whereon may be seen a very corpulent ox trotting over some wavy lines, the heraldic mode of denoting water. This explanation of Oxford has been translated by the Welsh *Rhydychain* (*rhyd*=ford, *ychain*=oxen), a comparatively modern word, I believe, occurring in Salesbury's *Welsh-Eng. Dict.* (1547), and now the ordinary Welsh name for our city. The editor of the *Munimenta Academica* (Rolls Ser., 50) thinks that this ("the obvious etymology") is probably the correct one (see p. xxvii).

B. On the other hand, most modern scholars have come to the conclusion that the A.-S. *Oxenaford* is an instance of popular etymology (like Beachy Head for *Beauchef*), and that it stands for an original *Ousenford*, *i.e.* "the ford of the Ouse." Ouse is the Old Ir. *us-ce* (=*ud-ce*), aqua, cognate with *ὕδ-ωρ*, Lat. *und-a*, Goth. *vat-ô*, Slav. *vod-a* (see Curtius, 248; Fick, i. 766), and occurs in many forms in English river-names; cp. the *Ux-* in Uxbridge, the *Ex-* in Exmouth, the *Ax-* in Axmouth. The same Celtic root is to be found in the name of the Isis and of the suburb Oseney. The Oxford=Ouseford etymology has the support of the eminent philologists Max Müller, R. Morris, and Earle, and of the learned Oxford antiquary James Parker. It may be as well to add, in illustration of this etymology, that there is another Welsh name for Oxford besides *Rhydychain*, namely, *Caerwysog*, which (like *Caerwysg*=Exeter) evidently means the "city of water."

A. L. MAYHEW.

Oxford.

LONGEVITY OF THE EAGLE.—

"According to the *Frankfurter Zeitung*, at Nakkoo, in the island of Laaland, an eagle was shot on the 15th ult. which measured six and a half feet between the tips of the wings. Round its neck it had a brass chain, to which a little tin box was fastened. The box contained a slip of paper, on which was written in Danish, 'Caught and set free again in 1792 by N. and C. Andersen.' — Boetod in Falster, Denmark."— *Times*, May 2, 1881, p. 8, col. 2.

This may serve to illustrate Lord Bacon's *Historia Vitæ et Mortis*, in which, under "Longævitas et Brevitas Vitæ in Animalibus," § 23, he writes :

"Aquila pro longævâ habetur, anni non numerantur: etiam in signum trahitur longævitatis, quod rostra renovet, unde juvene cat; ex quo illud *Aquilæ Senectus*. Attamen res fortasse ita se habet; ut instauratio aquilæ non mutet rostrum, sed contra mutatio rostri instauret aquilam ; postquam enim rostrum aduncitate suâ nimium increverit, pascit aquila cum difficultate."

The size of the specimen above mentioned is nothing remarkable. Bewick says that the golden eagle measures above eight feet from tip to tip of the wings, and that one was shot in 1735 near Warkworth, Northumberland, measuring eleven feet and a quarter. The sea eagle's expanded wings, however, do not reach above seven feet, and that shot in the island of Laaland was, perhaps, one of this species. W. E. BUCKLEY.

THE HEADING OF PSALM CXLIX.—Among the various notes which are now made in reference to the A.V. of 1611, the following may have place. The last clause in the heading of Psalm cxlix. in the A.V. of 1611 is, "And for that power which he hath given to the church to rule the consciences of men." In Dr. Blayney's revision (Oxon., 4to., ed. 1769) this is changed to, "And for that power which he hath given to his saints," the remainder of the clause being omitted, and the term "saints" being probably taken from the Geneva version. In the common editions it is now printed, "And for that power which he hath given to the church," the other words being still left out, so far as I have seen. The last edition in which I have seen "to rule the consciences of men" inserted is that by D'Oyly and Mant, for the S.P.C.K. (Oxon, 1817).

ED. MARSHALL.

LONGEVITY.—The following newspaper cutting is worth a place in your pages :—

"Old Mr. Ingall, Lady Webster's butler, is still living at Battle Abbey, Sussex. He is supposed to be the oldest man in Great Britain, being in the 116th year of his age."—*Hull Advertiser*, April 16, 1796.

ANON.

It is recorded in the Worcester paper of April 2, 1790, quoted in *Gent. Mag.*, 1802, p. 424, that there was then still living at Aldborough, Yorkshire, a Mr. Jonathan Hartop, aged 137, having been born in the year 1658. His father and mother died of the plague in the Minories in 1665, and he well remembered the great Fire of London. His third wife was an illegitimate daughter of Oliver Cromwell. He received a letter from John Milton recouping a loan of 50*l*. "This was returned with honour, though not without much difficulty, as the poet's finances were very low." Mr. Hartop would have declined receiving it again, but the pride of the poet was equal to his genius ; he sent the money with an angry letter, which is extant among the curious possessions of this venerable man. I should like to know if this letter is still in existence.

E. WALFORD, M.A.

TWO PROVERBS.—"His bark is waur nor his bite" (Scottish proverb) : "Still waters are the deepest." These proverbs, which occur in Bohn's *Collection of Proverbs*, pp. 238, 491, are of early use in the East, if not, as very probably they are, of eastern origin. In reporting the speech of Cobares, Q. Curtius Rufus observes :—

"Adjicit deinde quod apud Bactrianos vulgo usurpabant. 'Canem timidum vehementius latrare quam mordere. Altissima quæque flumina minimo sono labi.' Quæ inserui, ut qualiscunque inter barbaros potuit esse prudentia, traderetur."—*Hist.* vii. 4, Amst., Elzev., 1670.

ED. MARSHALL.

LIBRARIES IN CHURCHES.—The following paragraph, which I cut out of the "Table Talk" of the *Rock*, is perhaps worthy of a corner in "N. & Q.":

"It would be well if some of your correspondents would send you from time to time notes on the curious libraries now or formerly existing in our parish churches. I am persuaded that they are far more numerous than would be generally imagined, and if examined they would doubtless be found rich in curious Puritan and High Church theology. That in Wimborne Minster, Dorset, is probably known to very many ; and one in Langley Marish Church, near Slough, is described at considerable length by Charles Knight in the first volume of *Once a Week*. I copy from Ashmole's *Antiquities of Berkshire* (1719) the following brief note of a library less well known in North Denchworth Church, near Faringdon: 'Over the porch, at the request of Mr. Kedden, the present vicar, the patron, Mr. Geering, in 1693 erected a small library, into which he put several valuable books for the use of the vicars for ever; to which library Mr. Edward Brewster, of London, stationer, was a generous benefactor.' It would be interesting to learn whether this library is still in existence, and in what sort of condition it is now, after the lapse of nearly two centuries."

E. WALFORD, M.A.

Hampstead, N.W.

BOOK-PLATES.—I have observed in the bookplate of the late Dr. A. B. Evans the Greek motto, ταχὺ καὶ τήμερον. A Greek motto must be very uncommon, to speak from my own observation.

ED. MARSHALL.

"TOO TOO."—Ray has, among the "North Country Words" in his *Collection of English Words*, "Too too, used absolutely for very w good" (p. 76, Lond., 1691). ED. MARSH

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

WESTMORLAND POETS.—In the memoir of William Pattison, published by Curll in 1728, it is said that he was educated at the free school at Appleby, in Westmorland, successively under Mr. Banks, Mr. Thomas Nevinson, and Mr. Richard Yates, and went to Sidney College, Cambridge, in 1723. It was the custom at Appleby school for the scholars to write "copies of verses," and in particular "three notorious coxcombs pestered the school with their egregious nonsensical Rhimes," which led young Pattison to apply to them a parody on Dryden :—

"Three Poetasters in one age were born
And all at once did Appleby adorn;
The first in Penury of Thought surpast,
In Rumbling Cant the next, in Both the last;
The force of Dulness could no farther go,
To make a Third she join'd the former Two."

Poor young Pattison died in 1727, at the age of twenty-one, from small-pox, caught whilst living under Curll's roof. Is anything known of either of these three Appleby schoolfellows of his, whose early verses excited his indignation?

EDWARD SOLLY.

FANNY RUSSELL.—Horace Walpole, writing in 1784 to Lady Ossory, and telling her that he had just sent for a copy of Mark Noble's recently published *Memoirs of the Cromwell Family*, proceeds to make allusion to a spirited "reply of Fanny Russell to the late Prince of Wales on the 30th of January"—one of those illustrious anecdotes, he adds, "which are worthy of being inserted in the history of mankind." But as the anecdote finds no place in Mark Noble's book, I should like to know Horace's authority for it, and where it may be seen. I am aware she became Mrs. Rivett towards the close of her life, though it is not at all surprising that Horace Walpole should still speak of her as Fanny Russell, seeing that was the name she bore when she became "illustrious." Mr. William Cromwell, of Kirby Street, in his will, dated 1769, leaves to his cousin Frances Russell, and to her widowed sister Mrs. Homer, ten guineas each; which proves incidentally that Fanny Russell must have remained Fanny Russell for at least sixty-nine years, her birth being dated 1700. JAMES WAYLEN.

ROBERT SOUTHEY.—I shall be glad if any one can tell me whether it was Southey's practice to place his initial "S" in the margin of his books opposite passages which he transferred to his commonplace book. I am led to ask the question by the following incident. A few days ago, whilst talking of Southey with a friend, I produced my copy of Peter Heylyn's *Cosmographie*, which bears Southey's autograph at the foot of the title-page. *The Doctor* also being at hand, I opened it at a venture, and, curiously enough, the first thing which caught my eye was a quotation from the *Cosmographie*, which I proceeded to read aloud. My friend with the *Cosmographie* (which he had likewise opened at hazard) exclaimed, with some surprise, that he had the very passage before him, and, what was more, there was in the margin opposite the passage the letter "S," written in lead pencil. The coincidence was at any rate curious. I presume that Southey would take the innumerable quotations contained in *The Doctor* from his commonplace books, so that I am led to ask the question above. I find many similar marks throughout the *Cosmographie*, which was evidently a favourite book of Southey's from the remarks he makes about it in *The Doctor*.

ALGERNON F. GISSING.

GERMAN MILITARY SERVICE CUSTOM.—The *Times* correspondent attending the German military manœuvres, dating from Alfeld, in issue of September 9 this year, gives the following account of a custom practised by those whose three years' term of military service was just terminating :—

"At one of the camp fires at which the sounds of rejoicing were particularly loud, I saw the men engaged in an occupation, the investigation of which may be recommended to students of Parsee rites and customs. Over the fire was a kind of cross or cross-bar, from which depended a number of spoons belonging to time-expired men, who thus testify to the whole camp the near approach of their emancipation from its duties. If, by the action of the fire, the spoons are consumed, well and good; but if not, they are buried deep next morning under the ashes of the wood which cooked the men's last army meal. It is a curious and long-standing rite."

Is any analogous custom known to exist in this or any other country? And what can be its origin or signification? CORNELIUS WALFORD.

Belsize Park Gardens.

"STUART."—Should the royal name be in one or two syllables? The question arises over the scansion of the line in the *Lay of the Last Minstrel* :—

"A stranger filled the Stuart's throne."

In ordinary conversation the name seems to run into one syllable. H. A. ST. J. M.

[One syllable, surely, =Sturt, not Stuart.]

PETER BECKFORD.—Who was Peter Beckford, the author of *Familiar Letters from Italy to a Friend in England*, published in 2 vols. in 1805? Allibone says Peter Beckford, the author of *Thoughts on Hunting*, was "a relative" of the celebrated William Beckford; whilst other authorities say they are one and the same. The latter assertion can scarcely be correct, as the Familiar Letters

commenced at Pisa, Jan. 5, 1787, when William Beckford would appear to have been in England. The author of *Vathek* published some letters descriptive of Italy in 1834, but they were written in 1780. J. H. I.

"ANTEVENIENT": "ANTEAL."—Amongst the quotations sent in by readers for the Philological Society's *New English Dictionary* is the following:

"I could not resist so facile and moderate demand, so scribbled out another, omitting sundry things, and transposing that soliloquy about England getting drunk, which, like its reciter, stupidly stood alone, nothing prevenient or antevenient."

The reader has, unfortunately, omitted to give any reference for the passage, not even mentioning the author's name. Can any of the correspondents of "N. & Q." state whence the passage is taken? Who is the Fleming whom Webster gives as his authority for the word *anteal*? XIT.

"CŒLEBS IN SEARCH OF A WIFE."—Where may be found a review of Mrs. Hannah More's *Cœlebs in Search of a Wife*, which in 1808-9 had a run of twelve editions? The *dramatis personæ* were supposed to be real characters. Whom did they represent? SENIOR.

LAMBETH PALACE CALLED CANT. HOUSE.—In a succession of entries occurring in the Lambeth burial register for the year 1645, recording the deaths of prisoners within the palace, then turned into a State prison, each is thus described: "A prisoner in Cant. House." Can any of your readers refer me to any book or newspaper of that time in which Lambeth Palace is thus described, or is it merely used in irony by the Puritan rector, Dr. White, who had taken the place of the deposed Dr. Featley? If any of your readers can enlighten me, and will communicate with me direct, I shall deem it a great favour. J. CAVE-BROWNE.

Detling Vicarage, Maidstone.

A PORTRAIT.—On a portrait at Cassiobury of a gentleman holding a white staff occurs this coat of arms:—Argent, a chevron between three boars' heads couped sable, on a chief vert three bezants; and the inscription, "Ætatis suæ 66. An. Dom. 1644." Whom does the picture represent? The arms are attributed by Papworth and Burke to Wardell, of Norfolk, and Caen, Normandy, granted 1584. EDMUND M. BOYLE.

THE DULWICH HERMIT.—I should be glad of any particulars about the life and death of "the Dulwich Hermit," who was murdered at the beginning of this century. A print of him is still on sale at one of the stationers' shops in "the village." EDWARD H. MARSHALL, M.A.

MAUNDAY THURSDAY AT WHITEHALL.—The *Gentleman's Magazine* for April, 1731, describing the distribution of the Maunday Thursday charities at Whitehall for that year, says:—

"His Grace the Lord Archbishop of York, Lord High Almoner, performed the annual ceremony of washing the feet of a certain number of poor in the Royal Chappel, Whitehall, which was formerly done by the Kings themselves, in imitation of our Saviour's pattern of humility, &c. James II. was the last King who performed this in person."

When was this ceremony performed for the last time by the archiepiscopal or other deputy?

F. WAGSTAFF.

Wednesbury.

SHAKSPEARE'S POEMS.—Query, is an edition in small 8vo., with title "*Venus and Adonis*, London, printed in the year 1609," a genuine edition or a reprint? It has a second title, *Tarquin and Lucrece*, with same place and date, and then comes *Poems on Several Occasions* (heading only; no title). The paging is consecutive, and ends p. 256. Both the *Venus and Adonis* and *Tarquin and Lucrece* have the dedication to the Earl of Southampton. XYLOGRAPHER.

REV. RICHARD SEYMOUR, CHAPLAIN OF THE POPHAM COLONY, IN MAINE, 1607.—Can any of your readers give me any account of the above? It is supposed that he was one of the Berry Pomeroy Seymours, as the founders and leaders of the enterprise were Devonshire men, and several of them connected with that family, and Sir Edward Seymour, Kt., of Berry Pomeroy, had a son, Richard, who may have been the chaplain, though he must have been young for the office. Was the chaplain a graduate or member of Oxford or Cambridge? Is anything known of his career after his return to England; whether he received a living; if so where; and whether he left any descendants? He possesses a certain importance in history as the first clergyman of the English Church who ever officiated in New England. Among the early settlers of Hartford, Conn. (in 1639), was a Richard Seymour, and in the possession of one o his descendants is a copy of the Bishops' Bible, containing on one of its title-pages this inscription, "Richard Seymour, Berry Pomeroy, Devonshire," and also a pen-and-ink drawing of the arms of the Seymours, of Berry Pomeroy. If any one who sees these lines can supply any data relating to the first-named Richard Seymour I shall be much obliged, as I am very desirous to discover if any connexion existed between the two men.

M. K. TALCOTT.

"MARE," "MERE"=MORT, MORDH?—In the *Nineteenth Century*, for 1879, p. 243, article entitled "Myths of the Sea and Death." In this article the writer, tr the primitive home of the Aryans on t shores of the Caspian, pictures the in the waters of the sea as the embl

and on the authority of a German philologist (whose name I forget, not having the books by me), he assumes that the Aryan word for sea, *mare, mere*, &c., became the equivalent for death, —hence *mort, mordh*, &c. Is there any good foundation for this; or is it merely a supposed derivation from the similarity of the words?

W. F. LEVER.

Salford.

MICAH IV. 8 (LUTHER'S VERSION).—How came the words "deine goldene Rose" to be inserted in this passage? There is no reference to a golden rose in the Hebrew, the LXX, or the Vulgate. Luther's rendering is mentioned in a foot-note on p. 463 of Keil's *Commentary on Micah* (Clark's ed.), and is explained as arising from his confounding עָדֶיךָ (=unto thee) with עָדִיךָ (= thine ornament). This is very probable; but what I wish to know is why Luther substituted the specific "goldene Rose" for the general idea of ornament contained in the alleged reading. Can Luther's rendering be connected in any way with the Papal "Golden Rose"? A. L. MAYHEW.

Oxford.

HILLIARD=CLERKE.—I possess an ancient portrait of a lady. On the back is the following inscription, "Mrs. Dorothy Hilliard, married to Sir Wm. Clerke." The last five words appear to have been written by a different hand from the others. I should be glad to know who were the persons named, and to have any information relating to them. Pepys, in his *Diary*, alluding to the engagement with the Dutch fleet in 1666, says, "Sir Wm. Clerke lost his leg, and bore it bravely. In two days after he died." Was he the Sir William Clerke referred to on the portrait?

BURTONIAN.

GRAY'S INN is extra-parochial. Will some reader say how tithes have been paid by this Inn, either now under the commutation or previously? Extra-parochial tithes, it is said, belong to the king, "because the Council of Lateran did not extend to them." Did Gray's Inn ever pay tithe to the Crown? C. A. WARD.

Mayfair.

ENGRAVING OF THE MATER DOLOROSA.—I want particulars of artist and original of this line engraving. The lower edge of the engraving is much torn, leaving a minute portion only of the artist's name in the left corner, and *Mate* of "Mater" and what appears to be *arab* in right. The figure is half length; face three-quarter left, with head, surmounted by nimbus, inclining forwards, draped with a veil, one end with fringe falling on the left shoulder. The face is nearly oval, of Spanish or Italian type, the eyes are nearly closed, chin slightly indented, hands pressed together, thumbs locked, fingers very tapering. The drapery is plain, with border round top, and narrow fringe of lace round wrist. H. KIRK.

Sleaford.

A STEREOTYPE OFFICE.—I have before me a copy of Entick's *New Spelling Dictionary*, pp. 480, title-page gone, so that I cannot give date of publication (I may observe that this book was in common use in Ireland as a school spelling-book thirty to forty years ago). On a page following the missing title there are the following rules, which I think are curious, and respecting which I should like to ask some questions:—

Standing Rules of the Stereotype Office of A. Wilson, Duke Street, Lincoln's Inn Fields.

1. Nothing is to be printed against Religion.
2. Every thing is to be avoided upon the subject of politics which is offensive to any party.
3. The characters of individuals are not to be attacked.
4. Every work which is stereotyped at this office is to be composed with beautiful types.
5. All the stereotype plates are to be made according to the improved Process, discovered by the Right Honourable Earl Stanhope.
6. School books and all books for the instruction of youth will be stereotyed at a lower rate than any other.

A. Wilson's rules seem very strict. Was his office managed by any committee or company? When was Earl Stanhope's process of stereotyping introduced, and how did it differ from the older process?

W. H. PATTERSON.

SPRANGE OR SPRANG FAMILY.—I shall be very glad of any information about a family of the name of Sprange or Sprang, whose arms are given in Burke's *General Armory* as Argent, a fess dancettée between three talbots' (or greyhounds') heads erased sable. J. H. S.

LONGEVITY IN BRAZIL.—Can any information be given in explanation of the following extraordinary statement?—

"The *Allgemeine Deutsche Zeitung* of Brazil states that at the beginning of August there died at Piomba a mulatto woman, at the incredible age of 187 years. Her name was Joaquina Caramona. She was born in the year 1694, under the Government of Don Fernando Martins Mascarenhas Lancastre. When 100 years old she lost her sight, but recovered it somewhat later. She remained comparatively strong and in good health up to the day of her death, which was prematurely brought about by a fall from a bench."—*Standard*, Sept. 13, 1881.

ED. MARSHALL.

ADMIRAL JOHN GASCOIGNE.—Was Admiral John Gascoigne, who died *circ.* 1753, a descendant of Chief Justice Gascoigne? If not, to what family did he belong, and what were his arms?

CHARLES GIBBONS.

18, Milton Street, Everton Road, Manchester.

AUTHORS OF QUOTATIONS WANTED.—

"If you knew the pleasure of avoiding pleasure, you would never call the pleasure of pleasure pleasure."

DEFRIEL.

Replies.

STRELLY=WEST (DE LA WARR).

(6th S. iv. 128, 195.)

It may be worth while to draw attention to one or two points in this case which have not as yet been brought forward in "N. & Q."

Collins and the *Visitation of Nottinghamshire*, 1569, appear to be directly at issue. Which of the two is right I do not pretend to decide, but I am inclined to think that the balance of accuracy does not lie wholly in favour of either, by reason of certain dates and facts which I shall adduce. The *Visitation* of 1569 (Harl. Soc.), p. 20, in the pedigree of Strelley of Strelley, states that Sir Nicholas Strelley, of Strelley, Knt. (son of Sir Robert by Isabel, daughter of Thomas Kemp, of co. Kent, and sister of John, Abp. of Canterbury), married "Catharin, d. of Thos. West, Lord Delawarre," and had issue Sir Nicholas.

Collins, on the other hand, asserts (on the authority, apparently, of Thoroton) that the wife of Sir Nicholas was Margaret, daughter of Richard, Lord De la Warr. Of the two claimants for the parentage of Sir Nicholas Strelley's wife, Richard, seventh Lord De la Warr, died March 10, 16 Ed. IV., 1475–6, while Thomas, eighth Lord De la Warr, K.G., died before Feb. 12, 1525, when his will was proved. Sir Nicholas Strelley himself died April 30, 1491. I assume, therefore, that the presumption is in favour of his wife having been a daughter of the seventh rather than of the eighth Lord De la Warr. And this the more that we learn incidentally that Thomas was with the expedition to France in 1474, "though not more than eighteen years old" (Collins, *s.v.* Earl of De la Warr).

Supposing the question of parentage to be thus settled in favour of Richard, seventh lord, there remains the question of the Christian name of Lady Strelley. It seems improbable, to say the least, that of two sisters, both of whom grew up, the one to marry, the other to take the veil, one should be called Margaret, and the other Margery. Yet this is Collins's statement. I think the *Visitation* of 1569 is probably right in giving the Christian name as Catherine, which was that of the seventh Lord De la Warr's first wife, though wrong on the other point, perhaps by a clerical error. Sir Bernard Burke, in the current edition of his *Peerage* (1881), under the title of De la Warr, only states that the seventh lord had two daughters, "of whom the younger, Margery, was a nun at Syon." He also, with Collins, assigns four daughters to the eighth lord by his first wife, Elizabeth Mortimer; Collins names them as Eleanor, Dorothy, Elizabeth, and Anne. Mary, Catherine, and Barbara were the daughters of his second wife, Eleanor Copley. There seems be no dispute as to the number of the daughters of the two Lords De la Warr in question. But there is, I argue, a *primâ facie* improbability in Collins's account of the names of the seventh lord's daughters, which may be to blame for further confusion. I would read Catherine for "Margaret" in Collins and Thoroton, and Richard for "Thomas" in the *Visitation*.

I admit that Thoroton's account of Sir Nicholas Strelley's will is against this suggestion; but in Thoroton, as in the *Visitation*, there may have been a clerical or typographical error. That there are antinomies as well as minor errors in visitations was shown long ago by Banks, who gives some remarkable examples of absolutely irreconcilable pedigrees.

With regard to the surname Strelley, I have designedly written it as the etymology would suggest, and as it is written in the *Visitation* and (*loc. cit.*) in Collins. Doubtless we find both Strelley and Strelly. But of the two forms I prefer to use Strelley. C. H. E. Carmichael.

New University Club, S.W.

The Drury Family (6th S. iv. 224).—The word *druerie* has been explained over and over again, and the etymology of it is completely known. I have myself explained it twice—once in the glossary to *Specimens of English*, ed. Morris and Skeat, and again in the glossary to the Clarendon Press edition of Chaucer's *Prioress's Tale*, *Sir Thopas*, &c. The Ellesmere MS. reads *loue-drury* in *Sir Thopas*, a parallel term to *loue-longinge* and *loue-lykinge*, also in the same poem. The etymology is extremely simple. The English word *true* has its cognate Old High German counterpart in the form *triuwa*. Allied to this is E. *trow*, verb, O.H.G. *truwen*. Hence the past participial form O.H.G. *trut*, also spelt *drut*; mod. G. *getrauet* (*trauet*, *traut*). The sense is "betrothed," but it became a general term for sweetheart, lover, and the like, not always in a respectable sense. Tyrwhitt, in his glossary to Chaucer, quotes a description of a *drut* or lover by Guillem Aesmar, a Provençal poet. From this word *drut* was coined the Low Latin and Provençal *drudaria*, O.F. *druerie*, *drurie*, *i.e.*, courtship, gallantry, behaviour of a lover, affection, love, and the like; properly an abstract substantive. But it was also used, vaguely enough, nearly as synonymous with *drut*, with the sense favourite, darling, minion, object of affection. In *Piers Plowman*, Text A, i. 85, we read that Truth is as dear an object of affection (*drurie*) as God himself. *Darling* is in use as a personal name, and *Drury* is its French equivalent, borrowed from Provençal. As the word came into use with Provençal poetry, w hardly expect to find it in use much be 1200. An early example of the Prov *drudaria* occurs in the *Roman de*

Rossilho, written in the twelfth century; see Bartsch's *Chrestomathie Provençale*.

WALTER W. SKEAT.

Cambridge.

The name *Drury* is no doubt derived from the O.F. *druérie*, *drurie*, which Roquefort renders "fidélité, amitié, amour, attachement, galanterie, vie joyeuse, en bas Lat. *drudaria*; en anc. Prov. *drudarie*, *druaria*." *Druérie* and its root *drue* occur in *Roman de la Rose*. But see Roquefort under "Dru," *et seq.*, and conf. Wachter's *draut*, found in Gertrude and some other names.

R. S. CHARNOCK.

1A, Adelphi Terrace.

"BRAG" (6th S. ii. 425; iii. 54, 98; iv. 137).—It might perhaps serve to remove some misapprehension if the forms in which this root appears in the various Celtic dialects were given at length, together with the authorities for them. I think all such forms will be found collected in the following list, beginning with the simplest.

1. *Brag.*—Welsh:—*Brag-io* is not found in Davies's *Welsh-Latin Dictionary* (1632) nor in Lhuyd's *Archæologia Britannica* (1707). It appears in the third edition of Pugh's *Dictionary* and in Spurrell's; it is also given by the Rev. D. Silvan-Evans in his *English-Welsh Dictionary* as a rendering of "brag." In the same excellent work we find also *bragiwr* as an equivalent for "bragadocio" and "braggart." The South Welsh form of the verb is *brágo*, with the vowel very short, and thus distinguished from *brâgo*, to malt, which has the vowel long (Ir. *brácaim*).

Breton:—*Braga* is found in Villemarqué's edition of Le Gonidec (1850), and in the *Dictionnaire de la Langue Bretonne* of Le Pelletier (Paris, 1752), who says, "*Braga*, et par abus *bragal*, selon le P. Maunoir [*Vocabulaire*, Morlaix, 1659] signifie se pavanner, se panader, et il ajoute *bragaldiezou*, braveries, comme dérivé de *bragald*." Le Gonidec gives also "*Bragéer*, s.m., celui qui aime à se parer de beaux habits, un petit-maître," with the fem. "*Bragéérez*, celle qui aime à se parer." He gives also the abstract noun "*Bragéérez*, parure, affiquets." These forms appear also in Le Pelletier as *bragher*, *bragheres*.

Cornish:—The word does not seem to occur in any of the extant remains of this dialect.

Irish:—O'Reilly gives the following forms: "*Brag-aim*, I boast, &c.; *brag-aire*, a boaster; *brag-airecht*, boasting; *brag-artha*, boastful." *Bragaire* also appears in MacCurtin's *English-Irish Dictionary* (Paris, 1723) as a rendering of "A braggard, or bragadochio."

Gaelic:—"*Brag-aireachd*, s.f., vain boasting," occurs both in Macleod and Dewar's *Gaelic-English Dictionary* (1839) and in the Highland Society's great *Dictionary of the Gaelic Language* (1828).

Manx:—In Kelly's *Manx Dictionary* we find "*Braggart*, *Braggartagh*, a., bullying, vaunting; s., a bully; v., to bully. *Braggartys*, s., a gasconade."

2. *Bragal.*—This derivative is found in Welsh, Breton, and Irish. Welsh:—It is not given by either Davies or Lhuyd, but appears in Pugh's *Dictionary* (third edition) and in Spurrell's with the meaning "to vociferate."

Breton:—As shown above, it is given by Le Gonidec and Le Pelletier, who regard it as a corruption of *braga*. Lhuyd, in his *Armoric-English Vocabulary* (*Arch. Brit.*, p. 197), gives "*Bragal*, to brag, to make a proud flourish or vain muster of oneself in public," &c.

Irish:—It is not recorded by O'Reilly, but appears as *bracál*, with the guttural tenuis, in MacCurtin's work already mentioned, where "to brag" is rendered *do bhracáladh*.

3. *Bragald.*—This stem is found in Welsh and Breton. In Welsh we have *bragaldio*, *bragaldian*, to babble, gabble, prate; and *bragaldiwr*, a babbler, gabbler. The cognate Breton forms, *bragald*, *bragaldiezou*, have already been given in the extract from Le Pelletier. They do not appear in Le Gonidec's dictionary, though the editor Villemarqué professes to have used Le Pelletier's work. Lhuyd (p. 197) also gives "*Bragaldiezou*, braveries, trifles"; and again, "*Braguerezou*, trifles."

That the Breton *bragal* (se panader, se parer de beaux habits) and *bragaldiezou* (braveries) are identical with the Welsh *bragal* (to vociferate, brag) and *bragaldio* (to babble) can scarcely be doubted, notwithstanding the difference of meaning. The common idea is "to make a vain display of oneself," effected in the one case by outward show, in the other by words.

4. To the same root, I think, belong the Welsh words *brygawthan*, to babble, prate, *brygawthwr*, a babbler, and *brygowthen*, ridiculous talk. The last is given by Lhuyd (p. 214) with an illustrative quotation from an old poet who flourished during the latter half of the seventeenth century. The dictionaries spell *brygawthan*, &c., but, if I am not mistaken, one generally hears, in South Wales at least, *bragawthan*, &c.

The word *brac*, frank, free, open-hearted, may represent an earlier meaning of the common root of all the above forms. It is common in colloquial speech; but I have never heard it used with the meaning "boastful" assigned to it by Spurrell. "Impulsive" seems to be the nearest English equivalent.

The idea of connecting *brag* with *breeches* is not a new one, having been put forward by Le Pelletier (1752). *Bragal*, he says,

"a une autre signification plus simple, et qui est par conséquent plus originale. C'est que l'on dit d'un homme, et surtout d'un jeune garçon: Bragal-a-ra, il s'émancipe, il prend l'effort, il va se divertir, lorsqu'il

faut faire son devoir. C'est comme si l'on disoit d'un enfant qui devient grand, il porte la culotte, le haut de chausse, il fait le grand garçon. Ainsi *braga* est fait de *bragou*, plur. de l'inusité *brac*, culotte. Celui dont la conduite est telle est dit *bragher*, comme qui diroit *culotteur, porteur de la culotte*, et la femme improprement *bragheres*, si elle se donne trop de liberté."

In reference to what Dr. Charnock says (6th S. iv. 137), it may be explained that what Lhuyd calls "Armoric" is only "more ancient than what is called *Breton*" by Le Gonidec as far as 1707, when Lhuyd issued his *Archæologia*, is earlier than 1821, when Le Gonidec finished his *Dictionnaire Breton-Français*. As shown above, the Breton forms are given by Maunoir, whose *Vocabulaire* dates from 1659, more than seventy years before *Le Dictionnaire Français-Breton du P. Gregoire de Rostrenen* (Rennes, 1730) appeared.

Thomas Powell.

Bootle, Liverpool.

A Rare and Curious Book (6th S. iv. 249).—This is the first of two volumes, of which I do, or did, possess good copies. To the best of my recollection they cost me about a pound some years ago, which I should think was then a fair price. The first volume of my copy was considerably shorter than the second. I believe this was not owing to the binder, but to the want of uniformity in the printing. The titles say nothing about vols. i. or ii. They were published separately. As I can only find the second volume just now, I am afraid I "turned out" the other, with about a cart-load of folios, some time ago, to make room. If so, I retained the second volume, most probably, because it contains at p. 364, "The Memorable Historie of faire Julietta of Verona, the Montacute, and Romeo the Capelet," among other "memorable histories" in cap. iv. of book iv., entitled, "Of a Law obserued amongst the Rhodians, which enioyned and commanded Fathers (setting aside all other businesse and affayres) to marry their Daughters with all possible speed." The words of the law, which remind us of the saying attributed to Lord Burleigh, "You should marry your sons when you will, but your daughters when you can," are as under :—

"We command, that a Father doe not torment himselfe one onely day, for the marriage of ten sonnes, if hee should haue so many : but rather to labour and trauayle tenne yeares, for the marriage of one onely daughter, being vertuous. That hee stand in water vp to the mouth; That he sweat great drops of blood, and labour in the ground, drawing like a Horsse; That he do rather disinherit all his Male-children, leaue all his welth and riches to vtter abandoning, yea, and his owne proper life; onely to prouide safetie for his daughters chastity."

The whole chapter is well worth reading.

The title of my volume is as follows :—

"ΑΡΧΑΙΟ-ΠΛΟΥΤΟΣ. | Containing. | Ten following Bookes to the former | Treasvrie | of Avncient and | Moderne Times. | Being the Learned Collections, Judicious Readings, | and Memorable Obseruations: Not only Diuine, Morall, and | Philosophicall; But also Poeticall, Martiall, Politicall, | Historicall, Astrologicall, &c. | Translated out of that Worthy Spanish Gentleman, Pedro Mexia, And | M. Francesco Sansovino, that Famous Italian : As also of | those Honourable Frenchmen, Anthony du Verdier, Lord of Vauprinaz : | Loys Guyon, Sieur de la Nauche, Counsellour vnto the King : | Claudius Gruget, Parisian, &c. | London | Printed by William Jaggard, 1619."

On the first page of the dedication is a marginal note, "The first Volume of this Treasurie, published about 5 years since."

It will be seen that this book was printed by one of the printers of the first folio, and that it is in other respects a Shakesperean book. R. R.

Boston, Lincolnshire.

The Treasurie of Auncient and Moderne Times is neither rare nor costly. There should be two volumes, in nineteen books, of nearly two thousand folio pages, containing an immense collection of quaint stories upon evil demons, sprites, "doggedaies," seamen, and sea-women, "what age to marrie," &c. The first volume was printed by W. Jaggard in 1613; the second in 1619. Mr. W. Ridler, bookseller, of London, has offered for sale a good and complete copy for twenty-five shillings.

Adin Williams, F.R.Hist.S.

Lechlade, Glos.

Alex. Montgomery (6th S. iv. 89).—The late Dr. David Laing edited Capt. Alex. Montgomery's *Poems*, with a memoir by Dr. Irving (Edinburgh, 1821, 8vo.). For a bibliographical account of his pieces see Mr. W. Carew Hazlitt's *Handbook of Old English Literature*, p. 399, and the same gentleman's *Collections and Notes*, p. 294.

J. Ingle Dredge.

"Cold rost" (6th S. iii. 170).—At the above reference R. R. quotes a passage from Udal's *Apophthegmes of Erasmus*, in which he speaks of a "beggerie little toun of *cold roste*." This expression has been a puzzle to me till to-day, when I find it to be a proverbial phrase, and equivalent to "of no use," "of little worth." Compare the *Turnament of Tottenham* and Percy's *Reliques* :—

"'I make a vow,' quoth Perkyn, 'thou speks of *cold rost*,
I schal wyrch wyselier withouten any bost."

Xit.

Dr. James Veitch, Kensington Square (6th S. iv. 149).—Dr. Veitch resided at "No. 33" on the west side of Kensington Square from 1841 to 1847. The house was empty for some time afterwards, and none of his successors in it remembers any pictures on any portion of the walls, only painted panels of the plainest description. Dr. Veitch was the first introducer of vaccine inoculation into the navy in 1800, under the auspices of Earl St. Vincent. J. J.

"Forrel" (6th S. iii. 509).—Halliwell's following, "The cover of a book; the

handkerchief, *West.* It occurs in many early writers in the first sense." But, unfortunately, he does not say where it occurs, and he offers no derivation. It struck me almost immediately, however, that it must be the French *fourreau*=sheath or scabbard, and on referring to Littré I found that this word was anciently written both *fourrel* and *forrel*, so that I think there is but little doubt that my notion is correct. The corresponding word in Ital. is *fodero* (and *fodera*), and in Span. and Port. *forro.* Not one of these words ever seems, however, to have meant the cover of a book. *Fourreau* also means a woman or child's dress, *fodero* means sheath or scabbard, and also a petticoat, whilst *fodera* and *forro* mean lining. Still sheath or scabbard approximates sufficiently in meaning to the cover of a book; and in the days when *forrel* was first used, it was probably used of what we should even now term rather a *case* than a *cover.* See note †.

With regard to the derivation, *fourreau* is the diminutive of an Old Fr. *fourre*, also written *fuere* (Littré), or *fuerre*, *forre* (Scheler); and these forms are allowed by Littré, Brachet, and Scheler to be connected with the Goth.* *fodr* (sheath, found in John xviii. 11) and Old High Germ. *fuotar*, from the latter of which comes the Mod. H. Germ. *Futter*=case† (as of spectacles, combs, &c.) and lining.

In conclusion, I may say that I cannot find the word *forrel* in either Stratmann or Mätzner, or in the *Promptorium Parvulorum*, neither is it in Cotgrave, but I do find it in Palsgrave (ed. Génin, Paris, 1852, p. 221), who has "forell for a boke —*couertevre* [=couverture] *de liure.*" It is evidently not universally used in Devonshire, for I have a servant who comes from near Bideford, and she does not know the word. F. CHANCE.

Sydenham Hill.

When I lived in Dorsetshire, some thirty years ago, *forrel* was a common word with us, meaning the outside covers of books, but I suspect we learnt it from the servants, as I remember quite well my father, who was a Lincolnshire man, not understanding it, and our being so surprised that we knew something he was ignorant of. I have never heard it since we left, though I have lived in Wilts and Somerset, and am glad to find the old familiar word still extant. Can any of your readers inform us of its derivation? I should also be obliged to any one who could inform me if the refuse apple, which is thrown away after all the juice is extracted when the cider is made, is still called "apple pummy" (evidently *pommée*), as it was in my young days. I remember it well, and not pleasantly, as after a time the smell was very disagreeable, and the country round seemed scented at cider-making time with the scent of the crushed apples. I do not remember that the apple pummy was used for manure, but I do remember our carefully avoiding the place where it was thrown, lest we might tread in it and so raise up the smell, and this months after cider-making was over.

Y. A. K.

When I was a schoolboy (in the west of England) we always spoke of the *forrels* of our books, and doubtless the word is still in popular use. Only last evening my servant, a Devonshire one, said to me, "I can't find that book, sir; I suppose you are sure it is a green-forrel'd one?" On asking my bookseller lately whether he knew the word, he produced to me an account book, bound in parchment, and said, "We call that bound in *forrel.*" OCTOGENARIUS.

This word is used both in West Cornwall and in Dorsetshire for the covers of a book. In early times the word meant a sheath, cf. *Cursor Mundi*, ll. 15789–92:—

> "Petre þan him luued sa wel
> he sagh na better wan,
> O þe *forel* a suerd he drogh
> þe ere he smat of an."

It is derived from O. Fr. *forrel* or *fourrel*, Mod. Fr. *fourreau*, a sheath for a sword, a covering for an umbrella, &c. Webster defines the word as "a kind of parchment for the cover of books." He mentions Fuller as his authority for the use of "*to forel*, cover or bind with forel," but does not quote him. F. C. BIRKBECK TERRY.

Dibdin says, descanting upon his discovery of a Caxton in Ripon Minster Library, "I drew out a melancholy-looking 'forrel,' or white sheepskin-covered folio volume" (*Decameron*, iii. 419).

J. T. F.

Bp. Hatfield's Hall, Durham.

This word is constantly employed by bookbinders. It is applied to white sheepskin, English or Italian. It may be applied also to coloured sheepskin, but I have never heard it so used.

JULIAN MARSHALL.

This word is to be found in *Observations on some of the Dialects in the West of England, particularly Somersetshire*, by James Jennings (1825).

G. F. R. B.

WIG CURLERS (6th S. iii. 328, 493).—The *Journal* of the British Archæological Association for December, 1876 (vol. xxxii. p. 468), contains an article by Mr. H. Syer Cuming, and a page of illustrations of these "wig curlers." As these articles are continually dug up in various places, it may be useful to place on record in "N. & Q." all that is known about them. As Mr. Cuming in his article states, the technical name is "pipe," and to distinguish those described from others made of wood or cane these are called "clay pipes," and their

* Littré wrongly calls *fodr* Old High Germ.

† The loose covers now supplied for some periodicals, such as *Punch*, are generally called *cases*.

use was, and still is, that of curling human hair for wigs in the following manner:—The hair, having been prepared, or, as it is termed, manufactured, is washed clean, and while in a wet state a mesh properly tied is held firmly at the tie in an instrument called a jigger—a piece of wood, one end of which is screwed to a bench and the other end fitted with a stirrup, so that the mesh of hair is held much in the same way as a shoemaker holds a shoe. The hair, being combed smooth, is dexterously rolled up on the pipe and by means of a string firmly tied to keep it in position; a number of these curled meshes are then tied or "linked" together on a string for convenience of handling, and in this state are subjected to boiling for a fixed time and then dried in a hot room and finally subjected to a sharp dry heat—in old times by sending them to the nearest baker's oven. Thus much in answer to your correspondent's inquiry as to how they were used.

While fully admitting the antiquity of curling hair artificially and the possibility of similar implements having been used by the Romans, I am not disposed to give greater antiquity to clay pipes than the latter part of the last century. Certain it is that they are in use—some of them stamped with the initials of the maker—at the present day by hair manufacturers, who also, for certain descriptions of work, still employ the stems of tobacco pipes. The pipes bearing initials were made by makers whose names were known to hair merchants living fifty years ago. The style in which gentlemen wore their hair or their wigs during the reigns of the Charleses must have caused a large demand for curled false hair, and it is probable that the stems of tobacco pipes, which were much thicker than the stems of modern pipes, were used for curling the hair,—hence the name now applied to the implements, whether made of clay, wood, or cane. But the fashion in vogue at the end of the last century and the commencement of the present, both for ladies and gentlemen, created a larger demand for curled hair than at any other period, and it is, therefore, to this period the introduction of the clay pipes in question is assigned. Willow rods cut into the requisite length for many years supplied the wants of the workmen, even in preference to the pipes made of clay, on account of their weight, but mechanical turning is fast pushing them all aside for a superior article of turned wood. The old wooden ones decay or get burned; the clay ones are almost indestructible, for it does not pay to break them up, and the dustmen refuse to cart them away in bulk, so they are got rid of a few at a time, and thus find their way into the various dust shoots in the environs of London. Hence they are, and will be, continually turned up a few feet below the surface of modern suburban neighbourhoods, and will probably figure from time to time as antiquities.

T. N.

Undoubtedly Sterne alludes, in *Tristram Shandy*, when Uncle Toby's Ramilies wig was to be put by his servant "into fresh pipes," to the custom of pieces of pipe-stem being used for curling the wigs. Perhaps Pope, in his *Moral Essays*, is also referring to the same custom when speaking of the monument of Vulture Hopkins:

> "That live-long wig which Gorgon's self might own,
> Eternal buckle takes in Parian stone."
>
> Epistle iv. v. 295-6.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

In reference to the remarks of TINY TIM and J. P. H., I would say that the wig curlers in my possession were too thick to be used as tobacco stoppers for the pipes which were found near them. I have since learnt that the memory of wig curlers made in this fashion still lingers in the trade. They, however, have long ceased to be used. The hairdressers of the present day, I am told, now use curlers made of bone or cane, round which the hair is wrapped before it undergoes the process of boiling.

G. F. R. B.

EARLY ENGLISH-LATIN AND LATIN-ENGLISH DICTIONARIES (6th S. iv. 141).—Rider's dictionary (*ante*, p. 142) is entitled,—

"Bibliotheca Scholastica. A Dovble Dictionarie. Penned for all those that would have within short space the vse of the Latin tongue, either to speak or write. Verie profitable and necessarie for Scholers, Courtiers, Lawyers and their Clarkes, Apprentices of London, Travellers, Factors for Marchants, and briefly for all Discontinuers within her Majesties Realmes of England and Ireland. Compiled by John Rider, Master of Arts, and preacher of Gods word. [A large woodcut of the arms of the University of Oxford fills the middle of the title-page.]

First reade
With others c[ompare]
Then censure

Read the Preface, &c.

Printed by Joseph Barnes Printer [to the University of Oxford, and] are to be sold at the Tygers head in... [1589]."

The lower part of the title in my copy, which is only the first part, or English-Latin dictionary, is damaged and illegible. The work is dedicated in Latin to Sir Francis Walsingham, and has two acrostics to his patrons, the Earl of Sussex and "William Waade, Esq, one of the Clarkes of the Privie Counsel," with several commendatory verses in Latin. Rider himself prefixes a page "To the Reader," and another of "Directions to the Reader." In the former he states that he has "epitomized and contracted the learned workes of all the learnedst and best Dictionaries in England into a lesser roome, and added some 4,000 wordes more"; and that he was "supported by the Earl of Sussex and Master William Waade, Esquier, with others of his good loving Parishioners of Barmonsey in London, and good friends in and neare F Sep. 30, 1589." An account of Rider is

Wood (*Athenæ Oxon.*, ii. 547, ed. Bliss), who says, "It was the first dictionary that had the English before the Latin," a remark corrected by Ainsworth (*Lat. Dict.*, p. x, ed. 1746), who states that Wood was mistaken if he meant that it was the first which had an English and Latin part, though it was the first which had the English part placed at the beginning of the book before the Latin part. Rider was a native of Carrington, in Cheshire, and was educated at Jesus College, Oxford. His connexion with Banbury remains yet to be indicated, as there is no mention made of him in Beesley's history of that town, a work of much research. W. E. Buckley.

In the *Monthly Notes of the Library Association* for June, 1881, there is an interesting paper by Mr. Henry Wilson "On a French Provincial Library—Tours," in which collection is, among "other remarkable manuscripts, a Latin dictionary of the ninth century." This is all Mr. Wilson says concerning it. It is interesting information, and J. D. will probably be glad to know of its existence. G. I. Gray.

Cambridge.

Deva's Vale (6th S. iv. 69).—Whilst thanking you for pointing out (what I had forgotten) that Deva is an ancient name for the river Dee—Camden accusing Ptolemy of erroneously substituting it for Dena—I should like to be allowed another word on the subject, as all difficulty about the supposed place of retreat of Thomson's knight is not thus removed. The name Deva was, I believe, applied by the ancient geographers to all the British rivers now called Dee; (1) that rising in North Wales, near the estuary of which our worn Premier sometimes seeks repose; (2) that in Aberdeenshire, by whose side her gracious Majesty finds her Arcadia; and (3) the smaller stream in Galloway, entering the sea near Kirkcudbright. Now as Thomson was probably influenced in the choice of a situation for his hero by patriotic feeling (with, perhaps, a covert allusion to himself, rebutting the charge of indolence), I should imagine that the last of these three rivers is the one to the valley of which he sent the Knight of Arts and Industry for retirement and rest. Not only is it in the Lowlands of Scotland, but his description, I think, agrees better with the Dee of Galloway (the Deva Selgoviorum of Ptolemy) than with the more northern Dee, of which the Scotch proverb runs, "A rood of Don's worth twa of Dee." W. T. Lynn.

Blackheath.

Will the following, from "A Poem to Llewelyn the Great, composed by Einion, the Son of Gwrgan, about 1244" (p. 21 of Evans's *Specimens of the Poetry of the Antient Welsh Bards*, Dodsley, 1764), be of any use to Mr. Lynn?—

"In Rhuddlan he was like the ruddy fire flaming with destructive light. There have I seen Llewelyn the brave gaining immortal glory. I have seen him gallantly ploughing the waves of Deva when the tide was at its height. I have seen him furious in the conflict of Chester, where he doubly repays his enemies the injuries he suffered from them," &c.

Jas. Harris.

Merthyr Tydfil.

Deva is the Latin name for the river Dee in Cheshire. D. A. S.

"Bred and Born" (6th S. iv. 68).—Taking "breeding" under its ordinary significance, as meaning "early training," I contend the order adopted in the common saying alluded to is the natural and proper one. The person using the phrase is supposed to be a narrator, a tracer of some life history, and he naturally goes back step by step, as does a genealogist. To emphasize the fact of a person really "belonging" to a certain place, the narrator says, "he was *bred* there; yea, *born* there,"—in other words, "he was bred *and* born there." Is not the order the natural one? Besides, if I were asked to tell W. C. B. where John Smith "came from" I should say (*e.g.*) "he for a long time lived in London; but he came from Liverpool, where he was brought up [bred], though he was *born* in Manchester." It is his "breeding" that gives a man his character, scarcely his birth. We therefore give preference, in point of order, to the more important influence of a man's life. Is not the order the proper one? Tibi.

In this saying *bred*, the participle of "to breed," relates to something antecedent to birth. "Bred and born" appears to mean that the parents of a child resided at its place of birth from the time of its conception. The inverted form of "born and bred" is the "less natural order," because *bred* would relate to the rearing of a child after its birth. In the case of an English lady who not long since gave birth to a child while in mid-air in the monster balloon at Paris, the place of birth was definite but the child might be bred in an indefinite place or manner. D. A. S.

"Stark naught" (6th S. iv. 89) is an expressive term not uncommon in the reign of James I. The mother of Bacon, a self-elected censor of court morals, who wrote Greek in her private letters,* in portraying the supple character and winning arts of Northampton (Lord Henry Howard), describes him as "a dangerous intelligencing man," "an inward Papist," "a Spaniard," one "whose workings were *stark naught*," who was "subtiliter subdolus" and "a subtle serpent."† William Platt.

Callis Court, St. Peter's, Isle of Thanet.

I remember this expression in a familiar letter

* See her letters to Essex in Birch's *Mem.*, vol. i.

† Birch's *Mem.*, vol. i. pp. 227-309.

from Laud to Strafford ("Library of Anglo-Catholic Theology"). Strafford had used the nonsensical expression "in secunda secundis," meaning perhaps to refer to the *Summa* of Aquinas. Laud describes it as "stark naught," and pokes fun at Cambridge and her Johnians. CHR. W.

John Lyly, in *Euphues* (Arber, p. 140), makes his student of Athens speak strongly of the great universities of Europe, and conclude his diatribe thus :—"If they were halfe so ill as Athens they were too too bad, and as I haue heard, as they be, they be *starke naught*." THOMAS BAYNE.

Helensburgh, N.B.

Thackeray uses this expression:—

"Lady Flummery writes everything, that is, nothing. Her poetry is mere wind; her novels *stark nought;* her philosophy, sheer vacancy: how should she do any better than she does? how could she succeed if she *did* do any better?"—*Character Sketches*, "The Fashionable Authoress."

EDWARD H. MARSHALL, M.A.

In a foot-note to Cowper's phrase quoted by DEFNIEL it is said :—

"*Stark* was used by our earlier writers to give intensity to an expression. Sidney has Cowper's exact phrase.* We still hear of people who are 'stark mad.'"

FREDK. RULE.

Ashford, Kent.

Becon, in his *David's Harp*, c. 1550 (*Works*, 1843, p. 276), uses this expression: "He cannot play *placebo*. He is none of those that say all is well, when altogether is stark naught." And so Fuller, in his *Good Thoughts in Worse Times*, 1647, p. 104, ed. 1841, "No man can be stark naught at once." Other instances might be added, but the above will probably suffice. *Stark* is used in many other combinations now obsolete, as "stark blind," "stark drunk," "stark new," as well as those still surviving—"stark mad" and "stark naked."

XIT.

Dr. Latham, in his *Dictionary of the English Language*, quotes from Sir Philip Sidney's writings, "Then are the best but *stark naught*, for open suspecting others comes of secret condemning themselves." Dr. Latham unfortunately gives no reference, so I am unable to verify the quotation.

G. F. R. B.

CANONIZATION: THE PROPOSED CANONIZATION OF HENRY VI. (6th S. iv. 146, 175, 193, 229).—In June, 1504, Pope Julius sent a document to the Archbishop of Canterbury in reference to a request made to him that Henry VI. might be canonized. A few extracts will be interesting :—

"We are given to understand, by Letters from our dearly beloved Son in Christ, Henry the seventh, the Illustrious King of England, as also by more than common report, that Henry the Sixth, of Glorious Memory King of England, during his abode in this world, did by his holiness of life, his honesty, his fervent charity towards his neighbours, and all kinds of virtue and sanctity, grow famous and renowned, being continually given to Fasting and Alms-deeds; and having erected, founded, and endowed two great and famous Colleges for the relief of poor Scholars to the Honour of Almighty God and his most glorious Mother the Blessed Virgin Mary; and that, as well in his life time as after his death, the Lord did by his Merits and Intercessions show forth and declare (and likewise daily manifesting) many and most evident Miracles: for when the blind with due devotion approach to his tomb they are said to see, the deaf to hear, the lame to walk, and those that are troubled with any kind of infirmity are said to recover their health by the intercession of Henry the Sixth, sometime King, by the power of the Almighty. The Report whereof being not only wonderfully divulged throughout the said kingdom, but also made known to other neighbouring places, whereby the frequent concourse of men from divers parts, joined with a singular devotion drawing them thither, being still more and more increased; so that the constant opinion of all the people of those parts is that the said sometime K. Henry deserves to be canonized to the Catalogue of Saints....."

The Pope then goes on to say that although desirous to assent to Henry VII.'s proposal, "yet, having an eye more to a divine consideration than a human respect," he will, in accordance with the custom of his predecessors, authorize certain persons to inquire, "by our authority," of the actions and life of the late king, and also into the alleged miracles. I have given the bull in full in my *England and the Holy See*, 1066 to 1603, copies of which are in the London Library as well as British Museum, and your readers will also find it in Ware's *Antiquities of Ireland*. The Popes were particularly inclined to gratify the new royal house, but in this case the "eye to a divine consideration" prevailed.

WILLIS PROBYN NEVINS.

Cheltenham.

On referring to the bull of Pope Julius of May 20, 1504, which I mentioned in my reply, I find that I was led into a mistake, not, however, affecting the general statement, by an erroneous abstract of the bull as it appears in the *Syllabus of Rymer's Fœdera*, Rolls Series, 1873, vol. ii. p. 738. The title there given is:—"Bull of Pope Julius permitting the translation of the corpse of K. Henry VI. from Chertsey to Westminster." But the bull in reality states that, whereas the body of the king was originally deposited at Chertsey, from which place it had been removed to Windsor, after the performance of miracles at the tomb, it is now granted that it shall be exhumed and translated from Windsor ("ubi impræsentiarum requiescit") to Westminster, this being a more befitting burial-place for such a king, who had also himself expressed a wish, as was alleged, to be buried there, the assent of the Dean and Chapter of Windsor having previously been obtained.

ED. MARSH

* "Then are the best but stark naught."

THE NAME "HOWARD" (6th S. iv. 206).—Verstegan's book is almost worthless; he invents his facts, and had no notion of Anglo-Saxon, which he grossly misrepresents. Surely *Howard* is the same as *haw-ward*, also spelt *haward*. Hayward, another common name, is the M.E. *heiward*. *Haw*, from A.-S. *haga*, and *hay* or *hei*, from A.-S. *hege*, both mean "hedge." The *hayward* was well known in former times, and is constantly alluded to; see *Prompt. Parv.*, p. 234, and my notes on *Piers Plowman*. Sherwood gives both spellings in his index to Cotgrave. "A *haward* or *hayward*, qui garde, en commun, tout le bestail d'un bourg." As to *holdward*, I do not believe any such word ever existed till Verstegan coined it. What we want for the etymology of any word is a good collection of illustrative quotations. Any one can theorize more easily *without* the facts; but only the facts can guide us to the truth. WALTER W. SKEAT.

Cambridge.

Bardsley, at all events, gives a different origin of the name from Verstegan. In his *English Surnames*, p. 26 (ed. 1875), he says:—

"There can be little doubt, indeed, that 'Howard' is but another form of 'Harvard' or 'Hereward.' That it had early become so pronounced and spelt we can prove by an entry occurring in the *Test. Ebor.* (Surt. Soc.), where one 'John Fitz-howard' is registered."

F. C. BIRKBECK TERRY.

Cardiff.

"TO THE BITTER END" (4th S. vi. 340, 427, 516; vii. 23, 85; 6th S. iii. 26, 193, 334, 438; iv. 238).—It is hardly probable that any amount of critical skill will throw much more light upon this question than is already before us. "The bitter end" is clearly an old nautical expression, dating long prior to the modern use of the phrase. Bailey's *Dictionary*, 1721, has "Bite," a turn or part of a cable; "Bitts," two main pieces of timber to which a cable is fastened when a ship rides at anchor; "Bitter," a turn of a cable about the timber called "bitts," that it may be veered out by little and little; and "bitter end" (of a cable) is that part which is wound about the bitts when the ship lies at anchor. In *Robinson Crusoe*, fourth edit., 1719, it is spelt *better* end, but the author clearly meant *bite-er* or *bitter*, and not *better*.

The modern cant expression "to the bitter end" may have taken its rise either from the old nautical words, as meaning the last coil of the cable, or from the last end, the very "bitter" dregs. It is a slang expression, another form of "I will fight you to the death." In it *bitter* only means pitiless, severe, like a bitter east wind or a bitter foe. EDWARD SOLLY.

That the word *bitter* has a sensible pedigree of its own, and is in no way connected with *better* or *badder*, your correspondent may satisfy himself from Admiral Smyth's *Sailor's Word-Book*:—

"*Bitter*: any turn of the cable about the bitts is called a bitter. Hence a ship is 'brought up to a bitter' when the cable is allowed to run out to that stop."

JOHN CORYTON.

SIR JAMES BOURCHIER (6th S. iii. 247, 291; iv. 175).—My query (5th S. xi. 427) referred to a different person from the one now under discussion. There were two William Bourchiers, each of whom married an Anne; they were grandfather and grandson. It is the grandmother who was the daughter of Thomas, Duke of Gloucester, while my query had reference to the granddaughter. The "Alice, Countess of Ewe," who married Ralph de Isoudun, was certainly Countess of *Eu*. Ralph (or Raoul) de Lusignan is his proper name; Isoudun denotes his birthplace, and (without the Lusignan) is therefore misleading. Cardinal (Thomas) Bourchier was the third son of Sir William and Anne of Gloucester.

HERMENTRUDE.

WAREHAM (6th S. iv. 232).—In his reply respecting the etymology of Wargrave, MR. BIRKBECK TERRY gives the signification of Wareham in Dorsetshire as "an enclosed fortified dwelling." Is it certain that this is correct; or is it not rather from Varia, the Roman name of the Frome, upon which the *ham* is situated? I do not think there are any records or remains of enclosure or fortification. F. H. HN.

"TO" IN TRADESMEN'S BILLS (6th S. iii. 489; iv. 233).—MR. WARD goes out of his way to mystify a very simple matter. *To* means simply "dr." or debtor *to*, *i.e.*, you to whom I send this bill are indebted or "debtor" to me for so much. In invoices of large transactions it is usual to add the "dr.," but it is always understood. *By* means simply "creditor," instead of "debtor." In a statement of account in which the balance is against the debtor a proper account would begin with "To," the debit items, and follow with "By," the credit. FR. GREEN.

Wallington.

As a commercial man I am unable to accept the answer of MR. WARD. He is apparently ignorant, or temporarily forgetful, of the first principle of *double entry* book-keeping, a system originally derived from the Venetian merchants. The first principle of this double entry is that where there is a debtor there must be a creditor. The person to whom a bill is addressed, or in whose name the account stands, is the debtor, and in double entry owes so much to another account, personal or impersonal. As a rule, the ordinary tradesman does not keep his books by double entry, but the terms of that system still survive, so his bill is made out "M or N" ("debtor," subauditur),

"To goods" (whatever they may be). *By* is on the credit side of the ledger in double entry, and is prefixed to the sum which is owed to the account by something or somebody. A customer, therefore, who has bought five pounds' worth of goods, and paid for them, should figure thus in the tradesman's ledger :—

M. or N., Dr. To goods, 5*l*.
Cr. By cash, 5*l*.

"Goods" going to the credit of one account, and appearing there as "By M. or N."; "Cash" going to the debit of another account, which appears to owe it *to* M. or N.

CHAS. R. HAIG.

118, Fenchurch Street.

"LEAPS AND BOUNDS" (6th S. iii. 229, 395).—The word alluded to by Prof. Dallin was probably ἐπιτροχάδην, but it is only used in conjunction with speaking, as *Iliad*, iii. 213, and *Odyssey*, xviii. 26. M. G. WATKINS.

BARBER-SURGEONS' HALL (6th S. iv. 49, 172, 219).—I was surprised to read (*ante*, p. 172) that it had been stated on *legal* authority that "dissection of murderers' bodies was made optional in 1832, and abolished in 1860." The true state of the case will be seen from the following extract from the Anatomy Act of 1832. One of the objects of that Act of Parliament was to do away with any *stigma* on the practice of dissection, and so the clause was inserted :—

"XVI. And whereas an Act was passed in the Ninth Year of the Reign of His late Majesty, for consolidating and amending the Statutes in *England* relative to Offences against the Person, by which latter Act it is enacted, that the Body of every Person convicted of Murder shall, after Execution, either be dissected or hung in Chains, as to the Court which tried the Offender shall seem meet; and that the Sentence to be pronounced by the Court shall express that the Body of the Offender shall be dissected or hung in Chains, whichsoever of the Two the Court shall order; be it enacted, That so much of the said last-recited Act as authorizes the Court, if it shall see fit, to direct that the Body of a Person convicted of Murder shall, after Execution, be dissected, be and the same is hereby repealed; and that in every Case of Conviction of any Prisoner for Murder the Court before which such Prisoner shall have been tried shall direct such Prisoner either to be hung in Chains, or to be buried within the Precincts of the Prison in which such Prisoner shall have been confined after Conviction, as to such Court shall seem meet; and that the Sentence to be pronounced by the Court shall express that the Body of such Prisoner shall be hung in Chains, or buried within the Precincts of the Prison, whichever of the Two the Court shall order."

LEX.

DISCOVERY OF ANTIQUITIES IN SOUTHWARK (6th S. iv. 107, 231).—The building referred to was discovered on making the approach to the new London Bridge in 1832. It was supposed to be the hall of the town house of the Abbot of Lewes, and probably built in the reign of Ethelred II. It was a very rare and perfect example of Saxon architecture, the masonry excellent (though not so fine as that of the Palace of St. Edward, built forty years later), the stone so good that after the lapse of eight hundred years every base, cap, and arris was in a well preserved state, and might have continued a thousand years longer undecayed. Neither about this hall nor the hall of St. Edward was there any of the so-called "long and short" masonry, held by some to characterize Saxon architecture, whereas these two halls were like Roman work. My detailed drawings have disappeared, but I may say that the semicircular ribs of the roof rose about eight feet, springing from engaged pillars eight feet high, giving a total height to the room of sixteen feet, being the same as its breadth; its length being two and a half diameters; showing that our Saxon ancestors were well acquainted with proportion. It was well lighted by ten windows. Its situation was about the present centre of High Street, a little north of the railway bridge; its grounds would, therefore, join those of the Bishop of Winchester on the west, and those of St. Mary on the north; while its proximity to the Thames highway enabled the Abbot to proceed easily in his barge to any part of the metropolis. The architectural perspective view which I made of this room I shall be happy to present to the authoress of *Southwark and its Story* if she will think it worth her acceptance.

WILLIAM BARDWELL.

4, Great Queen Street, Westminster.

THE RULE OF THE ROAD (6th S. iii. 468; iv. 34, 154, 258).—The *raison d'être* having been fully explained, the following remarks may perhaps be acceptable to your readers. It is a common opinion that the rule of the road is inflexible. This is not so. The law is that if a carriage coming in one direction have sufficient room for any other carriage, horse, or passenger on its side of the way, it is enough. But although a person is not bound to confine himself to the ordinary side of the road, yet if he do not he is bound to use a greater degree of caution than if he kept the proper side. When I was a boy the rule became fixed on my memory in the following lines, which differ from those of MR. BLENKINSOPP :—

"The rule of the road is a paradox quite,
In riding or driving along;
For if you go left you are sure to go right,
But if you go right you go wrong."*

Some years since I heard the late Serjeant Wilkins so quote it at the trial of a "running down" case. His habitude and correctness of quotation were generally acknowledged, and I believe the above

* [Another correspondent gives, as the Warwickshire version, the same as the above, with the exception of second line, which runs :—

"In driving your carriage along."]

to be the correct version. Whilst we are on the subject of the road it may not be amiss to record the following admonition to the owner of a horse:

"Up the hill drive him not;
Down the hill trust him not;
On the plain spare him not;
Of his corn cheat him not."

GEORGE WHITE.

Ashley House, Epsom.

WHERE WAS GEORGE III. BORN? (6th S. iv. 207, 250).—There can be no doubt that MR. SOLLY is quite right in his assertion that the king was born in Norfolk House; but he adds nothing to what was already known. The fact is asserted in my *Old and New London*, iv. 184: "The old house which the Dukes of Norfolk inhabited, which was tenanted by Frederick, Prince of Wales, and in which George III. was born, is still standing in the rear of the present mansion, which dates from 1742." I may add that some twenty years ago the late Duke of Norfolk kindly took me upstairs, and showed me the room in which the birth took place. It was on the first floor, if I remember right—a spacious apartment, but low, and with an elaborately panelled ceiling.

E. WALFORD, M.A.

Hampstead, N.W.

PRONUNCIATION OF KERR (6th S. iv. 69, 255).—I never knew that the name Kerr was pronounced otherwise than as *Carr*, either in Scotland or in England.

THE EDITOR OF "LODGE'S PEERAGE."

THE WHITMORE-JONESES OF CHASTLETON (6th S. ii. 48, 113, 370, 397; iv. 156).—It may interest your contributors on this subject to learn that—besides the two matches with Fettiplace and Holt—there were other connexions between this family and the Staffords of Tottenhoe; for example, (1) Thomas Stafford, Esq., Lord of the Manor of Tottenhoe, Bucks, who died in September, 1684, aged eighty-three, married Bridget, daughter of Sir Edmund Fettyplace, of Childrey, Berks, and Swinbrook, Oxon, and sister of Anne, wife of Henry Jones of Chastleton; (2) Joan, eldest daughter of the above Thomas and Bridget Stafford, married Henry Jones of Willington, Oxon; and (3) Elizabeth, another daughter of the same Thomas and Bridget Stafford, married William Holt, of Loughton, Bucks, and by him had issue Ralph and Thomas Holt. B. W. GREENFIELD.

Southampton.

COWSLIPS AND PRIMROSES (6th S. iii. 348, 495).—I have very often heard something similar to what ST. SWITHIN writes; but I have a strong impression that it was *polyanthuses*, not *cowslips*, which primroses were said to turn to by being planted wrong way up. My own experience is that there is something in this—that primroses do change to polyanthuses, although not because they are planted topsy-turvy. I am very fond of primroses, and have great numbers in my garden, and have frequently found some of them turn a light purple, or dirty pink—a nasty "washed-out" colour, very disagreeable. The fate of these is to be dug up and thrown away. I have always suspected this change in colour to have been effected by the bees, as a quantity of rhododendrons are growing in the garden. I am no botanist, so perhaps the reason is not correct. At any rate, the change in colour is produced in some way. I have no polyanthuses, much preferring primroses, and wishing to keep their colour pure. R. R.

Boston, Lincolnshire.

EARLY ENGLISH DICTIONARIES (6th S. iii. 141, 161, 209, 269, 319, 376, 419, 474; iv. 257).—In the Chronological Diary of the *Historical Register*, under date of August 21, 1719, is recorded the death of "Mr. Dyche, Schoolmaster to the Charity Children of St. Andrew's, Holborn." A. J. K.

CORPORATION OFFICERS AT APPLEBY, &c. (6th S. iii. 268, 454, 477).—The following cutting from the *Essex Weekly News* of June 10, 1881, preserves, I think, some curious official designations, now nearly extinct, or at all events archaic, and therefore, worthy of embalmment in "N. & Q.":—

"ANNUAL COURT LEET.—The Annual Court Leet for the liberty of Havering-atte-Bower was held on Tuesday last before Mr. Joseph Fry, High Steward, and Mr. R. G. Price, Assistant-Steward; Mr. Brooks Gooch, of Hornchurch, being appointed Foreman of the Jury. Messrs. C. Collier, Thos. Carter, and J. Spencer were each 'amerced in the sum of threepence' for absenting themselves as jurymen. The Jury at once retired to make their annual appointments and presentments..... The Jury returned, and informed the Court that they had made the following appointments:—High Bailiff, Samuel Fletcher; Coroner, Mr. Henry Shekell Haynes; High Constable for Romford, Mr. W. Mabbett; ditto for Hornchurch, Mr. T. W. Wedlake; Clerk of the Market, James Smith; Woodwards, J. Stevens and Thomas Sawyer; Searchers and Sealers of Leather, G. Munday and G. Lawes; Ale-Conner for Romford-side, E. Wheatley; ditto for Hornchurch, J. Townsend; Afferor for Romford-side, Peter Reynolds; ditto for Hornchurch, F. Stratford."

WILLIAM WING.

Steeple Aston, Oxford.

AUTHORS OF QUOTATIONS WANTED (6th S. iv. 229).—

"Who is the 'bard'?...*Quære*, Sir Walter himself."—In a letter from Abbotsford, dated Oct. 1, 1827, and published in the *Mirror* on Nov. 17, Sir Walter Scott settles the question in these words:—"The scraps of poetry, which have been in most cases tacked to the beginning of the chapters of my novels, are sometimes quoted, either from reading or memory, but, *in the general case, are pure invention*. I found it too troublesome to turn to the collection of the British poets to discover apposite mottoes, and, in the situation of the theatrical

machinist, who, when the white paper which represented his shower of snow was exhausted, continued the storm by snowing brown, I drew on my memory as long as I could, and when that failed, *eked it out with invention.* I believe that, in some cases, where actual names are affixed to the supposed quotations, *it would be to little purpose to seek them in the works of the authors referred to.*" WILLIAM PLATT.

"Where brighter suns dispense serener light," &c. These lines occur in the poem by James Montgomery commencing:—

"There is a land, of every land the pride,"

and variously entitled "Home," "Our Country and our Home," "Love of Country," &c. W. H. K. WRIGHT.

(6th S. iv. 250.)

"A small unkindness is a great offence."

From Hannah More's poem *Sensibility.*

FREDK. RULE.

Miscellaneous.

NOTES ON BOOKS, &c.

A Treatise on Wood Engraving, Historical and Practical. By William Andrew Chatto. With upwards of Four Hundred Illustrations, engraved on Wood by John Jackson. (Chatto & Windus.)

MESSRS. Chatto & Windus have done well to reprint this standard work, the first edition of which was issued by Charles Knight as far back as 1839. The idea of the book originated with John Jackson, the wood engraver, who had been a pupil of Bewick's, and was, like him, a Northumberland man. He afterwards studied in London under William Harvey, and he cut many of Cruikshank's designs for Hone's *Every Day Book.* But a large amount of his best work is to be found in the numerous illustrations and fac-similes which adorn these pages, for which he had also collected much literary material. The actual preparation and composition of the book, however, belong to Mr. W. A. Chatto (father of the present publisher), whose learned and valuable labours have not hitherto received the prominent recognition which (we are glad to see) is accorded to them on the present title-page. In 1861 Mr. H. G. Bohn issued a second edition with a supplementary (and somewhat perfunctory) chapter on modern artists. It may be questioned whether this addition was needed, and the present publishers have, we think wisely, refrained from further continuation. The book is of established reputation, and better left unmodernized. It is a classic with lovers of the xylographic art, and those who are not lucky enough to possess one or other of the previous editions will now be able to add it to their shelves at trifling cost.

Songs and Sonnets of Springtime. By Constance C. W. Naden. (C. Kegan Paul & Co.)

MISS NADEN'S book, with its sky-blue cover and pretty floral design, should be welcome to the lovers of pretty things. Her poems show considerable power of realizing certain moods and ways of thought, while she has varied equipments and unusual metrical facility. The range of her talents may be gathered from her experiments in that *Apollineæ bellum puerile pharetræ*—society verse. We do not, indeed, regard her experiments in this way as wholly successful, since they strike us as being generally a little too long. But they have some requisite qualities of brightness, vivacity, and, above all, wit, which make us hopeful of the writer's future excellence. One of the pieces in this division—the "Lament of the Cork-cell"—shows a quite exceptional mastery, for sportive purposes, of botanic terminology.

A Key to Tennyson's "In Memoriam." By Alfred Gatty, D.D. (Bogue.)

HAS not Dr. Gatty already issued this in the form of a lecture? It seems familiar to us. In any case it is an admirable companion to Tennyson's admirable poem. It is excellently printed and tastefully bound—circumstances which make us all the more poignantly regret that it has been found necessary to deface the pretty rubricated title-page of the copy before us by a hideous publisher's stamp.

THE death is announced, at Melbourne, on August 2, of Mr. Marcus Clarke, the Assistant Librarian of the Free Public Library. Mr. Clarke was a constant contributor to our columns.

A NEW volume by Mr. F. G. Heath is announced, being a series of coloured plates representing fac-similes of autumnal leaves (Sampson Low, Marston & Co.). Mr. Heath believes that no similar work has ever been published in this country.

Notices to Correspondents.

E. WALFORD.—Macaulay gives the following rendering:—

"And shall Trelawney die, and shall Trelawney die?
Then thirty thousand Cornish boys will know the reason why."

And he adds that the miners from their caverns re-echoed the song with a variation:—

"Then twenty thousand under ground will know the reason why."

J. WAYLEN.—MR. SOLLY tells us, "N. & Q.," 4th S. xii. 452, that the Bishop referred to by Milton might possibly have been George Mountain, who, having held successively various preferments, died Archbishop of York in 1628. The papers at the above reference should be read by you.

A CORRESPONDENT asks for a reference to a particular paper, that appeared several years ago in "N. & Q.," containing a list of the various Christian names used in England, from that most commonly used (stated to be William) down to those least so.

A CORRESPONDENT asks for the date of a meeting of Head Masters of Public Schools at which was discussed the difficulty of getting suitable and efficient foreign teachers of French and German. He also asks whether there exists a report of this meeting, and, if so, where it can be obtained.

J. NORRIS FROST.—Anticipated. See "N. & Q." (4th S. v. 577; x. 256, 360, 413, 480, 529; xi. 164; 6th S. iv. 252); and particularly 5th S. x. 529.

JOHN ASTLEY.—We shall be happy to forward the copy of "Warwickshire Lads" (*ante*, p. 260), which you are good enough to offer.

G. D. S.—We fear not; but should you desire to give expression to your wish in these columns, we shall be glad to help you.

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LONDON, SATURDAY, OCTOBER 8, 1881.

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Notes.

"THE FIGHT AT DAME EUROPA'S SCHOOL," AND THE LITERATURE CONNECTED WITH IT.

(*Continued from p.* 242.)

PART I.—EDITIONS OF THE "FIGHT AT DAME EUROPA'S SCHOOL."

1. *The Fight at Dame Europa's School: shewing how the German boy thrashed the French boy, and how the English boy looked on. Second edition, pp. 28. London and *Salisbury* [1871], 16mo.—Against the neutrality of England, and against Germany. The author is the Rev. Henry William Pullen. The first edition of 500 copies was printed on Oct. 21, 1870, by Mr. Bennett of Salisbury, and advertised in the *Salisbury and Winchester Journal* of the 22nd. The publishers were Messrs. Simpkin, Marshall & Co., London, and Messrs. Brown & Co., Salisbury. The second edition of 500 copies appeared on Nov. 17, but the demand for it was a surprise to the publishers, who had already partially distributed the type. The dates of the succeeding issues were:—3rd ed. (1,000), Nov. 29; 4th ed. (3rd thousand), Dec. 9; 4th and 5th thousand, Dec. 16; 6th and 7th, Dec. 20; 8th and 9th, Dec. 23; 10th and 11th, Dec. 30; 12th and 13th, Jan. 14, 1871; 14th and 15th, Jan. 16; 16th and 17th, Jan. 21; 18th and 19th, Jan. 23; 20th and 21st, Jan. 28; 22nd and 23rd, Jan. 31; 24th to 29th, Feb. 1. At this point the resources of the Salisbury office became unequal to the task imposed on it—a supply of eight to ten thousand a day was not sufficient to satisfy the public demand. An arrangement was accordingly made with Messrs. Spottiswoode, of London, that they should print 50,000 copies, which were all supplied between Feb. 1 and 9. These London copies are easily to be distinguished by the fourth line of the title "shewing how the," and by the use of signatures; the Salisbury fourth line having "shewing how" only, while no signatures were employed. The numbers assigned to the London firm were the 81st (!) to the 100th thousand, the 121st to the 130th, the 137th to the 146th, and the 159th to the 168th. The result of the unequal rates of printing is that the mere number of the thousand is no certain guide to the comparative date of issue, as judged from other editions. On Feb. 24 was issued the 189th thousand, but the public interest in *The Fight* rapidly diminished. The 192nd appeared on April 18, while the current edition is the 193rd, first issued in April 1874. So regular and certain is the deterioration of type that by minute observation every tenth thousand can be distinguished from those preceding and succeeding. It must be remembered that the number of the thousand only appears on the *cover*, and is often, therefore, torn off before binding. The copies I have seen are the †2nd ed., *3rd ed., *14th, *28th, *47th, *48th, *61st, *63rd, *100th, *118th, *125th, *132nd, *155th, *163rd, *187th, and *193rd thousands.

2. †The Fight at Dame Europa's School.....Reprinted from the 83rd thousand, London edition. Pp. 27. New Orleans, 1871, 12mo.

3. *The Fight at Dame Europa's School: showing how the German boy thrashed the French boy, and how the English boy looked on. With thirty-three illustrations by Thomas Nast. Pp. 32 ("34"). *New York* (1871), 12mo.—This edition was *reissued (not reprinted) in England, with the place of publication altered from *New York* to *Salisbury and London*.

4. †The Fight at Dame Europa's School.....a Sketch. By George T. Ferneyhough.....This sketch is Dramatized from the popular *brochure* of the same title.....Pp. 20. Derby, 1871, 12mo.—"First performed Mar. 17, 1871, by the Devonshire Amateur Dramatic Club, Derby, at a performance given in aid of the funds for the suffering French."

5. *Combat à l'Ecole de Mme. Europa: montrant comment le garçon allemand rossa le garçon français et comment l'anglais les regarda faire. 4me. éd. Pp. 32. *London* and Salisbury, 1871, 16mo.—A French translation of No. 1. The third edition is advertised as "now ready" in the *Times*, Feb. 9, 1871; the fourth edition, *Times*, Feb. 15, 16, 17.

6. *Der Kampf in Frau Europas Schule, wie der deutsche Knabe den französischen Knaben durchprügelte, und wie der englischer Knabe zusah. Pp. 24. *London*, 1871, 16mo.—A German translation of No. 1. Advertised as "now ready" in the *Times*, Feb. 27, 1871.

7. *La Scuola di Donna Europa dimostrando come il ragazzo tedesco picchiasse il ragazzo francese e come il ragazzo inglese stesse a vedere colle mani in mano. Traduzione dall' inglese. Pp. 24. Firenze, 1871, 12mo.—An Italian translation of No. 1.

8. *Slagsmaalet i Fru Europas Skole, visende, hvorledes den tydske Dreng pryglede den franske Dreng, og hvorledes den engelske Dreng saae til. Efter den engelske Original ved cabiro. 2det Tusind. Pp. 36. Kjobenhavn, 1871, 24mo.—A Danish translation of No. 1, with a preface and key to the chief characters.

9. *De groote Vechtpartij op 't school van Mam'sel Europa. Een Engelsche afstraffing van Pruisen en Engeland. Met een Voorbericht van J. A. Alberdingk Thijm. 8ste verbeterde druk. Pp. 31. Amsterdam, 1871, 16mo.—A Dutch translation of No. 1, with a preface to the first edition dated Jan. 19, 1871, and to the sixth edition dated Feb. 17, 1871.

10. †De Kloppartij op de school van Mamsel Europa, of hoe de Duitsche jongen den Franschen jongen afranselde en de Engelsche jongen bleef toekijken uit het Engelsch naar de vijfentwintigste duizend. 8ste druk. Pp. 15. Leeuwarden, 1871, 8vo.—A Frisian translation of No. 1.

11. *La Bastaude a l'Ecole de Maitresse Europa: dêmontrant coumestque le Hardé Allemand baillit une slingeure au Hardé Français, et coumestque le Hardé Anglais ne fit que les r'garder. Traduit de l'Anglais en Jersiais, avec l'autorisation de l'auteur, par A. A. L. G. Pp. 16. Jersey, 1871, 16mo.—A Jersey-French translation of No. 1. The title-page states that more than 140,000 copies of the English edition have been sold.

12. A Portuguese translation of No. 1 was at least "in preparation," according to a list of these pamphlets compiled by Mr. John Kemp, Superintendent of the British Museum Copyright Office. See also "N. & Q.," 4th S. vii. 181.

13. *Slagsmalet i Fru Europas Skola eller hur gossen Wilhelm skamfilade gossen Louis samt huru gossen John stod och sag pa. Fran Engelskan. Andra upplagan. Pp. 24. Stockholm, 1871, 16mo.—A Swedish translation of No. 1. The back of the pamphlet states that the translation is from the 47th thousand of the English.

14. A Welsh translation of No. 1 is mentioned in the *English Catalogue of Books for* 1871.

15. A translation into some Indian or Oriental language is said to have been noticed in a literary journal.

16. "The newsboys in the streets of London were at one time offering spurious copies of *The Fight* for sale at a penny each, but they were nothing at all like the original."

PART II.—WORKS WHICH SHOW DIRECT TRACES OF THE INFLUENCE OF "THE FIGHT AT DAME EUROPA'S SCHOOL."

Account of the Fight around the Arbour of Louis, see No. 68.

Æsop's new War Fables, see No. 142.

17. *After the Fight at Dame Europa's School: shewing how the French boy shook hands with the German boy; and how the English boy shook hands with them both. By E. R. O. Pp. 16. London, 1871, 12mo.—In favour of England's neutrality; against Germany in the matter of the terms of peace. Dated Feb. 15. Advertised as "now ready" in the *Times*, Feb. 27, 1871.

18. *After the Fight; or, the sad end of John. Pp. 32. *London*, 1871, 12mo.—Foretells the decadence of England owing to her cowardly inaction; in favour of France.

A Guillaume 1er, see No. 143.

Albion's Church, see No. 115.

19. †The Alabah claims, and how the Ya-kees "fixed" the Yn-gheesh. Being a fragment of some lately discovered annals of Monkeydom. Pp. 32. London and *Manchester*, 1872, 16mo.—On the Alabama claims, describing them as excessive.

20. †Another Fight in Dame Europa's School. Second thousand, pp. 15. *London* and Edinburgh, 1878, 8vo.—On the Russo-Turkish complications.

21. *Another Row at Dame Europa's School; showing how John's cook made an Irish stew, and what came of it. Pp. 30 ("28"). London, 1873, 12mo.—Against Mr. Gladstone's Irish policy.

22. *Another View of Europa's Brawls. Pp. 16. London (*Norwich*) [1876?], 16mo.—Semi-religious allegory against Roman Catholic influence in Europe.

The Bankruptcy of Britain Brothers, see No. 144.

The Battle between the Elephant and the Whale, see No. 144 *b*.

23. *The Battle of the Nice Boy with Billy the Pious, and all about Johnny and the Onion Ground; or, who was in the wrong, with a few words on the termination of the fight. By A. Judge. Pp. 16. London, 1871. 8vo.—For England and France; against Germany and Napoleon. The preface is dated Feb. 1871. Rare.

The Bear and the Crescent, see No. 144 *c*.

The Blot on the Queen's Head, see No. 145.

24. *The Break-up of Dame Europa's School; or, what came of making the English boy join in the fight. Pp. 12. *London*, [1871], 16mo.—For England's neutrality and Mr. Gladstone; against Lord Beaconsfield. Advertised as "just published" in the *Times*, Feb. 9, 1871.

25. *Britannia's Box of Soldiers. An allegory of the day. By Walter R. Snow. Pp. 31. London, 1871, 12mo.—Poem in blank verse against England's supineness, especially with respect to the army. Rare.

26. *Britannia's Suitors. Part I. The Banquet. Pp. 82 ("iv+76"). London, 1876, 8vo.—Elaborate satire on the ambitious schemes of Germany; in favour of Lord Beaconsfield's administration, especially his avoidance of close alliance with Germany. Probably no more issued.

The British Lion's Message, see No. 146.

27. *Britons, Franks, and Teutons. A few remarks addressed to the lads of Britain. By an Old Frank. From which will be seen that Ludovic the Frank is not the quarrelsome fellow he has been represented to be: what Wilhelm the Teuton really is, has always been, and will ever be; and how John the Briton did wrong his best friend and neighbour. Pp. 31. London, 1871, 12mo.—In favour of close alliance between England and France; against Germany and England's temporary attitude towards France. Dated March, 1871. Advertised as "now ready" in the *Times*, March 13, 1871.

The Brothers Obadiah, see No. 147.

28. †Bullies and Cowards; being some further particulars of a celebrated school. By One of the Boys. Pp. 52. *London*, 1878, 8vo.—A review of modern European politics, against Russia; England's policy is severely criticized, from a Liberal point of view.

The Christian Church and Pious King William, see No. 148.

29. *The Christmas Holidays at Dame Europa's School, ending in Peace. By One of the Boys. Pp. 20 ("18"). *London*, 1871, 16mo.—For England, and generally "oil on the troubled waters."

The "Cock-a-doodle-doo"; History of the War, see No. 149.

Le Collège de Mme. Europa, see No. 42.

30. *The Coming Fight between John Bull and Holy Alick. Pp. 55. London, [1878?], 12mo.—For England and Turkey; against Russia and the policy of Mr. Gladstone.

Comment Jean aurait-il dû agir? see No. 134.

The Council of Three, see No. 150.

31. †The Country of Continentia, where the Russian gentleman tried to trick the Turkish gentleman, in order that he might steal his property. Pp. 25. London, [1877], 16mo.

32. *Credulity John in his right little, tight little Island. By the author of *Ye Vampyres!* &c. Pp. 69. London, [1877], 12mo.—Poem of the so-called "Jingo" type; in favour of Lord Beaconsfield, see No. 72.

33. *Croquemitaine, empereur d'Allemagne ou Avant Pendant et Après, 1870. Par un résidant Français. Third edition, pp. 32 ("ii+28"). *Bath*, 1871, 12mo.—Poem, for France; against England's inactivity. Dated Bath, May 13, 1871.

34. †Dame Britannia's Household. Pp. 23. [1874], 12mo.—A sketch of England's leading [illegible] from a Conservative point of view.

Dame Europa admonishes her monitors, &c., see No. 52.

35. *Dame Europa in Trouble again. Pp. 12. London (*Guildford*), 1877, 16mo.—For Turkey and Lord Beaconsfield; against Russia and Mr. Gladstone.

36. †Dame Europa's Court; trial of the five monitors. Nos. 1 to 8. 1. Speech of William; 2. Speech of Louis; 3, 4. Speech of Joseph; 5. Speech of Aleck; 6. Dame Europa's Journey to Greece; 7, 8. Dame Europa's Adventures in Athens. Pp. 390. London, 1876–7, 8vo.—Probably all issued. An elaborate review of modern European politics, developing into the style of a novel. So far as Germany and France are concerned, in favour of the latter.

37. *Dame Europa's Eyes opened and John Vindicated. Pp. 11. London and *Yeovil*, [1871], 12mo.—Rather solemn justification of England's policy. Advertised in the *Times*, March 4, 1871.

38. *Dame Europa's Letter to her Monitors. Pp. 32. *London*, 1877, 16mo.—Against Turkey, and a criticism on things in general, including Ruskin and ladies' dresses. Author known.

39. *Dame Europa's Remonstrance, and her Ultimatum. Fifth edition, pp. 31. London, 1877, 12mo.—Against the excessive armaments of Europe. Picture of a European conference on front of cover and rough map of Europe at end. Author known.

40. *Dame Europa's Report to the International School Board, on the Fight in her School after hearing both sides. Fifth edition, pp. 17. *London*, [1871], 16mo.—For England; against France. Dated February, 1871, but there is already an allusion showing that the author of *Dame Europa's School* is known. Seventh edition does not differ. Advertised as "this day" in the *Times*, Feb. 10, 1871 and Feb. 11; "new edition," *Times*, Feb. 15; "new and enlarged edition," *Times*, Feb. 16, 17, 18, 20, 28; "eighth edition," *Times*, Feb. 23.

41. *Dame Europa's School Fifty Years hence. A prophetic view thereof. Pp. 12. London, 1871, 16mo.—In favour of international arbitration and republican government. Advertised as "this day" in the *Times*, Feb. 15, 1871, and Feb. 18, 20, 23; "this day, fourth edition," *Times*, March 2.

42. *Le Collège de Mme. Europa dans cinquante ans prophétie. Traduit de l'Anglais par J. Y. O. Pp. 12. *Brighton*, 1871, 16mo.—A French translation of No. 41.

43. Dame Europa's Summing Up. New and enlarged edition. London, 1871.—Advertised in the *Times*, March 9, 1871.

44. *Dame History's Tale of S. George, his Sister, and the Dragon. Pp. 20. *London*, 1871, 16mo.—For France; against Germany and England.

45. †Dr. Mundus's Academy in A.D. 1876–7. The difficulties which arose in the Turkey house and what Madame Justitia said about it. Pp. 14. *London*, 1877, 16mo.

46. †The Dog in the Manger. By the author of *John's Defence and Dame Europa's Apology*. Pp. 24. London and Manchester [*Newcastle-upon-Tyne*], [1877], 8vo.—On the Russo-Turkish complications. See No. 49. Author known.

47. *The Dream of King William of Prussia, and what Count Bismarck said concerning it. By the Shade of Junius. Pp. 22. London and *Plymouth*, 1871, 12mo.—Against Germany, especially Bismarck; represents the Emperor as tardily repentant. Quotes a speech in the House of Commons, Feb. 17, 1871. Advertised as "this day" in the *Times*, Feb. 27, 1871, and March 2, 3.

48. *The Eagles and the Cocks; or, how the most fearful war was brought about, and how everything was settled to the satisfaction of everybody. By Sineiraet [*sic*] Studio. Pp. 32. London, 1871, 16mo.—Against France, but in a conciliatory tone.

49. *The End of the Fight. John's Defence and Dame Europa's Apology; with her addresses and advice to the other boys. Pp. 24. London and *Newcastle-upon-Tyne*, 1871, 16mo.—For England. Dated March, 1871. Author known. See No. 46.

England's Day, see No. 151.

50. *The English Boy himself again; or, the "Dame's" Wigging Denied. By an Exonian. Pp. 16. London and Exeter, 1871, 16mo.—For England. Advertised in the *Times*, Feb. 24, 1871.

Epistle to the Deil, see No. 152.

51. *Europa's Ménagerie and Britannia's "Bulls." A zoological survey of the political situation, from the silver streak to the Golden Horn, shewing how the boa-constrictor strangled the tiger-monkeys, and the "bulls" had to keep an eye on the "bears." Pp. 15. *London*, 1871, 16mo. — An allegorical description of modern Europe. The Franco-German war is impartially described as an episode. Advertised as "this day" in the *Times*, March 2, 1871, and March 3, 4, 6, 7, 8.

52. *The European School. Dame Europa admonishes her monitors, lectures her pupils, advertises for a monitor in lieu of Louis, examines candidates, and gives parting advice to her monitor John. Pp. 50 (48). London and *York*, [1871 ?], 12mo.—Miscellaneous criticism on foreign and English affairs; in favour of France; against the English Liberal Government. With one illustration.

53. *The Fag-End of the Question. Pp. 15. *London*, 1871, 16mo.—Against Mr. Gladstone's policy. Advertised as "this day" in the *Times*, Feb. 27, 1871, and March 2 (*bis*), 4, 7, 8: "The Fag-End of the Question; or Questions for the Fag to End. Second and enlarged edition," *Times*, March 29, April 1, 4.

54. *A Few Particulars of John's Fag at the Dame's School; shewing how the fag caused John's dismissal. Pp. 14 ("12"). London, [1871], 12mo.—Against Mr. Gladstone's policy, and Germany.

The Fight around the Arbour of Louis, see No. 68.

The Fight at Dame Britain's School, see No. 55.

55. *The Fight at St. Stephen's, otherwise Dame Britain's School, over a Wedding Present from the Boys; showing how Peter was thrashed by Ben, and left with only one leg to stand upon: and isn't his brother John ashamed of him!! By W. N. G. A. Pp. 12. *London* and Leicester, [1871], 16mo.—The *tenth thousand has the title, "The Fight at St. Stephen's, otherwise Dame Britain's School, over a Wedding Present; showing how the Leicester Pet was thrashed by Big Ben, and left with only one leg to stand upon. Isn't his brother John ashamed of him? By W. N. G. A." There are also some variations in the text. The debate described is that which concerned the dowry of the Princess Louise, February, 1871, when Mr. Peter Taylor, the member for Leicester, opposed the motion. Advertised under the title, "The Fight at Dame Britain's School," as "now ready," in the *Times*, Feb. 24, 1871, and Feb. 28, March 1.

56. *The Fight between Aleck and Hamid at Dame Europa's School. Must Hamid be turned out? By a Pupil of the Establishment. Pp. 30. London, [1877 or 1878], 16mo.—Against Russia in the matter of the war with Turkey.

57. †The Fight Ended; or, Mother Nature's call on Dame Europa; and the talk they had. By the Rev. J. H. G. Pp. 22. *London*, 1871, 16mo.—An eirenicon.

58. *The Fight of the Fair, and why John Bull kept out of it! Pp. 20. Stamford and London, [1871], 16mo.—In favour of England's neutrality. Authors known.

59. *The Finale to Dame Europa's School; the consequences of John's policy; and a peep into futurity. Pp. 16. *London*, 1871, 16mo.—Shows the dangers of an inactive policy and of keeping too small an army and navy; from a Conservative point of view. Second edition.

1871, does not differ, and is from the same type. Advertised as "ready" in the *Times*, March 16, 1871. Author known.

60. *The Forlorn Condition of poor Johnny Bull through the Misdoings of his Servants. With a sketch of three of his chief servants—Joy Pebble, Esq., Robert Whitehead, Esq., and John Shiney, Esq.; and an account of how William the Pious got the farm of Christian Dane and many other farms besides, and is still asking for more. Being a sequel to the "History of Mr. Dean the Swift." Pp. 16. *London*, 1871, 8vo.—On the whole against England's policy under a Liberal Government and against Germany. The *Times* of Feb. 18, 1871, is quoted in the notes. Advertised as "now ready" in the *Times*, March 14, 1871, and March 25.

Freedom's Extremity is England's Opportunity, see No. 161.

61. *The Fresh Dispute at Dame Europa's School; showing how the American boy tried to take in the English boy; and how the English boy proved too much for him. Pp. 23. London (*Oxford*), [1872], 16mo.—On the Alabama claims, in favour of England.

62. *A Full, True, and Particular Report of the Great Fight, and the Causes thereof, as detailed before his Worship the Magistrate. Pp. 7. London, 1871, 16mo.—A short and energetic defence of Germany and of Napoleon III. against the French nation and the "venial press of this country."

63. The German Professor at Dame Europa's School tells the boys the story of Alsace and Lorraine, and how they were lost to Fatherland. London, 1871, 12mo.—In the *English Catalogue of Books for* 1871.

64. *The Great Fight between William the German and Louis the Frenchman; shewing how Louis went out for wool and came home shorn. Pp. 11. London and Birmingham, n.d., 16mo.—Against France and Napoleon III.

Great State Trial of Great Britain, see No. 153.

The Hens who Tried to Crow, see No. 154.

65. *Historical Song of the great Champion Fight (in twenty-nine salvoes) between the Gallic Cock and the Prussian Eagle, with elaborate notes, forming a complete and authentic diary of the principal events of the war, from the commencement to the "bitter end." By Watkin Williams [Special war correspondent (in topics-of-the-day songs) to the principal music halls in London and the Provinces]. Pp. 14. London, [1871], 12mo.—Slightly in favour of the French nation, but against Napoleon III.

How Ben behaved himself, see No. 154 *b*.

66. *How John nearly quarrelled with Jonathan, the head boy at Dame Columbia's School. Pp. 16. *Manchester*, [1871], 16mo.—An impartial account of the events leading up to the Alabama claims. Signed E. F.

67. *How John was drilled how Paddy was petted and what the Doctor thought of it. Pp. 80. Edinburgh and London, 1874, 12mo.—The first essay is a satire on competitive examinations and pretended educational reforms, written towards the end of 1873. The second introduces no fictitious characters, but discusses Irish questions, written in April, 1869. The third is an imaginary conversation on politics, written in June, 1872. All were published in *Blackwood's Magazine*.

68. *How Louis defended his Arbour, and how Aleck wanted part of Constantine's Lake. Pp 27. London, Manchester, Liverpool and *Blackburn*, [1871], 16mo.—Against England's inaction under a Liberal Government, and against Germany and Russia. The second title is "The Fight around the Arbour of Louis"; the pamphlet is said to have been first issued as "Account of the Fight around the Arbour of Louis." The *fifth thousand does not differ, being from the same type, except that the "Blackurn" on the title-page of the first issue is corrected. A copy of the seventh thousand is in the British Museum. Author known.

F. Madan.

4, Radcliffe Square, Oxford.

(*To be continued.*)

Thomas Coleman.—Anthony Wood gives, in the *Athenæ Oxonienses* (ed. 1721, vol. ii. col. 103), a memoir of this Puritan divine, who was "so accomplish'd in the Hebrew Language that he was commonly called Rabbi Coleman." He was Vicar of Blyton, near Gainsburgh, in Lincolnshire, but left his cure for London on the breaking out of the great civil war. He served as one of the Assembly of Divines, in which capacity he, according to Wood, "behaved himself modestly and learnedly." After vacating Blyton he was Rector of St. Peter's, Cornhill. He died in 1647.

I do not think that the name of his wife has been recorded in any of the biographical works which relate to the seventeenth century. The parish register of Blyton supplies the deficiency. Under April 3, 1628, we find: "Tho. Coleman vic. & Eliz. Yates de Scotton nupt. at Laughton." After her husband's death Mrs. Coleman seems to have returned to Blyton, for under Dec. 30, 1652, there occurs among the burials, "Elizabeth ye relict of Tho. Coleman sometimes vicar of Blyton."

My friend the Rev. Reginald H. C. Fitzherbert has kindly searched the Scotton parish register for me in the hope of ascertaining the names of Elizabeth Yates's parents. Her baptism, however, does not occur there. There are only two Yates entries to be found before 1663. The first of them may be the marriage of Elizabeth's parents. It runs thus: Oct. 23, 1589, "George Yates & Margarette Goslinge were maried." On Nov. 26, 1609, "Nicholas Sheriffe of Scotter Laborer and Margaret Yates of Eastferrye were married." This was probably George and Margaret Yates's eldest daughter, and perhaps the elder sister of Elizabeth. East Ferry, I may remark, is a hamlet in the parish of Scotton, and Scotter is the adjoining parish to Scotton, one mile distant on the north. The court rolls of the manor of Scotter prove that some members of the Yates family were copyholders there. In 1627 we find that Thomas Yates, clerk, is dead, and that William Yates of Lincoln is his brother and heir. This William in 1628 surrendered copyhold land in the manor of Scotter, at a place called "le great gyme," to William Wells of Susworth.

There are a few entries in the Journals of the House of Commons relating to Thomas Coleman. On March 7, 1642, a petition having been presented to the House that Mr. Coleman be [illegible] mended to be lecturer at St. Giles's-in-the-[illegible] the House divided. Oliver Cromwell was

the tellers in favour of this appointment, but it was lost by forty-nine to fifty-nine (*Com. Jour.*, ii. 470). On Aug. 30, 1644, Sir John Wray was appointed to bring in an ordinance concerning the bestowing of the rectory of Scotter on Mr. Coleman (*Com. Jour.*, iii. 612). I cannot at present produce positive proof, but am almost certain, that Thomas Coleman never held this preferment. Sir John Wray had a residence in the parish of Blyton, and Coleman must have been well known to him. It is noteworthy that when Capt. John Hotham, who had married for his first wife Frances, daughter of Sir John Wray, was beheaded on Tower Hill, Jan. 1, 1645, he was attended on the scaffold by "Mr. Coleman, minister of the Tower" (Rushworth, *Hist. Coll.*, pt. iii. vol. ii. p. 803). Whether this was the same person who had held the living of Blyton I cannot at present tell. Anthony Wood speaks of a Thomas Coleman, minister of All Hallows, Barking, "near the Tower of London," who was alive in 1653 (ii. 104). It may possibly have been this person who was minister of the Tower when the younger Hotham suffered.

I have met with two other persons called Thomas Coleman who were contemporaries with the Vicar of Blyton. One of them was a captain in the army under the command of Sir Thomas Fairfax, and signed the army petition in April, 1647 (Rushworth, *Hist. Coll.*, pt. iv. vol. i. p. 472). The other had served in the royal army as quartermaster to Major Sillyard, and was alive at the Restoration (*List of Officers claiming...the Sixty Thousand Pounds*, p. 145).

EDWARD PEACOCK.

Bottesford Manor, Brigg.

BIRTHS, MARRIAGES, AND DEATHS IN THE SIXTEENTH CENTURY.—The following paragraph from the *Times* of September 19 should find a place in "N. & Q.":—

"It is not generally known among antiquaries that the tabular arrangement of births, marriages, and deaths, much as they stand in the columns of our daily papers, dates back all but three centuries, if not further. Mr. B. Quaritch, of Piccadilly, lately found pasted into the covers of an old edition of Ptolemy's *Geography* (1513) a number of old German broadsides with rough illustrations, heraldic, grotesque, and topographical. Among these is one printed by a *Formanschneider* of Augsburg, in 1587, giving in epitome a return of the births, marriages, and deaths during the previous year, showing how many had died young, and the relative proportions of boys and girls, grown-up men and grown-up women. To this is prefixed a table in four columns, showing the totals of births, marriages, and deaths (but unclassified) in Augsburg annually from 1510. At the top of this broadside are three curious engravings, evidently from wood-blocks, the first showing the interior of a bedchamber with a mother and her infant, the second the celebration of a wedding in a church, and the third the digging of a grave in a churchyard. At one side are between twenty and thirty doggerel verses, amplifying the idea that 'there is a time to be born and a time to ,' and some further observations of the same kind in prose. Bound up in the same volume is a curious view of the city of Augsburg itself, dated 1563; and a pedigree of the reigning Duke of Würtemberg, which mentions his son Everard, Count of Mumplegart, who was born in 1545, and died prematurely in 1568, and to whom some interest attaches on account of an allusion to him, and his almost unpronounceable name, which occurs in Shakespeare."

A. GRANGER HUTT.

8, Oxford Road, Kilburn.

"RETAINED" IN THE ORNAMENTS RUBRIC.—This word, which has exercised a good deal of legal ingenuity, may be simply explained. It was adopted in 1662 from the Act of Elizabeth of 1559, and therefore we must go to that Act for its meaning. What did it mean then? Simply this, that, in spite of the prohibitory rubric of 1552 (Book ii. of Edw. VI.), the vestments (which had been in universal use in Mary's reign) should still be retained in use. It does not mean that such churches as had preserved them may use them—no law would or could have such partial application—but that they may be lawfully used throughout the whole church. I may add, too, that the explanation of the difficulty about the Advertisements is this, that while Elizabeth was determined to enforce the surplice she was equally determined not to disallow the vestments. This accounts for her allowing the Advertisements to be issued in her name, though she refused to have the Great Seal attached.

H. TRIPP.

Winford, Bristol.

DRINKING OF HEALTHS.—Dr. R. V. French, in his *History of Toasting; or, Drinking of Healths in England* (Lond., 1881, 8vo.), has done excellent service by throwing the light of history on a still prevalent superstition. I gave some references to authorities in the *Autobiography of Matthew Robinson*, Cambr., 1856, pp. 46, 112, 210. See further a note of Solanus (Du Soul) on Lucian, *convivium*, 6; Gonsal. de Salas on Petronius, c. 36, fin. (ii. 150a, Burm.); J. E. Kesler *De Immoderata Adbibendi Consuetudine*, Halæ, 1668, 4to.; Jo. Frid. Matenesi *Critices Christianæ libri duo de Ritu Bibendi super Sanitate Pontificum, Cæsarum, Principum, Ducum, Magnatum, Amicorum, Amicarum*, Colon., 1611, 8vo.; Sam. Clarke's *Lives of Eminent Persons* (1683), ii. 126; Bp. Pet. Browne, *Discourse of Drinking Healths*, Lond., 1716, 12mo.; *Retrospective Review*, xii. 322.

JOHN E. B. MAYOR.

Cambridge.

THE BOOK-PLATE OF THE EARL OF DERWENTWATER.—A correspondent has noted in your columns (1st S. xi. 204) that he has seen a bookplate of the Earl of Derwentwater, who was put to death for the rebellion (so called) of 1715. I see in the *Bibliotheca Sunderlandiana* that there is about to be sold a copy of *Les Grandes Annales*

et Histoire Generale de France, par Fr. de Belleforest, in each of the volumes of which "is inserted the armorial book-plate of Radcliffe, earl of Derwentwater, dated 1702." This is, I imagine, the book-plate of Francis Radclyffe, who was earl from 1697 to 1705, and whose son James, the third earl, was the Jacobite martyr.

K. P. D. E.

Women and Wine.—I read, *ante*, p. 165, *à propos* of "West Indian Superstitions," the following: "An old Surinam gentleman gravely assured me that a cask of wine he was bottling was spoilt because a woman came into his cellar at the time." Has your correspondent never read, as I have (though I forget where), that no woman is ever allowed to enter the cellars of the great Bordeaux wine merchants? I have known one case in which the family dairymaid refused to churn (and I have heard of a similar one in another family) "because the butter would not come right." The subject is perhaps difficult of discussion, but it is a very curious one.

H. K.

"The wooden walls of old England."—In a sermon entitled *The Gallant's Burden*, preached by Thomas Adams, Vicar of Willington, Beds, at Paul's Cross, on "the twentie nine of March, being the fift Sunday in Lent," 1612, and "published by authoritie" in 1616, the following noteworthy passages occur:—

"Though Nature hath bound vp the loynes of our Kingdome with a Girdle of Waues, & Pollicie raysed an other fence of woodden Walls, yet God must put about vs a third Gridle, the bandes or circle of his Prouidence, or our strength is weaker than the waters.....Let this make vs thankefull, not secure; as if God could not reach his Arme ouer our narrow Seas: Behold *France* made a Cocke-pitte for Massacres by the vnciuill ciuill Warres thereof: Thinke of the vnquiet bread long eaten in the *Low-Countries:* and when thou sayest, (wee lay our heads on the Pillowes of Peace and eate the Bread of Plentie) kisse his hande with prayses that feedes thee with these blessings, but let not thy owne strength make thee careless."

The allusion is evidently to the attempted invasion of England by the Spanish Armada, for the preacher elsewhere says:—

"And once again, if need be (*coniurati venient in classica venti*) the Windes and Seas shall take our part: Let not our Peace make vs wanton, nor our Wealth proud, our helpe stands *in the name of God*, not in Forts nor Swords."

I have some recollection of a question being asked with regard to the first application of the epithet "wooden walls" to English ships, and offer the above reference in ignorance of any answer that may have been published. [See "N. & Q.," 2nd S. iii. 368, 434.]

Alfred Wallis.

Derby.

Booksellers' Signs.—As an early contributor to and constant reader of your valuable publication, I continue to take an interest in it. I trouble you with a line to say that I have recently found among my scraps a little MS. book of about twenty leaves, entitled—

"A Catalogue of all Booksellers' Signs, by which their respective trade was known in London and other parts of England, from the earliest period of printing until the year 1800. Compiled by C. H."

It contains some seventy-five examples, extending to the letter M. As I have not leisure to send them to you from time to time, I shall be glad to forward the *brochure* to one of your correspondents interested in the subject who will take the trouble to do so, for they are worth preserving in your pages.

Broctuna.

Hamilton, Ontario.

Literature of Agriculture.—Books upon this subject have been noticed from time to time in "N. & Q." I have lately met with one upon a branch of it which I should not have thought likely to afford opportunity for so much to be written. This is Gates's *New Shepherd's Guide for Cumberland, Westmoreland, and Lancashire* (Cockermouth and Lancaster, 1879, 8vo., pp. 493). It describes, in rather a handsome volume, the various marks by which the ownership of sheep on the fells may be distinguished, and gives figures of sheep with the marks and description.

Ed. Marshall.

Curious Epitaphs.—I copied the two following epitaphs many years ago, when I was a curate in Dorsetshire.

1. From the churchyard of Winterbourne Houghton, Blandford:—

"In memory of Joseph Allen, Aged 92 years. 1795.
With sweat and toil long have I tilled the ground,
And in it now a resting-place have found;
Thro' my Redeemer Jesus Christ I trust
Like purest wheat to spring again from dust,
And share the joyful harvest with the just."

2. On a mural tablet on the south-west of the old church of Corfe Castle the following lines were inscribed to the memory of "Giles Trampton," who died some time in the first half of the seventeenth century:—

"Nine months wrought me in the womb,
Three months brought me to the tomb.
Let the infant teach the man
That his life is but a span.
Use it so, that thou may'st be
Happy in the next with me."

The epitaphs are both worthy of a place in "N. & Q." if they have not yet been printed.

Archdeacon.

A Famous Juryman.—The *Gentleman's Magazine* for 1735 (vol. v. p. 388) records the following:

"Died 18 July.—Richard Shorediche, Esq., aged 90, who had been upwards of 50 years in the Commission of the Peace for Middlesex, and several times Colonel of the County Foot Militia. He was the last surviving Jury-

man of those who serv'd on the Trial of the Seven Bishops committed to the Tower by K. James II., and being the junior Juryman, he was the first that declared them *Not Guilty*. And when 7 were found of a different opinion, he, by the strength and honesty of his arguments, brought them over to his own sentiments; and by this Firmness in the Course of Justice and Liberty, he may be said to have fix'd the Basis of a Work which stemmed the torrent of Popery and slavery, and was the Foundation of the present happy Constitution."

So famous a juryman deserves to be better known.

W. D. PINK.

Leigh, Lancashire.

"SUP SORROW BY SPOONSFUL."—I have frequently heard this expression used in Liverpool, with a sense of meaning that the person to whom it is addressed will have a great deal of trouble, which will not come all at once, but bit by bit, or sup by sup. It is, I think, worth recording.

J. COOPER MORLEY.

Liverpool.

AN OLD SONG.—MR. MADAN'S reference to *John Bull's Manor of Great Britain*, 1816 (*ante* p. 241), reminds me of a song which was very popular during the time of the great war with Napoleon I. My father knew the whole of it, but did not commit it to writing, and I have never been able to meet with it since his death, either in a printed or manuscript form. It began by describing Bonaparte, "the Corsican,"—whom it spoke of as consul, not emperor—set forth his conquests, and went on to speak of his desire to possess England,—

"That little fruitful spot of ground
John Bull had clapped his hand on."

These are the only two lines which I can call to mind, but my childish memory assures me, although I have certainly not heard it for five-and-thirty years, that it was a by no means contemptible effusion. If any reader of "N. & Q." possesses a copy, or has it in his memory, it would be well to have it embalmed in your pages. K. P. D. E.

"THE QUESTION STATED."—I have just come across the following cutting among a lot of old newspaper scraps of sixty years ago. It touches upon the burning question which is at present being agitated :—

"*The Question Stated.*

If Corn should rise, the tradesmen will cry out;
If it should not, the farmers will, I doubt:
So, whether it may rise or fall, 'tis plain,
In either case 'twill *go against the grain*."

F. D.

Nottingham.

A NEWSPAPER MOTTO.—The following was the motto of a newspaper formerly published in Pennsylvania: "Aware that what is base no polish can make sterling." BAR-POINT.

Philadelphia.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

ADAM DE CARDONELL.—In vain search has been made for the parentage, birthplace, and deathplace of the above author on *Numismatics* and also on *Picturesque Scenery*. Some of your correspondents may be able to help.

J. F. S. GORDON, D.D.

St. Andrew's, Glasgow.

LORD BROUGHAM'S PEDIGREE.—It is generally believed that Lord Brougham's claim of descent from the De Burghams on the one side and the noble family of Vaux on the other was merely one of his many crotchets. Campbell treats it as such, and goes to the trouble of showing that the Chancellor's real ancestors were yeomen and cattle dealers. I find, however, that there is a difference of opinion on the subject, and, as Lord Campbell has not the reputation of being a very careful authority, I should be glad if any of the readers of "N. & Q." would throw some light on the matter. J. A. WESTWOOD OLIVER.

Athenæum, Glasgow.

KNIGHTHOOD CONFERRED BY THE LORD LIEUTENANT OF IRELAND.—In the *Gentleman's Magazine* for February, 1822 (vol. 92, pt. i. 172), it is stated that the opinion of the Attorney General and Solicitor General had been taken as to whether the Lord Lieutenant of Ireland had power to confer the honour of knighthood, and that both legal gentlemen were decidedly of opinion that since the Union no such right had existed. Then follow the names of thirteen gentlemen knighted by different Lord Lieutenants since the Union, but whose honours were thus said to be null and void. What was afterwards done in this matter? Was this legal opinion ever rescinded? If I mistake not, the honour has been several times conferred by Lord Lieutenants since. W. D. PINK.

Leigh, Lancashire.

WIBSEY FAIR CHARTER.—According to tradition the annual horse fair held at Wibsey, near Bradford, in Yorkshire, is a chartered fair, but nothing is known of the existence of the charter. Will any correspondent kindly tell me the most likely place to search for the record of the granting of the charter, or for evidence of its having existed? I may say the fair is a very old one, but nothing is known, I believe, as to the date of its origin.

GATHORN ORMONDROYD.

Wibsey, near Bradford, Yorkshire.

GODSTONE.—This village was formerly called Wolkenstede, which, I presume, means the place of clouds, though it is difficult to know why it

should have been so called, unless it was that the mists in the line of valley below, where the South-Eastern Railway now runs, were especially well seen from there. But why was the name changed to Godstone? Manning and Bray (*History of Surrey*) avow ignorance of the reason, only suggesting that it may be connected with the stone quarry in the neighbourhood. If so, probably the first syllable is equivalent to "good," and perhaps Godstone may have superseded Wolkenstede as the name of the whole village, as "Good Hope" superseded "stormy" at the Cape. But is there anything to confirm this?

W. T. Lynn.

Blackheath.

The Willet Estate.—In 1825, or thereabouts, the Willet estate was left to heirs living in America on condition of their removing to England; but family circumstances preventing the removal, to whom did the property revert? The family was allied by marriage to the Booths of London. Quæstor.

Lord Drumreany.—The *Gentleman's Magazine* for January, 1801, at p. 88, records the death at Drumreany, co. Westmeath, aged seventy-five, of "Maurice Dillon, Baron Drumreany, a Roman Catholic Peer." As I can find no such title in any of the existing peerages, I suspect that there is a blunder in the above entry. Can any of your readers solve the mystery for me?

E. Walford, M.A.

Hampstead, N.W.

[Drumrany was the chief seat of the Dillons, Viscounts Dillon.]

Boccaccio's "Il Decameron."—What is the value of the small quarto illustrated edition of the above (in good condition), published at Florence in 1573? Is the small octavo Amsterdam edition of 1665 of any value? C. S. K.

Kensington, W.

Queen Caroline and the Scottish Dairymaid.—Where shall I find "the tale of the interview of the Scottish dairymaid with Queen Caroline," incidentally mentioned in a letter of Dr. Newman's, dated October 29th, 1875, prefixed to Keble's *Occasional Papers and Reviews*, London, 1877? J. Manuel.

Newcastle-upon-Tyne.

Talk-o'-th-Hill.—This is the name of a little place in Staffordshire. Why was it so called?

J. Cooper Morley.

Liverpool.

Bagnal or Bagenal Family.—I should be glad to receive any information concerning this family. They have been located in Staffordshire, Wales, and various parts of Ireland, viz., Carlow, Down, and West Meath. J. H. Bagnall.

Goadby Family.—Can you give me any information relating to the history of this family?

W. M. Goadby.

New York.

A Portrait of Shakspeare.—In 1815 James Dunford, of Great Newport Street, published a fine mezzotinto of William Shakspeare, "Engraved by C. Turner from the newly discovered Picture painted from the life now in the possession of the Publisher." My copy has J. Dunford's signature and a statement that it is the "First Proof from Plate." I do not find the picture mentioned anywhere. Can you say if it is known, and in whose possession it now is, or to whom I should apply for information as to the picture being genuine or otherwise? Samuel Tucker.

Charles Wesley.—There are, I believe, four biographers of Charles Wesley. It is stated that only one of them mentions the fact that he was baptized or immersed in a river in Lincolnshire when a young man. Who, then, is the biographer in question? A New Reader.

Jennet.—This word occurs twice in a paragraph of the *Times* under the head of Ireland (August 11):—

"A servant of Mr. R. W. Studdert, J.P., was proceeding in a cart from the railway station, and was met by two men with faces blackened and armed with revolvers, who shot the jennet dead under the cart. The shooting of the jennet, they said, was only a foretaste of the fate they intended for his master."

Is the word *jennet* still in common use? It formerly meant a small Spanish horse, and was spelt either *jennet* or *gennet*, but the word is not Spanish, and I am unable to trace the origin of it.

W. D. Parish.

[See Webster's and Ogilvie's *Dictionaries*.]

The Word "Railway."—I had fancied, in my ignorance, that this word did not come into use until George Stephenson was about to run his first locomotive upon a railway, which was, I believe, somewhere about the year 1825. But I have an old map of the environs of London, published in London* in the year 1817, and in this there is marked what is called an "iron railway," running from Croydon, or a little beyond, to within a short distance of Merstham. What was this?

F. Chance.

Sydenham Hill.

"Carriage" for Baggage.—In the Authorized Version of the Bible, the word *carriage* is thrice used for that which is carried, viz., twice in 1 Sam. xvii. 22, "David left his *carriage* in the hand of the keeper of the *carriage*," and again, Acts xxi. 15, "We took up our *carriages*." In

* At the bottom of this map stands, "Publishe 1817, by R. Rowe, No. 19, Bedford Street, Bedfo

the Geneva version the former passage is rendered "left the things which he bare under the hands of the keeper of the carriage" (*margin*, vessels). And the expression in the Acts is (quaintly enough) translated, "We trussed up our fardels." The revisers give the latter phrase "took up our baggage" (the Greek is ἀποσκευασάμενοι). Is there any other known instance of the use of the word *carriage* in this sense of *baggage?* Dr. Johnson is ignorant of it; and appears to have been even unaware that this was the meaning of the Scripture passages, as he does not quote or refer to either of them. W. P. P.

Moseley Family.—Can any of the readers of "N. & Q." furnish me with pedigrees of the following persons? viz:—Humphrey Moseley, bookseller and publisher, at the sign of the Prince's Arms in St. Paul's Churchyard, *circa* 1634 to 1654. 1574, Edward Moseley, Vicar of Wellingborough. 1625, William Moseley, made Justice of the Peace, co. Notts. 1627, John Moseley, M.A., Rector of Teinton, dioc. Oxon., and in 1629 Vicar of Newark upon Trentham. I find in Thoresby's *History of Nottinghamshire*, p. 436, under "Carberton," that "Mr. Moseley had a seat there, whose daughter and heir is married to Mr. ... Flower." In St. Peter's Church, Nottingham, there is a gravestone to the memory of Robert Moseley, M.A., a faithful minister of Jesus Christ; he died December 20, 1643. J. L.

Round Towers in England.—Having just read a very interesting paper on "East Anglian Round Towers," it occurs to me that in the view given in Dr. Hughson's *Description of London* the tower of Tooting Church, Surrey, appears to be round. Can local antiquaries give an accurate description of the material and structure of this tower? Calcuttensis.

Numismatic.—When did Napoleon III. adopt the laureated bust on his coins? Query, after the battle of Solferino, June 24, 1859? But I have a fifty-centime piece of 1860 with *plain* head, m.m. obv., cross patee and anchor; rev. BB. The earliest coin I have seen laureated is a ten-centime piece of 1861. W. Stavenhagen Jones.
79, Carlton Hill, N.W.

Fitzherbert's "Natura Brevium."—I have a copy of Fitzherbert's *Natura Brevium*, published by one William Rastell in 1567, in black-letter printing. What is the date of the first edition of this work? Is my copy of any value?
A. G. C.

[1534; the earlier editions are of little value.—*Lowndes.*]

"Tin"=Money.—In an admirable pamphlet, *Glimpses of pre-Roman Civilization in England*, by Mr. Joseph Boult, of Liverpool, I came across the following concerning the word *tin*, used in slang for money:—

"The name given to the British Isles, *Cassiterides*, I apprehend, is purely Celtic, except the Grecian termination; the root being three words, *cas-sith-er*, that is, the great money, or medium for peace."

Then, in a note, he adds:—

"*Cas-sith*, pro. *Cashith*, is possibly the root of the Roman name *Cassius*, and that surname seems to imply that Dio was concerned in the tin trade when he acquired his knowledge of Britain. The modern word *cash*, and its slang equivalent *tin*, are manifestly derived from the tributary use of the metal."

If this is correct, the slang use of *tin* must be of considerable antiquity, as this use would have arisen before the origin and meaning of the word *cash*, as given here, was forgotten. I think that, on the contrary, *tin*, as a slang synonym for money, is a nineteenth century word, and is used in this sense merely because it is a metal. We have an instance of this in the word *brass*, used in a similar sense. Can any of your readers give any clue as to the time of its first use?
C. McK. MacBride.

Hyden, Heyden, Heydon Family.—Can any of your correspondents furnish a description of the coat-of-arms proper to this family, and give any particulars of the family's origin? Sir John Hyden, or Heyden, Knt., was Governor of Bermuda in the seventeenth century. Did he leave male issue? Sir Christopher Heyden, or Heydon, published a *Defence of Judicial Astrology* in 1603, and three other authors of the name of Heyden, or Heydon, are mentioned in Allibone's *Dictionary*. Any information about the family, or members of it, would be acceptable. The name is probably of German origin, and may have been derived from *Von der Heiden*. Von Hyden, it is believed, is a titled Dutch race. A Baron Hyden is aide-de-camp to the present Czar. Is he of English origin? J. H. I.

Authors of Books Wanted.—

The Fig-Leaf, a Satirical and Admonitory Poem. Third edition. Henley, n.d., 8vo.

An Inquiry into the Constitution of the Primitive Churches, in a Letter to a Christian Friend. Christchurch, 1826, 12mo. Abbba.

Authors of Quotations Wanted.—

"She gathered the dew in St. Byd's Kirkyard
In the mirk hour of the moon."
J. R. M.

Replies.

JOHN THORPE, ARCHITECT.

(6th S. iv. 128, 171, 216, 238.)

The strange idea that John of Padua and Dr. Caius were the same individual has perhaps arisen from the simple fact of Dr. Caius having interested himself greatly in the building

of his college. But the entries in the college books show distinctly that he employed an architect. For instance, under the year 1575 we find the following :—

"Porta, quæ honoris dicitur et ad scholas publicas, a lapide quadrato duroque extruebatur, ad eam scilicet formam et effigiem, quam Doctor Caius, dum viveret, architecto præscripserat, elaborata."

Dr. Caius died in 1573, and in that year his executors set up his monument at the cost of 74*l.* 4*s.* 8*d.* Of this sum 33*l.* 16*s.* 5*d.* was paid to the architect, mentioned as "Theodore," and others for carving, the remainder going for material and labour.

This architect was "Theodorus Haveus Cleviensis, artifex egregius, et insignis architecturæ professor," thus described in 1576 in the college books, on the occasion of his setting up in the college hall a column with sixty sun-dials and the arms of all the members then in the college upon it. This column does not now exist, but it may be incidentally mentioned that the erection of such a memorial was not uncommon in the latter part of the sixteenth century. John Thorpe set up two great pyramids in the hall of Holdenby House, Northamptonshire, which were covered with the armorial bearings of the families in the county. Portions of them may still be seen in the garden of the "restored" fragment of this once magnificent palace, and they are marked on the plan of Holdenby in Thorpe's volume in the Soane Museum. Similarly at Kelburne House, in Ayrshire, the seat of the Earl of Glasgow, is a pyramidal pillar of the same period, decorated with sixty sun-dials.

With further regard to the idea that Dr. Caius and John Thorpe, or John of Padua, were the same individual, or, indeed, that Dr. Caius acted in any way as his own architect, it may be borne in mind that Walpole published documentary evidences—some of which have been quoted above—which prove quite the reverse, as long ago as 1762, and he also called attention, in his *Anecdotes of Painting*, to a portrait at Caius College, in the following words :—

"And in the same room hangs an old picture (bad at first, and now almost effaced by cleaning) of a man in a slashed doublet, dark curled hair and beard, looking like a foreigner, and holding a pair of compasses, and by his side a Polyhedron, composed of twelve pentagons. This is undoubtedly Theodore Haveus himself, who, from all these circumstances, seems to have been an architect, sculptor, and painter, and having worked many years for Dr. Caius and the college, in gratitude left behind him his own picture."

The following extracts from letters among the Cole MSS. in the British Museum show that there was no doubt about Dr. Caius' action at his college in the minds of antiquaries of eminence in Walpole's time :—

"April 8 1778—*M.* Lort to W. Cole.—Sir Joseph Ayloffe thinks the architect that erected Anne of Cleves' tomb was the same that Dr. Caius employed to build his college at Cambridge, and whose picture is said to be still preserved in the college.....I wish Tyson would sketch and etch it."

In a letter two months later Lort says to Cole, "Mr. Tyson showed me a drawing he had made of the old architect at Caius, and also to Sir Joseph Ayloffe, who was much pleased with it." It was, of course, not to be expected that such authorities as these, all Cambridge men, would have confused Dr. Caius and Theodorus Haveus and superadded John of Padua, the conception of such an anomaly having been reserved for the more speculative minds of the nineteenth century.

With respect to Mr. Scott's statement (*ante*, p. 238) that "the canopied tomb of the celebrated Lord Burleigh" is at Hatfield, it may be convenient to mention that Lord *Burghley* is buried in the church of Stamford-Baron, Stamford. He died at Theobalds, Aug. 4, 1599, and two funerals took place, one at Westminster and the other at Stamford, nor was it exactly known at the time where the body was. This latter fact is, however, now sufficiently established by the inscription on a coped-stone sarcophagus of rude workmanship in the crypt beneath the monument in the church of Stamford-Baron : "Gvlielmvs Cecil Baron de Bvrghley Eqves Avratvs Magnvs Angliæ Thesavrarivs jacet svb hoc tvmvlo obiitqve qvarto die Avgvsti Anno Domini 1599."

Lord Burghley's noble canopied tomb of alabaster, "touch," and other marbles, exhibits the effigy in a magnificent suit of armour, such as, perhaps, Lord Burghley never actually wore. The monument is in all probability the work of Maximilian Powtran and John de Critz, the artists of the tomb of Queen Elizabeth ; its resemblance to this monument, as well as to that of Mary Queen of Scots, is certainly very marked.

The canopied tomb at Hatfield, alluded to by Mr. Scott, is that of Robert, first Earl of Salisbury, younger son of Lord Burghley, and High Treasurer of England, who died in 1612.

It is improbable that John Thorpe was living so late as 1612, and, inasmuch as Robert Lord Salisbury did not exchange Theobalds with James I. for Hatfield until 1607, and did not begin to build Hatfield House until 1608, or finish it until 1611, it is very unlikely that he would also have set up his own monument at Hatfield in his lifetime, or, in fact, have employed John Thorpe in any way whatever. Moreover, Clutterbuck, in his *History of Hertfordshire*, says, "The whole of this monument [that of Robert Earl of Salisbury], which is the work of a Florentine artist, is executed in marble," a clear statement, which it may fairly be presumed so careful an historian would not have made except upon full and sufficient grounds ; and it may be added that

character of the monument plainly shows its foreign origin.

It would be very satisfactory if we could know for certain that John Thorpe ever bent his genius to the designing of monuments. His book of plans indicates nothing of the kind; but it may be mentioned that among the Elizabethan tombs of the Spencers at Brington, Northamptonshire, is a most stately monument, in the style that flippant critics denominate "the four-poster," to Sir John Spencer, who died in 1599. That this beautiful memorial may be from the hand of John Thorpe, towards the end of his career, seems highly probable, and the proximity of Brington to Holdenby would account for his presence in this neighbourhood.

With reference to another statement by Mr. Scott, perhaps it cannot be fairly said that any one man introduced "Jacobean" architecture into this country. John Thorpe happened to flourish in the period of the *transition* between the latest phase of Perpendicular and the dawn of the Renaissance. He was, in short, a representative man of the change, and it is evident from his drawings, no less than from his executed works, that in his early style he was by no means able to shake off the trammels of Gothic. He certainly freed himself in his latter days, but, in spite of his great employment—perhaps, like some of his modern representatives, he undertook too much—he somehow seems to have missed an opportunity, such as had not occurred in England since the thirteenth century, and which was certainly within his grasp, of laying the foundations of a noble style. Nevertheless, John Thorpe left little mark upon his contemporaries, who had gradually turned, as he did, but with less nobility of mind, from expiring Gothic to classic. As to his successors, they fell away into a picturesque but bizarre style, from which the country was only rescued, for a time, by the genius of Inigo Jones.

It is very desirable that some systematic and intelligent attention should be paid to the monuments of John Thorpe's period, for it has been the fashion long enough to undervalue them. It is quite grievous to think how shamefully numbers of them have been pulled about and desecrated in our own time by church "restoration." Yet many of these things are extremely fine works, and, of course, all of them are historically interesting, and their proper elucidation should occupy a large space in the story of the arts in this country. At the present time it is a fact that next to nothing is known of, and very little seems to be cared about, the men who produced these valuable genealogical and artistic records.

Albert Hartshorne.

See *Once a Week*, x. 70, for a woodcut, possibly taken from the picture to which Mr. Hartshorne alludes, and for some lines, signed W. T., upon the death of John of Padua "on one of the terraces." P. J. F. Gantillon.

Bolton Corney (6th S. ii. 123, 172).—The following letter appears to me of such value and interest that I trust I shall not be committing an indiscretion in communicating it to the literary world at large through the columns of "N. & Q.":

Suva, Fiji, Nov. 25, 1880.

Sir,—Friends at home have sent me a cutting from "N. & Q." of the 14th of August last, in which you desire further particulars relating to the life and works of Bolton Corney, my late father. It affords me pride and satisfaction to be able to reply, though somewhat meagrely, to your question.

My father was born at Greenwich on April 28, 1784, and was baptized in the parish church of St. Alphage; the same where in after life (1846 or 1847) he was married to my mother. Owing to his exceeding deafness and consequent reticent habits, I know very little of his early history, and I have never known any relations on his side, as he married so late in life.

I have been told that he served awhile in the Revenue Service, but of this I am doubtful. I possess, however, his commission, dated 1803, as an ensign in His Majesty's 28th Regiment of Foot, and a medal, dated 1804, for good marksmanship, inscribed "Royal Greenwich Volunteers." But the middle portion of his life was spent at Greenwich, where he held a good civil appointment at the Royal Hospital. From this he did not retire till 1845 or 1846, when he married my mother, a daughter of Admiral (then Captain) Richard Pridham, of Plymouth, but at that time in receipt of the Greenwich Hospital Captain's Pension. He then removed to Barnes Terrace, where he continued to reside up to the time of his death in 1870. I was the only issue of the marriage, and was born at Barnes in 1851, when my father was sixty-seven and a half years of age.

Here he plunged more deeply than ever into his bibliophilic researches, and lived and died literally in the midst of his books. The walls not only of his study but of his bedroom were lined from floor to ceiling with laden bookshelves, and the carpets were hidden by masses of books piled four and five feet high on the floors. He usually took a journey for change of air in the summer time, and often made long excursions by omnibus and on foot, generally in the direction of Richmond, Kingston, and Chertsey. In 1856, 1857, and 1859 he visited the Continent, and my mother and myself accompanied him. We usually stayed at Fontainebleau, where he spent day after day rambling in the forest.

My father may be described with the most accuracy as a literary antiquarian critic. He possessed numerous rare and choice copies of ancient books, the flower of his library consisting of early editions of the older navigators' voyages—Drake, Columbus, Frobisher, and the like. Amongst them he had one of the celebrated *Epistola Columbi*, printed in 1493, on the discoverer's return from his great voyage. Besides these my father took a deep interest in matters Shakesperian, and was one of the council of the Shakespere Society. The Camden Society also elected him on their council, and I find a letter from Mr. Thomas Wright asking him to form one of a club for the issuing of reprints from old authors, and called the "Warton Club." This was in 1853. He acted for a number of years as one of the auditors of the Royal Literary Fund, and was a long time member of the Royal Society of Literature. He was asked to join the Society of Arts,

and nominated a Fellow of the Genealogical and Historical Society, but to neither of these he acceded.

Amongst other things, he proposed a suitable "Caxton Memorial," in the form of a fac-simile reprint of that old inventor's achievements, and with Mr. William Blades, of Abchurch Lane, he carried out some researches into the life and labours of Caxton, which were afterwards included in the *Life and Typography of W. Caxton*, compiled by that gentleman, and published in 1861–63. Besides the *Seasons* and Goldsmith's *Poems*, which he edited in 1842 and 1845 at the desire of Mr. Longman (the elder), my father edited, in 1855, the reprint of Sir Henry Middleton's *Voyage to the Spice Islands*, 1606, under the auspices of the Hakluyt Society, of which he was a member. His contributions to "N. & Q." are too numerous and too well known (to its *habitués*) to enumerate, and the *Athenæum* occasionally received articles from him. His chief correspondents were men of his own time, most of whom have now passed away—such as Mr. Thoms, J. O. Halliwell, J. Payne Collier, Rev. Alex. Dyce, Sir Frederic Madden, Sir Henry Ellis, Sir Antonio (then Mr.) Panizzi, with which last-named gentleman my father had many and warm controversies. He took great interest in all matters relating to the Book Department at the British Museum. Though often desired to do so, he would undertake, however, no office in connexion with that institution.

For a complete list of his pamphlets and other works I may refer you to Messrs. Sotheby, Wilkinson & Hodge, the well-known book autioneers of Wellington Street, Strand. Mr. Hodge, or better (if still living) the compiler of the sale catalogue of my father's collection—I think, his name was Thorne or Thorpe, or something like it—will be able to give you more particulars than myself.

Owing to my father's deafness and my own youthfulness, I did not take the same interest in his writings that I might had I been of more mature years during his lifetime. His learning, however, his information—general as well as special—the force and polish yet chastity of his style, and his abhorrence of everything which savours of low or trashy writing contributed to inspire me with a reverence and admiration for him, which I feel the more highly the longer I live and the better I become able to appreciate his qualities. Truth and exactitude were by him ever sought after, and all his writings and researches have been characterized by these qualities. He died on August 30, 1870, at the age of eighty-six years, from natural decay, and is buried in Barnes Cemetery with my mother.

In the hope that the sparse facts that I have been able to give you may nevertheless be acceptable, and regretting my inability to supply more details of his works from a purely literary point of view,

I remain, sir, faithfully yours,
BOLTON GLANVILL CORNEY, M.R.C.S.Lond.,
Gov. Medical Officer, Fiji.

H. S. Ashbee, Esq.

H. S. ASHBEE.

46, Upper Bedford Place, W.C.

"TOM JONES" ON THE FRENCH STAGE (6th S. iv. 221).—At the end of the eighteenth century English books and plays were translated into French as commonly as French works are now translated into English. The history of Anglomania in France, from a literary point of view, would form a very curious and interesting essay. In some notes that I began to make on the subject a few months ago I find a few details which may be added to MR. AUSTIN DOBSON'S note.

Desforges, the actor and dramatic author, wrote *Tom Jones à Londres*, played in 1782 and printed in 1782 and 1785. My copy of the latter date has the following title-page:—

"Tom Jones à Londres, Comédie en Cinq Actes et en Vers, tirée du Roman de Fielding: par Monsieur Desforges; Représentée, pour la première fois à Paris, par les Comédiens Italiens Ordinaires du Roi, le Mardi 22 Octobre, 1782. A Paris chez Cailleau, 1785."

La Harpe pronounced the piece to be the work of *un homme d'esprit*, and indeed Desforges was a man of no mean ability. His autobiography, *Le Poëte; ou, Mémoires d'un Homme de Lettres*, may be read with interest. In 1787 he wrote a continuation of *Tom Jones à Londres*, called *Tom Jones et Fellamar*, much inferior to the first piece. Before Desforges's piece Poinsinet—the hero of the proverb, "Bête comme Poinsinet"—wrote a lyrical comedy:—

"Tom Jones, Comédie Lyrique en Trois Actes, imitée du Roman Anglais de M. Fielding par M. Poinsinet. La musique par Mr. A. D. Philidor."

This piece was played before their Majesties at Versailles by the "Comédiens Italiens ordinaires du Roi," March 30, 1765; it was played for the first time in Paris Feb. 27, 1765, and so considerable was its success that it was again revived in January of the following year. I believe that I have seen one or two other French pieces on the same subject, but I cannot for the moment find the exact titles. I have also a curious piece, the scene of which takes place in the studio of Hogarth and the characters in which are Hogarth, Garrick, Watson (guardian of Sophie), Sophie (pupil of Hogarth), &c. The title-page of this piece is as follows:—

"Le Portrait de Fielding, Comédie en Un Acte, mêlée de Vaudevilles, par les citoyens Ségur, Jeune, Desfaucherets et Desprès. Représentée pour la première fois, sur le théâtre du Vaudeville, Rue de Malthe, le 3 Floréal, An VIII. A Paris, au Salon littéraire, Palais Egalité, Galerie de Pierres, côté de la Rue de la Loi, même maison que le Café du Lycée des Arts, No. 18."

These notes will perhaps complete MR. AUSTIN DOBSON'S remarks. If MR. DOBSON will look into the theatrical and general literature of France at the end of the eighteenth and the beginning of the nineteenth century he will probably change his opinion about the "comic incongruity" of the masterpiece of Fielding having been chosen for dramatization in France. THEODORE CHILD.

Paris.

"AS DR. WATTS SAYS" (6th S. iv. 187).—It is indeed probable that the writer in *Blackwood*, whilst writing of Dr. Watts, was really thinking of Mrs. Gilbert, or rather of her poem, beginning:

"I thank the goodness and the grace,"

but there is just a possibility of its being otherwise. Let us examine the matter. Mrs. Gilbert sings,—

"I thank the goodness and the grace
Which on my birth have smiled,
And made me, in these Christian days,
A happy English child.

I was not born a little slave
To labour in the sun;
Wishing I were but in the grave,
And all my labour done.

I was not born without a home,
Nor in some broken shed,
Like some poor children taught to roam,
And beg their daily bread," &c.

Dr. Watts says,—

"Lord, I ascribe it to thy grace,
And not to chance, as others do,
That I was born of Christian race,
And not a heathen or a Jew."

And in another of his *Divine Songs for Children* he sings,—

"Not more than others I deserve,
Yet God has given me more,
For I have food, while others starve
Or beg from door to door.

While some poor wretches scarce can tell
Where they may lay their head,
I have a home wherein to dwell,
And rest upon my bed," &c.

Ideas absolutely, words almost positively, identical with those reproduced by Mrs. Gilbert some ninety or a hundred years afterwards. It must be admitted, therefore, that "the author of the charming autobiographies" was not very far wrong, if at all in error; and that, although the "original poem" pertains to the lady, the *original idea* is due to the Doctor. Enough, however, of this; it is much more interesting to revert to one or two points of *contrast* rather than *resemblance*. It is perfectly true that the delightful *complacency* of the Christian child is identical with that of the sceptical historian, but their respective *grounds* of satisfaction are widely different. "My lot," says Gibbon, "might have been that of a slave, a savage, or a peasant," he omits to say or a "heathen." He reflects on "the bounty of Nature"; Mrs. Gilbert, religiously following the lead of Dr. Watts, meditates on "the goodness of God." The "lord of irony" would doubtless attribute unwonted blessings to the wild hand of chance or good fortune; the divine and poet exclaims with rapture:—

"Lord, I ascribe it to thy grace,
And not to chance, as others do!"

T. L. Aldridge.

Oxford.

"The horn was wound" (6th S. iv. 89).—Your correspondent will doubtless remember that one who used *winded*, as, for instance, in

"Little care we for thy winded horn,"

also, in *The Lady of the Lake*, wrote the verse,

"But scarce again he wound his horn."

Our dictionaries also give *wound* as the past of *wind*, to blow, and Richardson gives from Pennant, "With hunters who wound their horns."

Br. Nicholson.

A perfectly familiar phrase to me, and I have often wondered why, seeing you made the sound by passing your own wind through the horn, it was *always* pronounced long—wīnding instead of wĭnding. Children manufacture reasons for things above them, and as horns are sometimes twisted, and so are winding passages and staircases, I am not sure I did not connect the phrase with the devious course the breath would have to take; but that a horn could be wound up is quite a new discovery. People far above the rank of those who speak of a broken-wĭnded horse or call flatulency wĭnd still talk of wīnding a horn, never, I think, of wĭnding it. P. P.

Surely it was a common enough expression when woodcraft was held in honour in England "to wind the horn," blow a blast upon it. In modern times we have the glee "Foresters, wind the cheerful horn"; and at the present hour the members of Queen's College, Oxford, are summoned to their dinner, as, no doubt, was the custom when that college was founded in 1340, by winding a blast upon the horn or trumpet in both the quadrangles.

John Pickford, M.A.

Newbourne Rectory, Woodbridge.

Blairquhan (6th S. iv. 68).—This name is certainly Celtic, but whether Gaelic or Cymric may well be doubted. There are apparently two root words in the syllables *blair* and *quhan*. The *quh* of the latter most probably represents a modern *f* or *p*, and is certainly the common equivalent of *wh*. There is a Galloway clan who write their name Whan; *Blár-whan*, Whan's field (*blá*, a residence). In the name of one of the clans that fought on the Inch of Perth, A.D. 1396, Quhele, we have *qu* used for *p*, the name being now Phail, the McPhails of the Western Highlands, the Quayles of the Isle of Man; and this Phail is certainly connected with the word *fail* in *Lia Fail*, the name of the celebrated stone of destiny. This would give us *fan*, steep, as the word; *blár-fan*, the steep field. *Wh* is pronounced *f* in Aberdeenshire, thus "where" is "far," &c. *Hwan*, an owl, in Welsh, may be the word from which the name Whan is derived, or may itself enter into the composition of Blairquhan. The Welsh might give us for "quhan" *ffuon*, what blooms, a foxglove: "ble yr ffuon," the field of the foxglove. Is Blairquhan situated on a declivity? Do owls or foxgloves abound? Are there any of the name of Whan in the immediate neighbourhood, or is there any record of there having been? There are so many things to consider in order to arrive at the probable meaning of a Celtic name in such a district as South Ayrshire that the above can only be looked upon as suggestions.

R. C. Maclagan.

When my initials at the foot of this communication "catch the eye" of Mr. F. C. Hunter Blair, he may remember my telling him, some years ago, that *Blairquhan* could not possibly mean "field of fairies," either in Gaelic or English. I had not then any idea of what it did or could mean; but since then it has occurred to me that the *quhan* may possibly be a corruption of the Lowland Scotch *quham*, which, according to Jamieson, means a dale or a hollow between hills. In that case *Blairquhan* will mean the "field of the hollow," a description answering in some respects to the natural features of the place. Of course *quham* is an older spelling of *wham*, A.-S. *hwæm*, *hwom*, a corner or nook. Hence a lover of the locality may be inclined to quote from Horace :—

"Ille terrarum mihi præter omnes
Angulus ridet."

I can find no Gaelic word at all like it in sound which seems to make any sense. C. S. J.

Scottish place-names compounded of *quhan* should be looked for in Gaelic under *can*. So names compounded of *quhair* or *quhar*, under *car*.

R. S. Charnock.

Boulogne-sur-Mer.

A Polish Medal (6th S. iii. 368).—The medal described is a Polish, not a Russian one. It bears the arms of the kingdom of Poland (Poland quartering Lithuania), and, as is usual in the case of an elective monarchy, the personal arms of the sovereign on an escutcheon of pretence. The arms thus borne in the medal appear to me to be those of Prince Czartoriski. The medal is therefore, in all probability, one struck on the occasion of a Polish insurrection, and the motto allusive to the aspirations of the Poles for the restoration of their monarchy under the prince named above. It is not a medal which I should think would be highly prized by a member of the Imperial dynasty of Russia. The quotation from Virgil will probably be found appropriate to the name Czartoriski.

John Woodward.

Montrose.

Elizabeth, Daughter of John, Marquis of Montacute (6th S. iv. 9), who married Thomas Lord Scroope of Upsall, had an only daughter, Alice, who married her kinsman, Lord Scroope of Bolton, but at her decease, in 1501, the castle and lands of Upsall reverted, according to Nicolas, to her ladyship's uncle, Henry le Scroope of Upsall. He dying *s.p.*, the title and estates came to Ralph le Scroope, his brother, whose will, bearing date August 6, 1515, is now in the Registry of York. He also died *s.p.*, and was succeeded by his brother Geoffry, a clerk, who also died *s.p.*, and thus the title of Scroope of Upsall ceased to exist. The estates passed to Elizabeth, wife of Sir Ralph Fitz Randolph of Spenrithorn, Lord of Middleham, daughter of the aforesaid Thomas Lord Scroope. On the demise of Lady Fitz Randolph she devised the manor and castle of Upsall to her youngest daughter Agnes, wife of Sir Marmaduke Wyvill (see copy of the epitaph on his monument in Masham Church given in Whitaker's *Richmondshire*, vol. ii. p. 103). Elizabeth, the widow of the aforementioned Thomas, sixth Lord Scroope of Upsall, married Sir Henry Wentworth of Pontefract, son and heir of Sir P. Wentworth of Nettlestead, co. Suffolk, by Mary, a daughter of John Lord Clifford. Sir Henry Wentworth was High Sheriff for Yorkshire 1490 and 1492. His wife's (the Lady Scroope) will is given in vol. liii. p. 152, Surtees Society. Eboracum.

T. Cromwell's "Fantasie of Idolatrie" (6th S. iv. 227).—I do not possess a copy of Townsend's edition of John Foxe's *Acts and Monuments*. I have, however, that published by Seeleys in 1858, &c. The "Fantasie of Idolatrie" occurs in vol. v. p. 404–9. It is a highly curious pasquinade, but far too long for quotation in "N. & Q." The passage about Basingstoke runs :—

"To the good holy Ghoste
That peynted post,
Abyding at Basyng Stoke:
Whiche doth as muche good
As a god made of wood,
And yet he beareth a great stroke."

Anon.

John, Duke of Albany, Governor of Scotland (6th S. iv. 249).—Full lists of authorities are given in the marginal notes to Pinkerton's *History of Scotland*, vol. ii.; Tytler's *History of Scotland*, vol. v.; and (a few) in Buckle's *History of Civilization in England*, vol. iii.

Edward H. Marshall, M.A.

"Abeb ent Lealdet" (6th S. iv. 209).—The family De Penancouët de Kerouazle, of Bretagne, has for motto: "A bep pen léaldet" ("Loyauté partout"); and also: "En diavez" ("à découvert"). See *Dictionn. des Devises, Histor. et Hérald.*, &c., par A. Chassent et H. Tausin, Paris, 1878.

D. C. Tamburini.

Milan.

"Serindip": "Serendipity" (5th S. iii. 169, 316, 417, 517; x. 68, 98, 358).—Several references have been made to Horace Walpole's use of this word, which he explains in his letter to Mann of Jan. 28, 1754. Such a singular instance of this gift, or good fortune, or whatever it may be called, occurred to myself in 1877, that I venture to think that, trifling as it is, it may be worth recording. Reading Taylor's *Holy Dying* in Pickering's small octavo edition—which, by the way, is a contrast to the usual accuracy of his texts, the marginal notes being in some places almost unintelligible—I wanted to verify a quotation from Cicero. I looked in the

index of my copy of the Barbou edition in fourteen volumes, but could not find it. While I searched I came upon a cancel leaf of another volume which had got sewn up in the index. The first line of that leaf was the passage I sought. VEBNA.

DR. BELL AND MR. LANCASTER (6th S. iii. 306, 417, 458; iv. 17, 155).—It has been suggested that Lancaster copied from Bell. Lancaster began his school when he was eighteen years old in his father's house. Over the doorway was this inscription :—

"All that will may send their children and have them educated freely, and those that do not wish their education for nothing may pay for it if they please."

The consequence was, he says, the children came "like flocks of sheep, and the numbers so greatly increased as to place me in that state which is the mother of invention. In every respect I had to explore a new and untrodden path." In 1798 one thousand children were daily taught in his school. Now Bell's pamphlet, giving the account of his method of instruction in the Orphan Military Asylum at Madras, entitled,—

"An Experiment in Education, suggesting a System by which a School or Family may Teach Itself under the Superintendence of a Master or Parent,"

was published in 1797, long before which year Lancaster must have been carrying out his monitorial system, so as to have had in 1798 one thousand children under instruction.

The real history of this educational fact is that Lancaster and Bell, independently of each other, the one in England the other in India, discovered and applied this new system of mutual instruction; but Lancaster was certainly the first to practice it in England, and that long before he had any knowledge of Bell and what he was doing in Madras. WM. HENRY WILLIAMS, M.D.

"PORTIONS OF SHIRES WHICH ARE IN OTHER SHIRES" (6th S. i. 177, 306; ii. 98, 297, 477; iii. 293, 455; iv. 17, 196).—The portion of Kent on the northern shore of the Thames is not near Grays, but opposite Charlton, to the west of the present town of North Woolwich. W. R. TATE.

Horsell, Woking.

"ALLOBROGICAL" (6th S. iii. 48, 216, 396).—Ruperti is, I suppose, a pretty good authority upon Juvenal. His reading of the passage (*Sat.* vii. 213-14) is :—

"Sed Rufum, atque alios cædit sua quæque juventus
Rufum, qui toties Ciceronem Allobroga dixit."

And he remarks as follows :—

"Rufum, qui tamen clarissimus Rhetor fuit, ipsiusque Ciceronis æmulus. Voces quoque proprias sæpe repeti, sed cum additamento, quod vel venustatem vel acrimoniam (vel vim orationi) adferre possit, multis exemplis docet Schrader in *Obss.* p. 17. Allobroga, Allobrogice potius ac barbare, quam Latine loquentem. Alii suspicantur, Rufum in declamatione quadam ostendisse, Ciceronem cum Allobrogum potius legatis, in conjurationem Catilinæ pellectis, sensisse, quam cum civibus suis, cujus et Sallustius eum arguat."—Sallust, *Catilina*, p. 41.

The word is unusual in the singular, and occurs, so far as I know, only here and in Horace, *Epodes* xvi. 6. EDWARD H. MARSHALL, M.A.

A "SCAVENGER'S PERUKE" (6th S. iv. 89).—In the days when fashion prescribed the flowing peruke, and when there was an impassable gulf, fixed between the fashionables and the handcraft commonalty, the wearing of one by a scavenger or drayman was proscribed. The sight of a long curled wig on such, like the sight of one scavenging with a gold-hilted rapier and "responsive carriages" by his side, would have brought such constant rough irony and such constant and more than rough horse play upon him from his own class, not to speak of the probably more than stick-thrashings from the young "bloods," that his life, if left him, would have been intolerable. Whether, therefore, the expression was one then in use or of Newton's own coinage, there can be little doubt but that it meant "does not equal 0," and that the writer meant "that he was worth nothing."

BR. NICHOLSON.

THE LITERATURE OF COLOURS (6th S. i. 277; iv. 15, 156).—1. *Colour*, Cassell; 2. Chevraul, *On the Laws regulating the Harmony and Contrast of Colour*, Bohn's Libraries. LOIDIS.

HUGHENDEN=HITCHENDON (6th S. iii. 430; iv. 36, 138).—DR. CHARNOCK is quite correct in saying there is a place named Itchingfield in Sussex, but, although I have indexed sixteen spellings of the name, I do not find anything to show any analogy in the derivation of "Hughenden." In the *Non. Inq.* it was "Hethyngfeld"; in 1576, "Etchingfolde"; in *Valor Ecclesiasticus*, "Ichygfeld," &c. FREDERICK E. SAWYER.

Brighton.

PROVINCIAL FAIRS: PIEPOWDER COURT (6th S. i. 13, 64, 163; iv. 235).—Students of legal antiquities will thank MR. HOLLAND for chronicling in "N. & Q." the form of proclaiming the fair at Newcastle in 1881. I cannot, however, agree with him in thinking that this form in any way militates against the proposition that the jurisdiction of the Court of Piepowder is confined to matters arising out of contracts in the fair or market. To construe any document aright we must read the whole of it; and, applying this rule to this form of proclamation, I take its meaning to be that at a certain time "it shall be lawful for all persons to come to the town with their wares to sell," and that, for the convenience of all persons so coming, be they rich or be they poor, a Court of Piepowder will be held to adjudicate on questions arising between them about their buying and selling, but for no other purpose. The case of

Howel *v.* Johns, Croke, Eliz., 773, is a clear authority that "it (the Court of Piepowder) is onely for matters of contracts, and for matters arising within the market and by occasion of the market, as Batteries, or Disturbances happening there." The fact that the owner of the fair or his steward is the judge, and not the local authority (except when the two are but one person), is sufficient in itself to show that this court could have no greater jurisdiction than over the precincts of the fair or market.

F. SYDNEY WADDINGTON.

MISPRONUNCIATION OF "WIND" (6th S. iii. 405, 511; iv. 233).—When PROF. SKEAT replies to a correspondent it would be far better to abstain from all personal remarks. I nowhere say one word about *windan* and *findan*, and therefore *cadit quæstio*. I confined my remarks to *wínt* and *wínde*, although I might have added *windel* (anything twisted), and several other words of the same family. I should be sorry to quote the Professor's words and say, When he "writes about Anglo-Saxon he should at least know how to pronounce it," but I presume that *wint* and *wínt*, *winde* and *wínde*, *windel* and *wíndel*, are not pronounced exactly alike. "N. & Q." is intended for literary inquiries and pertinent answers, and even a Roman shepherd knew thus much of courtesy, "Parcius ista viris tamen objicienda memento."

In regard to MR. E. H. MARSHALL's reply I may say that Dr. Johnson used his best efforts to conform English to Ciceronian Latin, from which it differs *toto cœlo*, and it has taken a century to undo this mischief:—

"I own I like not Johnson's turgid style,
That gives an inch th' importance of a mile;
Casts of manure a waggon-load around
To raise a simple daisy from the ground;
Uplifts the club of Hercules—for what?
To crush a butterfly or brain a gnat;
Creates a whirlwind, from the earth to draw
A goose's feather or exalt a straw;
Bids ocean labour with tremendous roar,
To heave a cockle-shell upon the shore.
Alike in every theme his pompous art,
Heaven's awful thunder or a rumbling cart."

If any one takes up the "great lexicographer's" quarrel, perhaps the above will serve to limit the ring in some measure. E. COBHAM BREWER.

"SOOTHEST" IN "COMUS," 823 (6th S. iii. 248, 411, 452; iv. 55, 96).—One may soon "come to words" with a philologist. In presence of PROF. SKEAT I dare hardly say that I "really know what Grimm's law is"; but that I am one of those very peculiar people, at whose existence he hints, who would "rather misunderstand it" I may venture emphatically to deny. Stirred up by the suggestion of Mr. Stallybrass that there might be a connexion between *soothest* and *sweetest*, PROF. SKEAT remarked, "*T* and *th* are totally different letters, and if we once confuse them it can in future make no difference whether a man wears a pair of *booths* or a pair of *boots*." Now when I find one great English poet writing *highth* and another *height*; one Englishman speaking of *lat* and another of *lath*; one of *tree* and another of *three*, it seems to me that we do confuse them; and yet if a person were to wear *booths* instead of *boots* I have a conviction that they would prove to be quite "another pair of shoes." PROF. SKEAT says the confusion I have referred to is "apparent," which is just what I thought if by *apparent* he would have us understand *visible*. Should he, however, mean *not real*, it would be kind of him to explain why what seems to be very real to a student of language is not so to a master of that science.

ST. SWITHIN.

THE PRONUNCIATION OF "ARKANSAS" (6th S. ii. 165, 274; iii. 457).—I have just noticed a slip of the pen in my communication at the last reference. The word "Arkans*aw*" in the last line should be Ar*k*ansas. UNEDA.

Philadelphia.

"CORVUM NE VIXIT," &c. (6th S. iii. 408; iv. 16).—Compare with this phrase—

Σχολαστικὸς μαθὼν ὅτι ὁ κόραξ ὑπὲρ τὰ διακόσια ἔτη ζῇ, ἀγοράσας κόρακα εἰς ἀπόπειραν ἔτρεφε.

"Scholasticus cum audivisset corvum ultra ducentos annos vivere, ut periculum faceret, corvum emit et aluit."—Hierocl., "Facetiæ," ad calc. Hierocl. *Comment. in Aur. Pythag. Carm.*, Lond., 1673, p. 402.

So Lucretius has "cornicum ut sæcla vetusta" (v. 1083), and Horace, "annosa cornix" (*Od.*, III. xvii. 13). The origin of the opinion as to the longevity of the raven and the crow is attributed to Hesiod by Pliny (*Nat. Hist.*, vii. 40):—

"Hesiodus qui primus aliqua de hoc prodidit, fabulose, ut reor, multa de hominum ævo referens, cornici novem nostras attribuit ætates, quadruplum ejus corvis, et triplicatum cervis."

The lines of Hesiod, which are preserved by Plutarch (*De Orac. Defect.*), and contain the words τρεῖς δ' ἐλάφους ὁ κόραξ γηράσκεται, may be seen with other references to classical authorities among the "Fragmenta" (L. p. 88) in Teubner's Hesiod, Lips., 1825. Xylander's translation is, "Triplicat et cervi vivendo tempora corvus" (Plut., *Opp. Mor.*, p. 415 C). May a confusion between this fable and Juvenal's saying (ii. 63) be supposed?

ED. MARSHALL.

"MISTRESS GRYSEACRESS," 1469-70 (6th S. iv. 127, 195, 231).—C. J. E. has convicted me of error in stating that Anna Grisacria was the *first* wife of Sir John More, father of Sir Thomas. In this I fear that my chief faults have been a too retentive memory, and the mistake of not carrying Foster's *Yorkshire Pedigrees* in my waistcoat pocket. I obtained my information, from recollection of a

too cursory reference to the book, from vol. i. p. 135, of Granger, who says, "Anna Grisacria, Sir John married this lady in his old age." I have no doubt, however, that C. J. E. has discovered the fact that John More, jun., did not marry his grandmother; and I make as little question that, when he says that he has given "contradiction" to my statement, he means "correction." CALCUTTENSIS.

THE TELEPHONE INDICATED BY RAPHAEL: THE GALLIC OR CELTIC HERCULES (6th S. iii. 164, 211, 377; iv. 169, 190).—In the face of the scepticism of Bescherelle as to the existence of this divinity, perhaps the following extract from the great work of Zeuss, "conditor ac parens grammaticæ Celticæ," may not be uninteresting :—

"Ante litteras a Romanis traditas celticis quoque populis suam fuisse scripturam testari videtur nomen *Ogmii* Gallorum dei, qui sermonis præses perhibetur, etiamnunc servatum apud Hibernos, quibus *Ogma* (=Ὄγμιος) scripturæ inventor est, *Ogam* (*Ogham*, *Oghum*) ipsius scripturæ vetustæ proprium genus, et in vetustis lapidum inscriptionibus repertum et cognitum codicum nostrorum sæculi noni scriptoribus."

In a note he gives Lucian's description of the god, and appends the following :—

"A voce hibern. *ogham*, *oghum*, quæ *m* dura contra communem regulam servata concordat cum *animm*, hod. *anam* (anima), non differre videtur cambr. hod. *of* (*g* excussa, *m* secundum regulam infecta sicut in corn. arem. *enef* contra hib. *anim.*), elementum, unde varia derivata, ut adj. *ofus* (elementarius), subst. *ofydd* (doctus, philosophus), *ofyddiaeth* (philosophia, scientia). Cf. gael. subst. *oidheam* (*dh* pro *gh*; liber, institutio, tractatus) et adj. *oidheamach* (idealis)."—*Gram. Celt.*, second ed., pp. 1, 2.

Reference is also made to O'Donovan's *Irish Grammar*, introduction, p. xxviii, note *e*, which is as follows :—

"In the Book of Ballymote, fol. 167, *b*, *b*, commences a tract on the Ogham alphabets, in which the first invention of them is ascribed to Ogma, son of Elathan..... This tract begins: 'What is the place, and time, and person, and cause of [inventing] the Ogum? Not difficult. The place of it, *Hibernia Insola quam nos Scoti habitamus*; in the time of Bres, son of Elathan, King of Ireland. Its person [inventor], Ogma, son of Elathan, son of Delbhaeth, brother of Bres; for Bres, and Ogma, and Delbhaeth were three sons of Elathan.'"

The above extracts will serve to show that the name at least of the Gallic Hercules did not originate in the "fantaisie" of Lucian.

THOMAS POWELL.

Bootle, Liverpool.

EARL OF CLEVELAND: LORDS WENTWORTH OF NETTLESTED (6th S. ii. 408; iii. 50, 72, 96, 115, 153, 227, 271, 312, 333, 414; iv. 11, 212).—Will SYWL kindly oblige by sending to "N. & Q." a transcript of his copy of the Wentworth coffin-plate inscriptions, quoting their source? They do not appear to agree with the copies I have seen, and his doing so would probably throw some light on a rather perplexing question, and perhaps enable me to answer his query correctly. There are thirteen coffins in the vault, and to my knowledge there are only eleven inscriptions extant, and these by no means free from error. I would remind those interested in the question that the Earl of Cleveland had, according to his will recently found, two sons named Thomas (cf. 6th S. iv. 12). F. A. BLAYDES.

Tilsworth, Leighton Buzzard.

WENTWORTH (6th S. iii. 312; iv. 212).—The entry in the calendar of the Sarum Breviary, under Feb. 16, for the "Obitus d'ne Elizabeth Spenser," does not give the year. C. J. E.

ST. ELMO'S LIGHT (6th S. iii. 228, 451): "CORPUS SANT" (2nd S. xi. 63, 115, 451).—The following passage is from Jan Huyghen van Linschoten's *Return Voyage from Goa to Enkhuisen*, A.D. 1588–1592:—

"The same night we saw upon the mainyard, and in many other places, a certain sign which the Portuguese call *Corpo Santo*, or, 'the holy body of Brother Peter Gonsalves,' but the Spaniards call it *San Elmo*, and the Greeke (as ancient writers rehearse, and Ovid among the rest) *Helle and Phryxus*. Whensoever that sign showeth upon the mast or mainyard, or in any other place, it is commonly thought that it is a sign of better weather. When they first perceive it, the Master or Chief Boatswain whistleth, and commandeth every man to salute it with *Salve, Corpo Santo!* and a *Misericordia!* with a very great cry and exclamation. This constellation, as astronomers do write, is engendered of great moisture and vapours; and showeth like a candle that burneth dimly, and skippeth from one place to another, never lying still. We saw five of them together, all like the light of a candle, which made me wonder; and I should hardly have believed it but that I saw it, and looked very earnestly upon it. And although it was foul weather, whereby I had no great leisure to think upon such curious things, yet I purposely came from under the hatches to note it. Those five lights the Portuguese call *Coroa de nossa Senhora*, that is, 'Our Lady's Crown'; and have great hope therein when they see it."

F. C. BIRKBECK TERRY.

Cardiff.

Dryden alludes to this legend :—

"Hark! the winds war;
The foamy waves roar;
I see a ship afar:
Tossing and tossing, and making to the shore:
But what 's that I view,
So radiant of hue,
St. Hermo, St. Hermo, that sits upon the sails?
Ah! No, no, no.
St. Hermo, never, never shone so bright:
'Tis Phillis, only Phillis, can shoot so fair a light;
'Tis Phillis, 'tis Phillis, that saves the ship alone,
For all the waves are hushed, and the storm is overblown." *Song of a Scholar and his Mistress.*

EDWARD H. MARSHALL, M.A.

Library, Claremont, Hastings.

MEDICAL FOLK-LORE: AN "EAGLE STONE" (6th S. iii. 327, 509).—To the quotations under

the latter reference may be added the following from Ælian. Speaking about the various manners in which even animals, devoid of reason, protect themselves against witchcraft, he says :—

Προβάλλεται δὲ καὶ κόρυδος ἄγρωστιν· αἰετοὶ τὸν λίθον, ὅσπερ οὖν ἐξ αὐτῶν αἰτίτης κέκληται. Λέγεται δὲ οὗτος ὁ λίθος καὶ γυναιξὶ κυούσαις ἀγαθὸς εἶναι, ταῖς ἀμβλώσεσι πολέμιος ὤν.—*De Nat. Animal.*, I. xxxv.

Priscian also says :—

"Hic aetites est, sonitum cui spiritus addit
Arcanum crepitans : prægnantibus utilis ægris."

In the time of Lucan the stone would seem to have been employed in witchcraft, for there appears to be an evident allusion to it in the loathsome description of the witch Erichtho's proceedings, when she was consulted by Sextus Pompeius :—

"Huc quicquid fetu genuit Natura sinistro
Miscetur. Non spuma canum, quibus unda timori est,
Viscera non lyncis, non diræ nodus hyænæ
Defuit, et cervi pasti serpente medullæ :
Non puppim retinens, Euro tendente rudentes,
In mediis echeneis aquis, oculique draconum,
Quæque sonant feta tepefacta sub alite saxa."
Pharsalia, vi. ll. 670-6.

F. Birkbeck Terry.

Cardiff.

Brissel Cock : Turkey (6th S. iii. 22, 193, 369).—My sole reason for mentioning the Scotch word was, that I thought, if it could by any one be turned to good account for the elucidation of the matter, Prof. Newton was the person to do it. I mentioned Pennant's *Tour* because I understood the Professor to say *brissel cock* was simply the cock of the wood, while Pennant, in my humble opinion, indicates that the Capercailzie was the cock of the wood, and known as such for centuries before he wrote, 1778.

I hardly dare say a word more, but yet I will venture to state that, according to a *Pantologia* pub. 1813, the tufted turkey cock is said to have been first introduced into France and Britain in the year 1521, some years prior to what the Professor has fixed as the date.

Alfred Chas. Jonas.

Swansea.

If *brissel* was derived from the French *broussailles*, the bird may have been the woodcock, which, in countries where there are few high woods, is found on the sides of valleys under bushes, especially hollies. In modern French we have *coq de bruyère*. *Bruyère* is itself derived from the noise made by the plants in windy weather when they "bruissent au moindre vent."

Ralph N. James.

Ashford, Kent.

Is Mr. Walford correct in thinking that the "Afra avis" of Horace is the turkey? The more general opinion seems to be that it is the *Numidica gallina*, or guineafowl. Doeringius has the following note on the passage, *Epodes*, ii. 53,—"Afra avis, gallina Numidica, guttata (Perlhuhn), *vide* Schneid., ad Columell., viii. 2, 2." See also Beckmann's *History of Inventions*, where the question is more fully discussed.

Edward H. Marshall, M.A.

Library, Claremont, Hastings.

Hippocrates of Chios (6th S. iii. 209, 394).—A learned friend of mine, a correspondent of "N. & Q.," has pointed out to me a mistake in my last communication, which I hasten to put right. Hippocrates, the physician, of whom the *Encyclopædia Britannica* gives an account, was of Cos ; Hippocrates of Chios was a philosopher, an entirely distinct person. He is mentioned by Aristotle (*Ethic. ad Eudem.* viii. 14), by Plutarch (*Solon* ii.), and by Proclus (*Euclid*, ii. 19). See Smith's *Dictionary of Greek and Roman Biography*, s. v. "Hippocrates."

Edward H. Marshall, M.A.

Crimpsal : Crimsal : Crumpsall (6th S. iii. 328, 495).—The following is a copy of a foot-note, Appendix, p. v. of *Doncaster Charities, Past and Present*, by Charles Jackson (Worksop, Robert White, 1881):—

"Crimsal, or Crimpsall, inclusive of that part known as Hexthorpe Ings, is a tract of unenclosed meadow land at the westerly side of the town, bounded by the rivers Don and Cheswold, originally said to contain 128a. 3r. 32p., but allowing for what has been taken from it by the Great Northern Railway Company for their works, and by the River Don Company for the new cut made from the Devil's Elbow to the Cheswold, altogether 26a. 3r. 26p., it now consists of about 102a. The land belongs to different owners. The custom at this day is for the first crop to be taken by the proprietors or tenants of the land, and for the 'average' or after grass to be eaten by the horses and beasts of the resident freemen of Doncaster, and the occupiers of common-right houses in Hexthorpe with Balby, without stint. It is 'broken' on the 21st of August, and cleared at Christmas. In 1617 it was 'broken' at the discretion of the Mayor, or at the furthest on the 12th of September. Riding and draught horses, mares, oxen, and milch kine only were then to be put in. No fat cattle, young beasts, colts, fillies, or sheep to be put in until 14 days after. The origin of the name is not very certainly known. Nigel Fossard, the feudal lord of Doncaster in the reign of William Rufus, gave to the abbey of St. Mary at York, a carucate (about 64 acres) in Kinermundes-hale. This, worked down by loose or rapid pronunciation, such as K—erm—eshale or Ki—m—eshale, may probably have in time come out Crimsal. The Celtic *Crwm* (pronounced Croom) crooked, and *hal*, akin to Sanskrit *kala*, water, presents a not unlikely derivation, 'the shelvy, slimy, river Don' winding its course here with a striking exemplification of such an idea. And, too, some support is given to it from the circumstance of there being a place called Crumpsall, a township of Manchester, through which the river Irk passes with the same crooked and winding features as the Don here. That place is written 'Curmisale' in the great inquisition of Manchester, 1282. On the 15th January, 1671/2, it was agreed by the Mayor of Doncaster, &c., 'that

Crimpshall Gate shall be locte upp uppon plow day for ever hereafter.'"

JOHN BALLINGER.

The earlier appellation would seem to prove that Crimps has been corrupted down from Kinermunde's, a corrupt spelling of the old German name Cunimund, Hunimund (*vir fortis*). The last syllable is the Celtic *hale*, a moor; or perhaps rather the O. Eng. word *hale*, a hollow. (*Hale*= a hollow, O. and N. 2, A.-S. *hal*, *hol*, Coleridge's *Gloss. Ind.*) R. S. CHARNOCK.

"EPIGRAM ON THE BURSER [SIC] OF ST. JOHN'S COLLEGE, OXON.," &c. (6th S. iii. 244, 435).—The following quotation and note from a dialogue in Latin hexameters, apparently recited at the installation of Lord North as Chancellor of the University of Oxford, on July 8, 1773, may prove an illustration. They are transcribed from *Selecta Poemata Anglorum* (editio secunda emendatior, 1779). The interlocutors are supposed to be a resident fellow of a college and an old Oxonian living in the country, who has come up in order to visit his *Alma Mater*. The dialogue has chiefly reference to improvements and alterations made in Oxford about that period :—

"Nebulo tamen improbus unum
Hoc bene molitur, quod si procerior arbos
Oxonii patulos diffundat in æthera ramos,
Protinus 'exscindas,' conclamat : 'inutile lignum.'
Scilicet arboribus (nec mirum conscius Iste)
Immortale odium intentat." P. 457.

The note appended is :—

"Ita de Bursario quodam vastatore Epigrammatista Anglicus.
His Fate the Knave foresees,
And bears a just Antipathy to Trees."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

In the latter part of MR. NASH'S reply there is a mistake. The couplet should run thus (see Percy *Reliques*, iii. 331, or thereabouts) :—

"Alma novem genuit celebres Rhedycina poetas
Bub, Stubb, Grubb, Crabb, Trap, Young, Carey, Tickell, Evans."

These were Bub Dodington (afterwards Lord Melcombe), Dr. Stubbes, our poet Grubb, Mr. Crabb, Dr. Trap (the poetry professor), Dr. Edward Young (the author of *Night Thoughts*), Walter Carey, Thomas Tickell, Esq., and Dr. Evans, the epigrammatist. BOILEAU.

PLACE OF BURIAL OF EDMUND BEAUFORT, DUKE OF SOMERSET (4th S. xii. 29, 276).—Has MR. RIDGWAY LLOYD anything to tell us, since he wrote at the latter reference, with regard to the discovery, during the recent restoration of the Lady Chapel at St. Albans, of the last resting-place of the faithful nobleman who, legend declares, plucked a red rose for Lancaster in the Temple Garden? CALCUTTENSIS.

AUTHORS OF QUOTATIONS WANTED (6th S. iv. 250).—

"Too often in her ears
Had rung the clang of arms," &c.

I am enabled, and *ex cathedrâ*, to say that the above lines are from a poem written by a lady who saw and liked Mr. Poynter's picture of "Helen." The authoress objects to the disclosure of her name. FREDK. RULE.

Miscellaneous.

NOTES ON BOOKS, &c.

Lettres de Coray au Protopsalte de Smyrne, Dimitrios Lotos, sur les Evénements de la Révolution Française (1782-1793). Traduites du Grec pour la première fois et publiées par le Marquis de Queux de Saint-Hilaire. (Paris, Didot.)

THE volume we would on the present occasion introduce to the notice of the English public is an excellent contribution to the history of the French Revolution. About four years ago the Marquis de Queux de Saint-Hilaire edited a series of letters written *in French* by the celebrated Hellenist Coray to Chardon de la Rochette and other *savants* during the closing decade of the last century. The work now before us may be considered as a sequel of the *lettres Françaises*. It comprises, first, a translation of twenty-seven letters originally composed in Greek, and addressed to a certain Dimitrios Lotos and to the people of Smyrna; secondly, twenty-five letters sent to M. P. Prevost, of Geneva; thirdly, a few short notes hitherto entirely unknown, and found in the papers of Barbié du Bocage and M. Ambroise Firmin Didot. The majority of our readers are aware, of course, that Coray, a native of Smyrna, was one of the most distinguished scholars of his time. Born in 1748, intended originally by his parents for commercial pursuits, he obtained from them leave to follow the medical profession, arrived in 1782 at Montpellier, which was then celebrated for its school, and finally settled, in 1788, at Paris, where he spent the remainder of his life. He died in 1833. When Coray left Asia Minor he little suspected that he was destined never to revisit it; he had become acquainted with the *protopsalte* of the church there, Dimitrios Lotos by name, and it was to him that he addressed from Paris his impressions of men and events during the first ten years of the Revolution. It is amusing to see how Coray's political opinions were gradually modified as time went on, and as the National Assembly made way, first for the *Constituante*, and then for the Convention and the Committee of Public Safety. Our Hellenist, as M. de Saint-Hilaire wittily observes, began by entertaining the firm opinion that the French Revolutionists were going to open the gates of Paradise to distressed humanity; his detestation of Turkish despotism led him to place on the same level Louis XVI. and the Sultan, the Pope and the Grand Mufti; 1793, however, dispersed his illusions, and he was obliged to acknowledge that Robespierre, Saint-Just, and Barrère had not exactly the qualities which one would naturally look for in the regenerators of mankind. Coray's correspondence with his friend the *protopsalte* is particularly interesting, because it gives us the impressions of an eyewitness; the description of Mirabeau's death and funeral deserves to be specially mentioned, as also the narrative of the events connected with the taking of the Tuileries by the mob, and the dethronement of Louis XVI. On January 21, 1793, writing to Dimitrios Lotos, he says, "About eleven o'clock the executioner struck off the head of the best, the most powerful, and most unfortunate king in Europe." His ultra-liberal sentiments had evidently

undergone considerable modifications. Coray's letters to his friend come to an abrupt termination with the one in which the murder of the king is alluded to; whether the Greek patriot was afraid of compromising himself during the Reign of Terror by a correspondence which might have been stopped at the post office is more than we can say; at any rate, with the exception of two insignificant notes, dated 1797, we find no further communication of a political nature, and if we want to know what became of Coray between 1793 and the period of the "Directoire," we must turn to the volume already referred to, published in 1877 by M. de Saint-Hilaire, and containing Coray's letters to Chardon de la Rochette. The correspondence which our author carried on with the late Prof. Prevost refers to education, and shows how deeply Coray felt the necessity of founding the regeneration of Greece upon the basis of sound intellectual development. He never allowed the question of schools and of teaching to be forgotten; he studied and appreciated the method of Pestalozzi, urged and encouraged the creation throughout Europe of seminaries for his young fellow countrymen, and contributed in an important manner to the establishment of a college and a library at Chios. History has left on record the sad tale of the destruction of both these foundations by the Turkish government. The literary details which fill Coray's letters to Prof. Prevost give us an excellent idea of the Smyrniote's occupations. The time had fortunately gone by when he was compelled to earn a wretched living by the composition of medical handbooks; he had now given himself up entirely to the revising and annotating of Greek classical authors, and at the date of his first letter (April 24, 1806) his editions of Theophrastus, Hippocrates, Heliodorus, and Strabo (partly at least) were in the hands of scholars. The correspondence closes in 1831, that is to say, two years before Coray's death. It is impossible to speak too highly of the interesting volume for which we are indebted to the Marquis de Queux de Saint-Hilaire; we may look upon it as one of the happiest results of the Société pour l'Encouragement des Études Grecques created in France ten years ago, and the only fault we have to find with it is the absence of an alphabetical index, which we consider to be the indispensable complement of a work full of historical facts and of proper names. Let us hope that this desideratum may be supplied in a future edition, and that the remaining MSS. of Coray, which we understand are being collected for publication by M. Mamoukas, of Athens, may soon be given to the world.

The Fifty-eighth Annual Report of the Royal Asiatic Society (Offices of the Society), for 1881, contains a marvellously condensed mass of information on Oriental subjects, in the broadest sense of the term. No part of the field, although in itself a very wide one, seems to be left untouched, and the *Report* will be found a most useful auxiliary to Oriental studies, whether in philology, archæology, or any of the other branches of scientific research.

Mr. Trübner's *Catalogue of Leading Books on Egypt and Egyptology and Assyria and Assyriology*, 1881, should be carefully consulted by all who take an interest in these increasingly fertile fields of study. It includes a collection of the works of M. Maspèro, whose explorations in Egypt have recently proved so successful, as well as many rare works, and sets of the *Transactions* of foreign learned societies.

The August number of the *Library Journal* (New York, F. Leypoldt) contains a curious and interesting "Bibliography of the Pre-Columbian Discoveries of America," by Paul Barron Watson. It commences with Chinese Buddhists and ends with the Portuguese.

The *Publishers' Weekly* (New York, F. Leypoldt), which has steadily advocated the conclusion of an international copyright convention between Great Britain and the United States, has published in its number for Aug. 27 a very useful index to its own articles and reprints on the question, 1872–81, compiled by Thorvald Solberg, of the Library of Congress. It also promises a bibliography of works and articles on the subject, to which we shall look forward with interest.

In the *Publishers' Circular* for October we read:—"On the 4th of October, 1831, Mr. Francis, by virtue of an engagement with Mr. Dilke (grandfather of Sir Charles Dilke) and Mr. Holmes, entered the *Athenæum* office as publisher, which post he has continued to fill to the present time, thus completing fifty years of service. Previous to October, 1831, he had served seven years at Marlborough's newspaper office in Ave Maria Lane, which establishment he quitted on his engagement with the proprietors of the *Athenæum*. During Mr. Francis's connexion with the *Athenæum* he has taken an active interest in all matters relating to the progress of literature and the press. In 1849 he was mainly instrumental in forming a Metropolitan Committee for Promoting the Abolition of the Advertisement Duty (repealed in 1853), of the Stamp Duty on Newspapers (removed in 1855), and at length in the arduous struggle against the Paper Duty (repealed in 1861)—in these important movements taking part with the earnest men who were impressed with the necessity and importance of the removal of the fiscal restrictions on the progress of knowledge and the education of the people. We understand that Mr. Francis, by request, has placed in the hands of Mr. Nicoll, of Aberdeen, papers relating to these matters; and that a work is now in the press illustrative of the history of these movements. It will be entitled *Great Movements, and Those who achieved Them*, and will deal with other subjects than those relating to the press. We believe that Mr. Francis may be regarded as the father of our periodical literature. We do not know of any other publisher now living who was engaged in the issuing of a periodical half a century ago." For the last nine years Mr. Francis has also been the publisher of *Notes and Queries*.

Notices to Correspondents.

Boileau.—Please send us a letter for the correspondent referred to, and we will forward it. The other letter has been sent to F. M.

Carlingfordensis.—1 and 3. Consult the *Encyclopædia Britannica*. 2. We should simply say that the expressions were provincialisms.

A Correspondent asks when wholesale houses in England first sent out commercial travellers.

Amateur asks where the original picture of "Westward Ho!" by the late Mr. O'Neil, may now be seen.

Oxoniensis.—It would be only grammatical to say "a fourpenny piece."

F. N.—There is no real difference between us; but you must have misunderstood what we wrote.

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CLARKE'S TRANSLATIONS of PERSIAN POEMS.
NOVELS of the WEEK.
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Notes.

THE TOWNSHEND FAMILY.

Collins has told us in his *Peerage* (ii. 454) that "the patriarch of this noble family was Lodovic, a noble Norman, who, coming into England in Henry I.'s reign, assumed the surname of Townshend, and took to wife Elizabeth, the daughter and heir of Sir Thomas de Haville, in whose right he became possessed of the manor of Haville, in Rainham, where his posterity have ever since continued to have their principal residence." Burke, with characteristic courage, adopts the tradition of this noble house, and sets it all down for the world to receive with submissive awe. Mr. Foster, pitiless iconoclast as he is, begins his account of the Townshends with Sir Roger Townshend, Justice of the Common Pleas in the reign of Henry VII., and leaves us to infer that nothing more is to be known about them in any remoter antiquity. I feel pretty sure that there is *some* foundation of truth in the connexion of the Townshends with this mythical Sir Thomas de Haville, though I have very little doubt that the noble Norman Lodovic was a younger brother of Gog and Magog, and a lineal descendant of Cruphi and Muphi, whom Herodotus heard of in his Egyptian travels.

So far as one can arrive at any distinct results by painfully threading one's way through the tangles of centuries of fines and recoveries, sales, settlements, exchanges, wills, and the like, the truth seems to be that, early in the thirteenth century, and perhaps before that, a certain Thomas de Rucham lived in a messuage *at the edge* of the parish of Rucham (now Rougham) in Norfolk, and apparently close upon the open fields of Rougham and Wesenham, in the direction of Rainham. The house was of some pretension, for it had outbuildings attached and a croft or enclosed paddock behind, and it abutted on the king's highway leading from Rougham to Rainham. It was held in villenage under the Botelers, who were subtenants of Earl Warren's fief, and connected with it were eleven pieces of land, dotted about the fields of Rougham, as was usual in days when ring fences were hardly dreamed of.

Now it seems that the Botelers came to an end in the male line about the close of Henry III.'s reign, or the beginning of Edward I., and that (as I suspect) two brothers, John and Fulk de Brysinham, married two of the heiresses. John seems to have wished to get out of it, and on the Monday before Easter, 1292, he and his wife Joan sold his messuage, lands, reserved rents, and *free* tenants in Rougham and Wesenham to his brother Fulk and *his* wife Matilda. For some reason or other he still retained some rights, and at least some of his tenants in villenage. Perhaps, Fulk prefered to have nothing to do with them. In the following December, however, a purchaser appears for the tenants in villenage. This was one Thomas, son of John, son of the parson of Rucham, a gentleman who in one of the charters is called Thomas Felix, or the lucky man, and who appears to have spent his married life in buying every bit of property in Rucham and Wesenham that he could lay his hands on. This Thomas the Lucky, accordingly, on Dec. 13, 1292, agreed to give John de Brissingham five marks down for all his right to his villeins dwelling in the outlying messuage which lay *at the town's end.* It was then in the occupation of Walter, the grandson of Thomas, mentioned before; and it looked as if Thomas the Lucky went into the purchase as a speculation, for Walter at this time had no male issue, only four daughters. However, Walter, his mother, and his four daughters, his house and buildings and croft and lands, and all other his belongings were solemnly delivered over to Thomas, who thereupon became his lord. The speculation turned out a bad one, the fortunes of the people at the Town's End went up, and the fortunes of Thomas the Lucky went down. Thomas the Lucky died soon after, leaving his wife with three daughters behind him, and *no* male heir; Walter lived on, and the people at the Town's End prospered, and I find their house and

themselves frequently mentioned in the Rougham charters during the next century. They got to be called by various names, according to the taste of themselves or their neighbours. Sometimes a Walter, or a Roger, or John is called *de Hautville*, sometimes *de Haville*, sometimes *ad Caput Ville*, sometimes *atte Town's End*. In process of time I doubt not they grew too prosperous and ambitious to be content with the old place. The Yelvertons absorbed all the small manors in Rougham, and shunted their occupants heaven knows where, and when Sir William Yelverton, of the *Paston Letters*, "the cursed Norfolk Justice," had grown to be a great personage, his neighbour Roger Townshend (he *may* have spelt his name in that odd way by this time, but I doubt the fact) was making his way upwards also, and not improbably was helped on by Yelverton to that great success at the bar which culminated in a judgeship, and which brought the vast wealth to the family that they so long enjoyed.

The "noble Norman Lodovic" may be dismissed to Mr. Foster's "Chaos," but if any one likes to see a copy of the charter whereby Walter, son of Richard, son of Thomas, de Hautville, or ad Caput Ville, or Atte Town's End, with his mother and daughters and all his belongings were bought and sold, here it is:—

Rougham Charters, No. 127.

"Sciant presentes et futuri quod Ego *Johannes fil. Willielmi de Brizzingham* dedi concessi & hac presenti carta mea confirmavi *Thome fil. Johanni fil. Persone* de eadem pro servicio suo & pro quinque marcis argenti quas mihi dedit in gersumam *Walterum fil. Ricardi at-Capud-Ville Emmam* matrem suam, *Emmam, Isabellam, Agnetam, Amabilem*, filias predicti *Walteri de Rucham* nativos meos, cum tota eorum sequela procreata & procreanda nata & nascenda, et cum terris & tenementis atque catallis suis perquisitis & in perpetuum perquirendis. Et cum uno mesuagio cum domibus & edificiis & cum crufta, et cum undecim peciis terre arabilis in Rucham. Quod quidem Mesuagium cum crufta & cum predictis peciis terre & cum omnibus suis pertinenciis *Ricardus filius Thome* de antecessoribus meis quondam tenuit in villenagio. Et iacet Mesuagium & crufta inter terram *Martini Red* ex parte orientali & Regiam viam que vocatur *le Rodesti*. Et una pecia terre iacet apud *Stiterhil* iuxta terram *Galfridi fil. Saue*. Et una alia petia terre iacet apud *Hodeswelle* iuxta terram *Ricardi fil. Johannis*. Et una alia pecia terre apud Merdeleslede iuxta terram *Roberti le Cuper*. Et una alia pecia terre iacet apud *Katecroft* (!) iuxta terram predicti *Thome fil. Johannis*. Et una alia pecia terre iacet apud *Sondpittes* iuxta terram *Roberti Chad*. Et una alia petia terre iacet apud *Rigweygate* iuxta terram *Thome fil. Johannis*. Et una alia petia terre iacet apud *Acregate* iuxta terram *Johannis fil. WilVi*. Et una alia petia terre iacet apud *Stanemere Furlong* iuxta terram *Thome fil. Johannis*. Et una alia pecia terre iacet apud *Kilnewong* iuxta terram *Thome Red*. Et una alia pecia terre iacet apud *Pethegate* iuxta terram *Walteri Leko*. Et una alia petia terre iacet super *Northfeld* apud *Kodele* iuxta terram *Ricardi Attegrene*. Cum liberis introitibus et exitibus, ut in viis et semitis, aquis, bruariis communibus pascuis & pasturis & cum omnibus aliis locis utcunque aliquis homo liber communicare possit solet & debet. Cum omnibus redditibus, serviciis, consuetu dinibus, herietis, auxiliis, finibus, Wardis, Maritagiis Essyamentis excaetis & commoditacionibus & omnibu rebus nominatis et [non] nominatis que nobis et heredibu nostris & assignatis causa predictorum *Walteri, Emme Emme, Isabelle, Agnetis, Amabile* atque prenominat tenementi cum omnibus suis pertinenciis ut predictur est accidere poterint in perpetuum. Habendum tenendum de me et heredibus meis & assignatis predict *Thome* & heredibus suis & assignatis, & cuicunque quandocunque vel utcunque, dare, vendere, dimittere assignare, voluerint. In feodo & Hereditate, libere quiete, bene, et pacifice in perpetuum. Redendo ind annuatim mihi & heredibus meis et assignatis duo solidos & quatuor denarios ad quatuor terminos Anni Videlicet ad Nativitatem domini septem denarios, & a Pascham septem denarios, et ad Pentecosten septen denarios, et ad festum Sct. Michaelis septem denarios pro omnibus serviciis, consuetudinibus, exactionibus curie sectis, secularibus querelis & demandis. Et eg predictus *Johannes* et heredes mei & assignati Waran tizabimus & ubique defendemus, predictos *Walterum Emmam & Emmam, Isabellam, Agnetam, Amabilem* atque predictum tenementum sive habeatur plus [sive minus, cum omnimodis suis pertinenciis nominatis & no nominatis integre sicut predictum est, prefato *Thome* heredibus suis et assignatis & eorum heredibus contr omnes gentes per predictum servicium in perpetuum Et in huius rei testimonium huic presenti scripto sigillu meum apposui. His testibus, Domino *Johanne filio Gal fridi* de Rucham. Rectore de Lettone. *Thoma de Wesen ham. Ricardo filio Thome. Thoma filio Roberti d Rucham. Willielmo Burel. Willielmo filio Galfridi Johanne filio Willielmi. Ricardo & Radulfo filiis sui Radulfo Red, Martino Red, Thoma ad Capellam. Wil lielmo Munnig.* et aliis. Datum apud *Rucham* die do minica post festum Scte. Lucie Virginis [December 13 Anno Regni Regis Edwardi fil. Henrici vicessimo prim incipiente (1292)."

AUGUSTUS JESSOPP, D.D.

THOMAS MOORE AND THE RABBINICAL LEGEND OF THE ORIGIN OF WOMAN.

I read in a Galignani edition of the *Poetica Works of Thomas Moore* the following *jeu d'espri* of the poet. I looked through the *Poetical Works o Thomas Moore*, collected by himself (Longmans 1841), and could not find it. In the preface, however to the third volume, containing satirical pieces, I found the following reference (p. xvi): "Professo von Bohlen has left a version also of one of my very early *facetiæ*, the Rabbinical origin o woman." I should like to know in what volume of his works Moore first published this piece. It must have been amongst the juvenile performances of the poet, as he classes it amongst his "very early *facetiæ*." He may have thought little of it as a poetical effort, or he might think, as bordering on the profane in the estimation of a British public, it ought to be withdrawn from a collection of his works selected by himself in his mature However, the fact that a learned Germ fessor, who has written on Genesis, show it worth preserving, may make its repro some value, when it may be lost by excluded from the authorized edition

works. It may be thought a pity, too, that it was not inserted when, twenty years afterwards, Darwin deduced our origin from a monkey. It might have been said Moore had anticipated Darwin, though the poet acknowledged he took from the Talmud the Rabbinical origin of woman :—

"They tell us that woman was made of a rib
Just picked from a corner so snug in the side;
But the Rabbins swear to you that this is a fib,
And 'twas not so at all that the sex was supplied.

The old Adam was fashioned, the first of his kind,
With a tail, like a monkey, full yard and a span;
And when nature cut off this appendage behind,
Why, then woman was made of the tail of the man.

If such is the tie between women and men,
The ninny who weds is a pitiful elf;
For he takes to his tail, like an idiot, again,
And makes a most damnable ape of himself.

Yet if we may judge as the fashion prevails,
Every husband remembers the original plan,
And, knowing his wife is no more than his tail,
Why, he leaves her behind him as much as he can."

The whole story, and that not a short one, may be found in the Talmud—how Adam had a tail, and it was cut off to make Eve; and this is supported, as usual in the Talmud, by a variety of texts from Scripture.* Moore had read the Talmud for this effusion of his pen, as he did for other poems, but he probably had not perused Philo, who supports the Rabbi in declaring that woman was not made from a rib ("On the Allegories of the Sacred Laws," Bohn's *Philo-Judæus*, p. 85, vii.).

Carlyle, in his *Reminiscences*, has said the Jews are destitute of wit and humour. Thomas Moore, especially a poet of wit and humour, borrows his wit from the Jews, in what he calls his *facetiæ*, and takes from the Talmud, Rabbinical writings, or, it may even be said, from the Bible. The Jews answered Carlyle by producing the most modern of their poets, Heine, as a Semite equal to any Aryan, ancient or modern, in wit. They might have referred to the Talmud, where there is abundant evidence of wit and humour. Pascal, one of the wittiest of French writers, in the eleventh of his *Provincial Letters*, defends his use of wit on serious subjects by the examples given in the Old and New Testaments. Bossuet has done the same. As for Carlyle, it might have been retorted that Scotchmen are said to be destitute of wit and humour, and therefore Carlyle could not see it in others.

Philo does not allude to the legend of the tail or to any assimilation of mankind to the monkey; but before the commencement of our era he wrote, ascribing an ascidian origin to humanity, our evolution and natural development from aqueous matter, the vegetable and the fish. The theories of Darwin were therefore discussed by the Jews, by Philo, and the Talmud doctors, like many other modern scientific discoveries, long before Monboddo and Darwin enunciated them.

Extracts might be given, only they would fill a large space, and the reader may judge for himself in the beginning of vol. i. of Bohn's *Philo-Judæus*.

W. J. Birch.

Oxford and Cambridge Club.

* Baring-Gould reports this origin of woman according to the Rabbis in Old Testament legends. If required I could give all the account in the Talmud, with the exception of the Hebrew, with which I am not acquainted. I translated it from the French of the Abbé Chiarini into English.

Madame Georges, the Alleged Centenarian.—Mr. Thoms, having been invited by the *St. James's Gazette* to investigate the case of this lady, who is stated to be now in her 116th year, has written to that journal to the following effect:

"Sir,—I do not consider the case of Madame Georges, to which you called attention the other day, worth the enormous labour which a thorough investigation of it would involve. I have tested, at an expense of time and labour—to say nothing of money—which few would imagine, some hundred cases of extreme longevity; and the greatest age I have seen clearly established was that of Lady Smith, who died in her hundred-and-fourth year.

"M. Taché, the distinguished head of the Statistical Department at Ottawa, with the assistance of M. l'Abbé Tanquay, helped by the parish priests of each locality concerned, investigated no fewer than eighty-two cases of centenarianism, which investigation involved 'more than a thousand references'; the result being that seventy-three out of the eighty-two alleged centenarians were proved to have died before completing their century. A few weeks ago I had the pleasure of communicating to the *Athenæum* (Aug. 13), under the title of 'Longevity in a New Light,' a proof that, among the educated classes at least, in this country more correct views as to the duration of human life are spreading. This was furnished me by a communication from the present incumbent of Staunton-on-Wye, who, struck by the statement on the monument of one of his predecessors, the Rev. W. Davis, that he had attained the age of 105, searched the register of Christ Church, Oxford, of which he must have been a student to qualify him to receive that living. The result was that it turned out that the reverend gentleman was only ninety-five, and not 105, at the time of his death.

"A scarcely less striking proof of this growing appreciation of the more rational view of the duration of human life is afforded by the interesting researches lately made by the Rev. H. Whitehead, Vicar of Brampton, Carlisle, and published by him in the *Carlisle Journal*, into the age of Robert Bowman, 'the Irthington centenarian,' who has hitherto been reputed to have died in his 118th year. I should have followed up the case of the Rev. W. Davis with that of Robert Bowman, but that I have reason to believe the Rector of Brampton is on the scent of decisive proof of Bowman's real age. Lastly, let me ask you, in the interest of physiological truth, to reprint the canon on centenarianism which I enunciated some years ago, and which, I venture to believe, has contributed somewhat to the growing appreciation of 'what is truth' in cases of reputed exceptional longevity. 'The age of an individual is a fact, and, like all other facts, to be proved, not inferred; to be established by evidence, not accepted on the mere assertion of the individual or the belief of his friends; not deduced from his physical condition if living, or from his authority

if dead; but proved by the register of his birth or baptism, or some other authentic record; and in proportion as the age claimed is exceptionally extreme ought the proof of it to be exceptionally strong, clear, and irrefragable.' "WILLIAM J. THOMS."

M. G. T.

ITALIAN RELIGIOUS FESTIVALS.—I send these cuttings from a recent *Daily News* as being worthy of preservation—the first and second as being accounts of customs which not improbably will come to an end in a few years; the third as an instance of the treatment that images of the saints sometimes experience at the hands of their devotees. There is a parallel case on record of an image of the Blessed Virgin Mary being thrown by the good people of Chester into the Dee from displeasure at their patron not obtaining for them what they desired.

"An Easter Custom.—Our Naples Correspondent writes:—'Among the mountains of the Abruzzi there yet prevail many primitive superstitious and religious ceremonies which are slowly dying away, and of which an interesting account is given in a book written by Signor de Nino, of Sulmona. In that town, the ancient Sulmo, one of these ceremonies, which reminds us of the Middle Ages, takes place on Easter Sunday. Early in the morning the Grand Square is filled with people. One of the arches of the aqueduct is sumptuously decorated, and beneath is placed an altar. Out of the principal church issues a procession of the statues of many saints, to the number of more than a dozen, the last being a statue of Jesus raised from the dead. Borne on the heads of the faithful, the statues are taken to the altar, where that of Christ is placed. Then the rest begin to wander up and down the square in search of the Madonna, who has been previously hidden in a distant corner, and is supposed not yet to be aware of the resurrection of Christ. She is covered by a long black mantle, and holds a white pocket-handkerchief in one hand. At last the saints find her and surround her. She is supposed to be told the joyful news, to doubt, to believe, and all at once the black mantle falls and the Madonna appears in gold-embroidered garments. A nosegay of flowers has taken the place of the handkerchief, a number of little birds are let loose, petards explode, the band of music strikes up, the Madonna is rapidly carried towards the altar, the saints follow, the crowd closes in to witness the meeting of the mother and the son, and all is joy and festivity."

"A Religious Festival in Naples.—Our Naples Correspondent writes: 'On the last Sunday in August one of the oldest and strangest feasts takes place in Naples in honour of Santa Maria della Catena (the Holy Mary of the Chain) in front of the church dedicated to her, facing the sea at Santa Lucia. Soon after daybreak of the above-mentioned day crowds of people are lining the embankment opposite the church, dressed in strange paper costumes adorned with squibs and crackers, some carrying umbrellas of the same materials and with some adornments, others large baskets with fruit, decorated likewise with fireworks. At the first stroke of the church bell for early mass the fireworks are let off, the fruit baskets emptied on the ground, over the contents of which hundreds of children begin to fight, undaunted by pails of water which are freely emptied over them. A second bell is the signal for hundreds of the crowd to throw themselves, in various states of dress or undress, from the embankment into the sea, women and children included. Invalids even are brought to take a dip, and those who are unable to swim are assisted by others. This curious freak originates in the belief that the sea-water on the last Sunday in August is a sure remedy against infirmity, present and future. The Madonna della Catena is believed to work the miracle she did centuries ago when the church was built in her honour, according to the following legend:—At the time when the shores of the Mediterranean were infested with pirates, some inhabitants of Santa Lucia were captured by the Turks, and a heavy ransom demanded for their release. Some fishermen, with the aid of the statue of Madonna, which they had opportunely found near the seashore, succeeded in collecting the amount asked for the release of their captured friends. The pirates were asked to bring their prisoners and to receive the ransom on a day which happened to be the last Sunday in August. The pirates, however, afraid of some treachery, but not wishing to retain the prisoners, took them to the seashore at some distance from Santa Lucia, and, after having chained them hand and foot, threw them into the sea. The people of Santa Lucia, notwithstanding the distance and the chains of their friends, succeeded in saving them, and attributed this to a miracle of the Madonna, in whose name this ransom had been collected, and in her honour a church was erected in the year 1576, and named Santa Maria della Catena."

"A Saint in a Well.—The *Corriere Mercantile* reports that at Comunaglia, province of Chiavari, suffering like the rest of Italy by continuous drought, the country people decided to implore their patron saint, San Rocco, with three days' prayer for abundant rainfall. After having given the saint a few days' grace and no rain appearing, the faithful fetched the saint's statue out of the parish church, bound it, and threw it ignominiously into a well, accompanying the feat with loud curses and furious cries. The parish priest fled to the country, frightened by the fury of his parishioners."

H. A. W.

LIBRARIES IN CHURCHES.—Mr. W. O. T. Annesley writes to the *Rock*, "I read on page 270 of the *Norfolk Tour*, written by John Chambers, 'In the vestry of St. Nicholas Church, Yarmouth, Norfolk, there is a collection of about two hundred ancient volumes.'" In the same paper is the following interesting communication, which I think may well merit a corner in "N. & Q.":—

"THE VICAR'S LIBRARY AT NORTH DENCHWORTH, BERKS.—Sir,—In answer to the suggestion made by 'Mus Urbanus' in your issue of last week, I beg to submit the following respecting the library of North Denchworth, Berks. The origin of the library of Denchworth is thus accounted for by the present vicar: In the year 1690, the living being vacant, the Rev. Ralph Kedden, M.A., of Queen's College, was appointed vicar by his friend, the lord of the manor, Mr. Geering. Mr. Kedden, being blessed with a large family of children, and finding little quiet for study in the vicarage, applied to his friend Mr. Geering, who, with the assistance of Mr. E. Brewster, a stationer, of London, in the year 1693 had a room constructed over the church porch, which they stocked with over one hundred books, well secured with chains, where he, and other vicars succeeding, might study at their ease. The hint of a vicar's library taken from a Dr. T. Bray, who about that tir- libraries formed in many parishes. An Act w in the seventh year of Queen Anne for their b servation, which, however, the present vicar worth has to lament 'as being ineffectual ir barbarians from pulling down Ralph Ke

thus cutting off the retreat of married vicars.' In 1852 the church was 'restored' by Mr. Street in a manner usually understood by that term; many details of antiquarian interest were 'improved away' (fragments exist in the gardens of the manor house, &c.), and among them the Vicar's Retreat. It was replaced by an ugly lean-to, which the present vicar has had converted into a gable-porch. The library was taken bodily into the vicarage, and the chains removed, except a few which remain as specimens. Of the original library but a few books remain; it contained the *Golden Legend*, printed by Caxton (1483), which was sold by a former vicar, in 1843, to Messrs. Parker, of Oxford, and by them to the Bodleian Library. The proceeds were applied to the rebinding of books and enlargement of the bookcases. Another valuable book was sold about this time, but what it was is unknown. There are still remaining a Cranmer's Bible, four black-letter volumes of Aquinas, one of ancient Homilies, a copy of Bishop Burnet on the Articles, given by the author himself, and a life of Christ by Ludolphus Saxo, which once belonged to Bishop Juxon, with chains attached. The probable requirements of future possessors are being attended to by the present vicar, the Rev. C. H. Tomlinson (M.A., Worcester College), and if any of your readers should wander that way they will find the district interesting, and that gentleman perhaps the best geological and archæological authority in the county. The village is situated about two and a half miles N.W. of the town of Wantage, or about eight from Faringdon. I believe clergy libraries exist at Newark and Grantham. "H. J. GRIFFIN.

"Shadwell, September 20th."

There is (or was when I was a boy) a library for the use of the clergy connected with, if not actually in, one of the churches at Malden, in Essex.

E. WALFORD, M.A.

Hampstead, N.W.

AN IRISH CHARM AGAINST WELSH SNAKES.—Gossiping with an old and very nearly decrepit man, a road-cleaner, in North Wales, I noticed that one of his hands was so much shrivelled that it closely resembled the claw of a large bird, and that the proprietor used it in a bird-like and awkward fashion. He told me that some years ago a snake had bitten this hand, so that it was ultimately reduced to the condition and comparative uselessness in which I saw it. Practically this was the cause of my friend's ruin, and there was nothing better for him to do than scrape roads as well as he could. He added that snakes had infested the cottage in which he lived, and made their homes with his family, so that it was not an uncommon thing for the reptiles to be found in bed with his children. A great many efforts had been made, with partial success, to get rid of these strange inmates. Holes in the walls had been stopped, hedgehogs and ferrets employed, dogs and cats set to watch, and sticks freely used. To such an extent did the snake nuisance increase, that his landlord sent across Cardigan Bay and procured a quantity of Irish earth, and with this wondrous material drew what may be called a train around the cottage, so that, according to the well-known tradition, reptiles should be denied access to the premises. I asked if this proceeding had been effectual. He hesitated to affirm so much; but he declared his visitors were fewer than they had been. I suggested that, as the snakes could not cross the line of St. Patrick's earth to get within it, also they could not go out of the magic circumvallation; accordingly they remained with him, but in reduced numbers. F. G. S.

THE MOUNTING OF BOOK-PLATES AND AUTOGRAPH LETTERS.—For the guidance of any readers of "N. & Q." collecting either of these in albums, I give the following method for their correct mounting, which is, I think, the best yet adopted. Take a sheet of thin paper—that known as "foreign note-paper" suits well—and gum one side of it with the whitest gum arabic, taking care that it is put on with an average thickness over the whole surface. After the gum is sufficiently dry, cut the prepared paper into thin strips of about an inch wide. Then cut these strips into pieces of about an inch and a half—according to the size of the material to be mounted—and fold them evenly, having the adhesive side placed outwards. One of these sides should be affixed to the album, and the other to the back of the book-plate or letter. The superfluous gummed paper to be got from sheets of postage stamps can also be used for this purpose, only it suits the letters better than the book-plates, being rather thick and cockley for the latter. I would therefore recommend the foreign note-paper for the book-plates, and the common gummed paper for the letters. One of these folded adhesive papers is usually sufficient, but it sometimes happens that two are required, when one should be placed at the top and another at the bottom, thus tending to keep the collection so mounted flat and secure.

I saw another method lately given in these pages ("Mounting of Autograph Letters," 6th S. i. 214), which was to utilize the small space usually left at the left-hand edge of a letter as a means for folding and then gumming or pasting it to the album. In default of a better this plan might be pursued on sufferance. At the same time I do not think valuable MSS. should be permitted to be folded, and stuck into books from which they could not be removed without greatly injuring them; their value would thus be materially lessened should withdrawal from the collection be desired. T. MARTIN WEARS.

Rosemount, Downfield, near Dundee.

GREILE, GRESLEY, GRADWELL.—I do not know whether the readers of "N. & Q." are acquainted with the numerous varieties in the mode of spelling Gresley or Gradwell in use from the eleventh to the fifteenth century. In the Roll of Battle Abbey it appears as Greile, in Domesday Book as Greslet, in various documents of the reign of John

and Henry III. variously as Grelle, Grille, Grylle, Grelly, Grelley, Greslai, Gredle, Gredley, Gradley, Gredlai, Greidley, Gresley, and Greddle. The favourite form in Testa de Nevill is Greddle; on one page of Simpson's *Lancaster*, in which he cites three different documents of King John, the name is spelt in three different ways. On the demise of Thomas Greddle, or Grelly, the eighth Baron of Manchester, in 1347, the vast estates of the Gradwell family passed, through the marriage of his sister Johanna with John de la Warre, into the hands of that noble house. Since that period but few traces of its former greatness are to be found, but in the Gradells of Ulneswalton, in Croston, the family was continued into the middle of the eighteenth century, and a branch settling in Clifton, near Kirkham, has handed down the name, under the form of Gradwell, to the present day. I shall greatly value any information which would enable me to trace the ancestry of Thomas Gradell, of Ulneswalton, living in 1440. The difference between the names Greddle and Gradell, especially in their pronunciation, is too slight to cause any difficulty; but I am anxious to discover the connecting links between the Greddles of the fourteenth century and the Gradells of the fifteenth. Again, there is an obscure part in the pedigree in the reign of James I. A William Gradell, of Croston, married, about 1598, an Alice Bolde, of Cuerdley, and had a numerous family. One, named James, was in France in 1635, and in 1637 we find a James Gradell churchwarden at Kirkham. Can it be proved that these two are the same?

ROBERT GRADWELL.

Claughton Rectory, Garstang.

"HYND": "ROOSE" (IN WYCLIFFE'S PSALMS).—In the glossary to Job, Psalms, Purvey's Wycliffe (Clarendon Press ed.), there are two words queried as of uncertain meaning, namely, *hynd* and *roose*. They may both be explained by comparing them with the Hebrew equivalents and the ancient versions. (1) *Hynd* simply means hind, or stag (see Jennings and Lowe, *The Psalms*, 1877, i. Introd. xv). (2). The Eng. "on the witnessyng of *roose*," Ps. lix. (lx.), was intended to convey the sense of "on the witnessing of the *rose*" (the flower), being a translation of the Hebrew *'al shûshan 'êdûth*, *i. e.* (as it is usually now explained) "to the melody 'Lily of the Testimony.'" The Heb. word *shûshân* (lily) is rendered "rose" in the Chaldee Targum, and by many Rabbinical writers. See *op. cit.*, Introd. xxxi.

A. L. MAYHEW.

Oxford.

MATRICULATION RECORDS.—Any one who has profited by matriculation records knows their value, which is beyond that of the lists of graduates. A very great service would be rendered by the publication of such records, either by a college or some member of it. Some authorities have published registers, and a noble example is the edition, by Col. Chester, of those of Westminster Abbey. The matriculation register of a college would be more valuable than any parish register. It is not only that it would afford data for personal history, but also for the history of incumbents of parishes, and for a neglected page of local history—the series of schoolmasters. The matriculations in England and Ireland supply many deficiencies of the sixteenth, seventeenth, and eighteenth centuries. The matriculations give the names of the masters, and would show the succession of a grammar school. Many literary facts would likewise be made evident. It is to be hoped that the Royal Historical Society, under its new management, will form a committee for that as well as those they propose for parish registers and will registers.

HYDE CLARKE.

BLYTON CHURCH.—When the church of Blyton, near Gainsburgh, was restored some few years ago, it became necessary to lower the floor, which had been raised so as entirely to conceal the bases of the columns. In doing this a large flat gravestone, with an inscription running round the margin, was come upon in the south aisle in such a position as to indicate that the person whose bones it covered had been buried immediately in front of the southern chantry altar. It was felt to be impossible to leave this stone *in situ*, so it was removed and set on its edge against the west wall of the south aisle. The letters are so much worn that the inscription has not, I believe, been fully made out until a few days ago, when your correspondent J. T. F. and I visited the church. He took great pains with it, and succeeded in reading all but an unimportant part. It runs thus:—

"HIC JACET MARGARET' TAILVR VX' EDMU'DI TAILVR QVO'DA' EXPECTANS RESVRRECTIONEM MORTVOR'.....EN'o D'NI M° CCCC° LXXXXIIIJ cui' a'ie P'PICIETVR DE' AMEN."

The Early English columns of this church rest on square bases so wide that it is evident that they must have been intended to be used as seats.

EDWARD PEACOCK.

IGNORANT SCRIBES.—I have before me a missal of the thirteenth or early part of the fourteenth century which has an error as amusing as the historical "mumpsimus" for *sumpsimus*. At the end of the canon the colophon runs: "Ego Magister Jacobus de Marliano feci(t) hunc messalem." At the end of the whole volume there are the following inscriptions: "M°CCC°II° Scriptus fuit iste liber qui est Sanctæ Mariæ Morimundensis Mediolanensis diocesis. Cysterciensis ordinis." "Ego M. Jacobus de Marliano scripsi(t) hoc opus." of both *fecit* and of *scripsit* has been probably by a less ignorant man than the aforesaid.

J.

DIFFERENT COLOURED EYES.—It does not appear of old to have been considered a blemish to have eyes of different colours. In an ancient Irish history of the Geraldines of Desmond, the wife of one of them, who was daughter of Mac Carthaigh Mor (McCarthy More) is thus mentioned: "Eveleen of the eyes of splendour, that is, a black eye and a grey eye." Her son appears to have been put to death at Cork in 1580. See the *Journal* of the Royal Historical and Archæological Association of Ireland, vol. v. fourth series, p. 413.

W. H. PATTERSON.

Belfast.

CHURCH-BELL RINGING FOLK-LORE. — Some time ago, having to induct a newly-made vicar, when he had locked himself in the church and gone up into the tower, as the custom is, to ring the bell, a gentleman standing by said to me, "Let us see how many strokes he will give, because there is an old saying that the number of strokes a new incumbent gives the bell at his induction will indicate the number of years he will remain in the parish." Is this a common notion elsewhere, or is it peculiar to the Isle of Man? W. K.

Ballaugh Rectory.

HAMLET A WOMAN.—The New York *Publishers' Weekly*, amongst its "Literary and Trade Notes" in the number for August 27, 1881, prints the following paragraph:—

"Mr. Edward P. Vining, a railway freight agent of Omaha, has written a little monograph, which the Lippincotts will shortly publish, entitled *The Mystery of Hamlet: an Attempt to Solve an Old Problem*. Mr. Vining argues that Hamlet was a woman, who, for state purposes, had been disguised and brought up as a man."

A good deal has been said about Hamlet in England, but surely this is quite new. I have not seen the invaluable "monograph." W. S. S.

FOLK-LORE OF EGGS.—The Rev. T. F. Thiselton Dyer, in his *Domestic Folk-lore*, says (p. 108): "It is also considered a bad omen to bring eggs into the house after dark, and many persons avoid burning egg-shells lest the hens should cease to lay." A Yorkshire lady, however, recently informed me that, following an old custom, she always caused egg-shells to be burnt that they might come again (in eggs, to wit).

F. C. BIRKBECK TERRY.

Cardiff.

THOMAS CARLYLE.—Shortly after the death of Thomas Carlyle the following ingenious anagram on his name was shown to me by a friend. It appears worthy of being preserved:—

Thomas Carlyle.
A calm holy rest.

H. M.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

SHAFTESBURY'S "ENQUIRY CONCERNING VIRTUE."—Can any of your readers inform me where I could see or borrow a copy of Shaftesbury's *Enquiry concerning Virtue*, as surreptitiously printed by Toland in 1699? There is no copy in the British Museum, the Bodleian, or the Cambridge Public Library, nor is there one included amongst the books which accompany the Shaftesbury Papers in the Record Office. But, notwithstanding Shaftesbury's attempts to suppress the book, there must probably be some copies extant.

THOMAS FOWLER.

Lincoln College, Oxford.

ARMENIAN MSS.—I am much interested in early Armenian MSS., and am anxious to learn particulars of codices which may exist in the public or private libraries of the United Kingdom. I have seen those in the British Museum. Any information which might serve for the compilation of a correct list would be very welcome.

GEORGE ABULIAN,

(Care of Prof. Delphian, Erzerum.)

GREAT MEN BELIEVERS IN GHOSTS.—Will any of your readers supply me with the names of those great men who, on good authority, are credited with having believed in ghosts? F. V.

SIEGE OF CHEPSTOW.—In *A Survey of England's Champions, &c.*, by Josiah Ricraft, London, 1647, there is "A perfect List of the many Victories obtained (through the blessing of God) by the Parliaments Forces, &c., &c. With the names of the Cities, Towns, Castles, and Forts, taken from the Enemie since the beginning of these unnaturall Warres in the Yeares 1642, 43, 44, to the 14 of June, 1645," and it is therein stated that "Chepstow was taken by Sir William Waller with all the Ammunition." This was evidently in April, 1643. Coxe, the historian of Monmouthshire, makes no mention of the event, but states that Chepstow was at first garrisoned for the king, until 1645, when Colonel Morgan, then governor of Gloucester, at the head of seven hundred soldiers, aided by the mountaineers of the district, captured the town, and shortly afterwards "compelled the governor, Colonel Fitzmorris, to surrender the castle." Where can particulars be found as to the taking of Chepstow by Sir William Waller in 1643, and in what manner did the Royalists regain possession of the place? No burials of soldiers appear in the parish registers in April, 1643, although several are recorded in 1645; and from certain entries of the burials of soldiers

and others killed by the falling of houses and walls, it is tolerably evident that the town was stormed by Colonel Morgan about January 20 in that year. A. E. L. L.

Shirenewton Hall, near Chepstow.

Easter Eggs.—Can any one tell me of a work on Easter eggs, of which a large and very curious collection exists in one of the museums of Cracow? I have been told the title of one work on the subject, but I made no note of it at the time, and it has escaped my memory. The subject is of considerable interest, as some think that the curious designs on these Easter eggs are a survival of some of the ancient symbols accounted sacred by the heathen Aryan tribes of Eastern Europe. Many of the Slavonic villages have special designs, which have been for ages handed down, and which they retain to this day. May this also throw a light on the tribal life of the Slavonians, who have been probably village dwellers for two thousand years and more?

W. S. Lach-Szyrma.

[See *Journal Brit. Arch. Ass.*, vii. 205.]

Christ Church, Oxford.—There are a Bible and Prayer Book on the altar of the cathedral with the inscription, "Deo et sacrosanctæ huic ecclesiæ humillime devovit Henricus King archidiaconus Colcestriæ eccl. hujus ecclesiæ canonicus, 1638." There is a tradition that these two books were rescued from a Parliamentarian soldier who was going to burn them, and restored to the cathedral. Can Gen. Rigaud or any other Oxford correspondent oblige me by the foundation for this statement? Ed. Marshall.

England "the Classic Land of Suicide."—The following paragraph occurs in Dr. Morselli's *Suicide* (English edition, 1881, p. 23), "A celebrated passage of Montesquieu sufficed to give to England the name of the classic land of suicide, and Young, in his *Night Thoughts*, confirmed this title." Blair's *Grave* contains the following lines (403-4):—

"Self-murder! name it not: our island's shame,
That makes her the reproach of neighbouring states."

What and where is the passage in Young alluded to by Morselli? Wm. Pengelly.

Torquay.

Bell Founders at Wellington, Shropshire.—The following is an extract from a MS. Cheshire diary:—

"Anno 1669. Our Great Bell in Namptwich being above 2000ll in weight, chaunced to be cracked and was cast anew at Wellington in Shropshire by one Clitheroe."

Is this foundry known to have cast many bells?

J. P. E.

Earwigs.—The excessive number of earwigs this autumn prognosticates, say the inhabitants of the Isle of Thanet, a productive herring season. Does this strange association of cause and effect prevail elsewhere? William Platt.

Callis Court, St. Peter's, Isle of Thanet.

Edward Anderson, of Hull.—Can any reader of "N. & Q." give particulars concerning the above, the author of *The Sailor, a Poem?* He died Aug. 28, 1843, aged seventy-nine years.

W. G. B. Page.

91, Porter Street, Hull.

Place-Names.—In Sir John Sinclair's *Statistical Account of Scotland*, vol. iv. p. 420, it is stated that a place in the parish of Coldstream, Berwick, called *Lares*-croft, derives its name from the Latin. Is this derivation at all possible philologically? I think not. G. L. Gomme.

Pollard Oaks.—There is an idea in this county (Worcestershire) that in the reign of Charles II. pollard oaks became common in consequence of that monarch having taken refuge in one. What authority is there for this opinion? W. M. M.

The Name James before 1258.—Can any one inform me of instances of the occurrence of the name *James*, either in Britain or elsewhere, before the year 1258? Of course I do not mean Jacob, Jacobus, or Iago. Is the Gaelic *Hamesh* a derivative from *James*, or *vice versâ?*

J. B. Johnston, M.A.

Edinburgh.

"The Diary of an Irish Gentleman," 1761.—In the *Leisure Hour*, not very long ago, there appeared, as I understand, some notes of the diary of an Irish gentleman who came to England at the time of George III.'s coronation to purchase a commission, and who gives, *inter alia*, a highly interesting account of Bristol as it was at that time. Not having been able to find the article in question, I shall be very glad to know when or in what volume it appeared, and shall feel much obliged for the information. It has been reprinted as from the *Leisure Hour*, but perhaps by mistake, within the last two years. Abhba.

Numismatic: Scotland, Bothwell, Charles II.—I have one of these coins, with obv. C. R.II (the C having a dash through it). This does not agree with Ruding, ed. 1840, vol. ii. Sup. pt. ii. pl. vii. No. 4 or 5. No. 4 is without the II after the C. R.; and No. 5 has the II *above* the C. R., which is without the dash through the C. Is this coin rare, and is it to be found described elsewhere; if so, where?

W. Stavenhagen Jones.

79, Carlton Hill, N.W.

The Churchyard of St. Pancras.—In the *Pall Mall Gazette* (August 24) I read, "An industrious gentleman did once publish the epitaphs

on the tombstones in the churchyard of St. Pancras, but his promised volume on those in the graveyards of the City has never appeared." Can any one tell me the name of the volume referred to, and whether it is still to be had?

C. W. HANKIN.

Edgbaston.

[? Cansick's *St. Pancras.*]

"HUXLEYS."—Looking at a map of the northern environs of London in Cassell's *British Atlas*, I find marked a small place named "Huxleys," about two miles north-east of Wood Green Station, Great Northern Railway. What is the origin of the name? LOIDIS.

TENNYSON'S "QUEEN MARY," I. v.:—

Mary, loq. Holy Virgin,
Plead with thy blessed son; grant me thy prayer;
Give me my Philip; and we two will lead
The living waters of the faith again
Back thro' their widow'd channel here, and watch
The parch'd banks rolling incense, as of old,
To heaven, and *kindled with the palms of Christ!*"

What is the precise meaning, or what is the general idea intended to be conveyed, by the words in italics? A. L. MAYHEW.

HERALDIC ANOMALY.—While on a visit to Salisbury a few weeks ago I came across the following coat-of-arms in the parish church of St. Thomas. It occurs on the brass to John Baylye, "sometimes maior of this citie," *ob.* 1600. The shield bears the arms of the Merchant Adventurers (Barry undée of 6 arg. and az.; a chief quartered gu. and or; in the first and fourth quarters a lion of England; in the second and third two Lancastrian roses), impaling; "on a fesse engrailed inter three nags' heads, as many fleur-de-lys." What I wish to know is whether the latter coat is that of Baylye or not. If it is not, the only suggestion that I can offer is, that having no paternal arms himself, he impaled those of the company to which he belonged with his wife. Either way the composition is peculiar. Is another similar impalement known? W. A. WELLS.

27, Kingswood Road, Merton, Surrey.

"FIERCE AS A MAGGOT."—In what part of the kingdom is the above saying localized, and what is its origin? R.

OWEN GLENDOWER.—Did Owen Glendower have a younger brother, David Lloyd ap Griffith, who married and left issue? A. E. L. L.

Shirenewton Hall, near Chepstow.

THE POSTHUMOUS POEMS OF THE COUNTESS OF B—— (Edinburgh, Moir, 1796).—This unrecorded female poet came to me from the Laing collection. A friend, who possesses her MSS., supplies a preface, and speaks of her as the "unfortunate countess," inasmuch as during her lifetime her timidity prevented her publishing. Her book opens with an "Apology to Lucius"; some translations from the Latin, French, and Italian; "Monody to John Howard"; "Lines written at the Dargle, Ireland"; "To the River Isis"; "Upon the Unfortunate Young Nobleman killed in France defending his King in 1792," &c. Can any one name her ladyship? J. O.

THE GHOST IN TRINITY CHURCH, YORK.—In Mr. Baring-Gould's *Yorkshire Oddities*, vol. i. p. 1, *sqq.*, a most circumstantial and apparently well-authenticated account is given of an apparition, seen by numbers of persons on various occasions, on a stained-glass window in Trinity Church, Micklegate, York. The figures of two women and a child there appearing are said to have been so familiar to the children in the gallery as to be called by them "the mother, nurse, and child." An appearance is recorded so lately as 1871. Popular legend has its own mode of accounting for these visits, but the sceptical will seek a less romantic explanation; and none is forthcoming in Mr. Baring-Gould's volume. If the "ghost" has not been already disposed of in the pages of "N. & Q.," any correspondent who would clear up the matter would be doing good service. W. THOMPSON.

Sedbergh.

ANTIQUARIAN (SUBSTANTIVE).—When did this word supersede, if it ever did supersede, *antiquary?* and if both words are good English, are they used in different senses? I observe the former in Kingsley's *Two Years Ago*, chap. i., "He was something of a geologist, too, and a botanist, and an antiquarian." C. M. I.

Athenæum Club.

COMMON SOLDIERS DURING THE CIVIL WARS.—Are there any records existing by which the place of residence at the time of enlistment of any particular soldier, whose regiment is known, can be ascertained? S. G.

AUTHORS OF BOOKS WANTED.—

Virtue and Innocence, a Poem. London, printed by W. and T. Darton, Holborn Hill, 1808. Price 1 shilling.—Who wrote this poem? I find it in a volume labelled "Tracts," and which contains such diverse matter as two copies of Blair's *Grave* (different editions); *Stonehenge*, "a Prize Poem recited in the Theatre, Oxford," June 12, 1823; *The Wonders of the Peake*, by Charles Cotton, 1734, fifth edition; Pope's *Essay on Man*, 1778; *The New London Toilet*, 1778; *The Town and Country Cook; or, Young Woman's Best Guide* (no date, but quaint frontispiece); and Gray's *Elegy*.

W. G. BLACK.

AUTHORS OF QUOTATIONS WANTED.—

"The Spanish fleet thou canst not see,
Because it is not yet in sight."

Quoted by Mr. Gladstone in his reply to Mr. Ashmead Bartlett in the House of Commons on August 23 last.

J. HOOPER.

Replies.

THE ARMS OF COLONIAL AND MISSIONARY BISHOPRICS.

(6th S. iii. 241, 286, 467.)

I have a few notes on these which may not be unwelcome. But I may first reply to Mr. Angus's query, "On what authority do the armorial bearings, as given p. 241, rest?" I answer that it is understoood that some have been regularly granted, or are at least recorded in the College of Arms; but I believe that the large majority of the arms of colonial sees are, like the armorial bearings of British colonies (see 6th S. ii. 78, 104), assumptions, to which (as, indeed, is largely the case with the armorial bearings of British and Irish sees) time is giving prescriptive authority. It may be noted that to some of the sees—those beyond the limits of the British empire—no arms could be granted by the Heralds' College; and, indeed, in the cases of disestablished and disendowed churches nearer home, I believe that the officials of the College of Arms altogether decline to meddle with a matter which is not under their jurisdiction.

If the authoritative heraldry of the College of Arms had not itself been of so debased a character in the early part of the present century, we might have been confident in asserting that the intervention of the heralds had never been sought for the majority of the coats borne by the colonial sees of early foundation. They are not, I think, remarkable for good heraldic taste or fertility of invention.

First of all, we must notice that, as might be expected, the constellation of the Southern Cross is introduced in several of the arms of Australian sees. It appears first in the arms of the original bishopric of Australia, 1836, and this coat is now the bearing of the see of Sydney. The same constellation, with the omission of the lower star, became the arms of the original see of New Zealand in 1841, and is now appropriated to the see of Auckland.

It will be seen that the whole constellation in some way does duty in the arms of the Australian sees of Tasmania, Melbourne, Adelaide, Perth, Goulburn, and Bathurst. It appears to have been forgotten in the latest assumptions, Newcastle and Ballaarat (6th S. iii. 467). The New Zealand stars, arranged one and two, similarly appear in the arms of Christchurch, Wellington, Nelson, Waiapu, Melanesia, and in the original arms of Dunedin. These, as given in No. 47 (6th S. iii. 242), have been changed into Gu., on a saltire between *four* stars arg. an open book ppr., a composition from the personal arms of the present Bishop, Dr. Nevill. It may be noted that the arms of the see of Christchurch, Z, are those of the deanery of Canterbury (a memorial of the Canterbury settlement), differenced by the addition of the New Zealand stars in the dexter chief canton.

The invention of the composers of the arms of the early North American and West Indian sees did not lead them far away from the stock "properties," if I may use the phrase, of a pastoral staff and key in saltire, "oppressed" by an open book, or surmounted by the imperial crown or the British lion. All these appear together in the arms of the see of Quebec; and Jamaica is equally fortunate, except that a native production, the pineapple, is substituted for "the crown of these realms." The arms of the see of Huron are those of London, differenced by the addition of the imperial crown. In the tasteless arms of the Anglican see at Jerusalem the origin of the foundation is indicated by the compound chief, which includes the British lion and the Prussian eagle. The Gospel dove is happily isolated from its ferocious companions by a bristling hedge of Hebrew characters and a couple of stars. Equally tasteless are the landscapes which do duty as the armorial bearings of Madras, where the lion and the lamb are reposing under the shade of the banyan tree, while (*absit omen!*) the Gospel dove soars away into space in the chief; and of the more modern sees of Nassau, Moosonee, Lahore, and Saskatchewan. These five especially require revision.

If we turn now to the sees in the province of South Africa, we shall find that the anchor of Hope, which appropriately appears in the arms of the metropolitan see of Cape Town, is also used in the arms of the suffragan sees of Grahamstown, Pretoria, and Zululand. The arms of the see of Cape Town not only include the anchor, and, as recorded at 6th S. iii. 241, the entire arms of the founder, the present Baroness Burdett-Coutts, but they also contain a reference to the antecedents of the first Bishop Gray, whose father was Bishop of Bristol and Canon of Durham. To indicate this the cross or and two lions rampant argent were borrowed from the arms of the see of Durham, while the entire arms of the see of Bristol were appropriated for each of the second and third cantons. I dare say this complicated medley was thought very appropriate by its composer.

The original arms of the see of Grahamstown were Azure, a cross of St. Andrew gu. This piece of false heraldry commemorated the dedication of the cathedral to St. Andrew. The present arrangement of the arms, including the Cape of Good Hope anchor, was adopted by Bishop Merriman. The arms of the see of Natal, I believe, commemorate a similar dedication; the star of Bethlehem in chief is an allusion to the name of the colony, derived from its discovery on Christmas Day. This whole coat, it will be noted, forms the upper portion of the arms of the more recent see

of Maritzburg. The arms of the see of Pretoria, for which I am responsible, are not blazoned quite accurately in No. 65 (6th S. iii. 243). They are, Tierced in fess gu., arg., and az., in chief the lion of England supporting the banner of the cross (of St. George), in the base an anchor or. The field of the shield was formed of the old Dutch colours; the anchor in base denoted the position of the see as suffragan to Cape Town. Unfortunately I had not the gift of prophecy when I placed the British lion so bold in the chief. Had I possessed it I should have chosen something altogether different, for it would *not* have been the British lion facing to the sinister and (like the lion of *les braves Belges* at Waterloo) with his tail between his legs.

JOHN WOODWARD.

Montrose.

"ALL THE WORLD'S A STAGE" (6th S. iv. 148). —Patristic references are asked for by DR. NICHOLSON. Synesius of Cyrene, Bishop of Ptolemais, *circa* A.D. 410, makes a comparison of this character, which begins ἅπας γὰρ βίος, ἀρετῆς ὕλη· καθάπερ ἐπὶ σκηνῆς ὁρῶμεν τοὺς τῆς τραγῳδίας ὑποκριτάς ("De Prov.," l. ii. p. 106A, *Opp.*, Par., 1638). Isidore of Pelusium, *circa* A.D. 412, has in one of his letters, ἡ παροῦσα ζωὴ σκηνή ἐστιν εὐτελής (*Epist.*, l. i., ep. lxv., p. 20, Par., 1638). St. Augustine on Psalm cxxviii. 5, 6, observes: "Boys when born speak somewhat like this to their parents: 'Now then, begin to think of removing hence; let us, too, play our parts on the stage.' For the whole life of temptation in the human race is a stage play" (Ox. tr., vol. vi. p. 46). John of Salisbury, the friend and companion of Becket in his exile, has one of the chapters of his *Policraticus* "De Mundana Comœdia sive Tragœdia"; and in the course of it he observes:—

"At si nostra tempora propheticus spiritus concepisset, dicetur egregie quia comœdia est vita hominis super terram, ubi quisque sui oblitus personam exprimit alienam."

And again:—

"Hujus itaque tam immensæ, tam mirabilis et enarrabilis tragœdiæ sive comœdiæ theatrum, quo peragi possit, ei mirabiliter coæquatur. Tanta est area ejus, quanta et orbis."—*Policrat.*, l. iii., c. 8, pp. 142, 146, Lugd. Bat., 1595.

So also Ludolph of Saxony, *circa* A.D. 1310, citing here St. Chrysostom, has:—

"'Sicut enim in theatris, cum advesperascit et adstantes recedunt, exeuntes et amictum induentes, qui reges et prætores visi fuerant, omnibus vultibus videntur ut sunt; sic adveniente morte, et soluto spectaculo, universis larvis egestatis et divitiarum depositis, ex solis operibus dijudicantur, qui jam vere sint divites, qui vere pauperes, qui gloriosi, quique inglorii': hæc Chrysostomus."—*Vita Jesu Christi*, pars ii., c. 16, tom. iii., p. 130, Par., 1871.

The passage from St. Chrysostom occurs in the "In Lazar. Hom. ii.," *Opp.*, t. i., Ben., p. 731 B, D. ED. MARSHALL.

Probably the following earlier instance of the use of this expression may be of service to DR. NICHOLSON:—

"Al this life of mortal men, what is it els, but a certayne kynde of stage playe: where as men come foorth disguised one in one araye, and another in another, eche playing hys parte, till at last, the maker of the playe, or Bookebearer causeth them to auoyde the skaffold, and yet sometime maketh one man come in, two or three times, with sundrye partes and apparell."—Chaloner's translation of the *Prayse of Follie*, 1577, second edition, D viii, verso.

If DR. NICHOLSON will refer to the original Latin of Erasmus, it is quite possible he may find some reference in the margin. R. R.

Boston, Lincolnshire.

I cannot produce any quotations from the fathers, but I find the comparison ὁ κόσμος σκηνή, ὁ βίος πάροδος attributed to Democrates by Hackius in the epistle dedicatory prefixed to his edition of Terence (Lugd. Bat., 1657), on which he comments:—

"*Fabula* enim *vita* est; cujus Author *Deus*, actor *Homo;* qui in hoc mundi *Theatro* constitutus, *personam* sustinet, quam ei imposuit, ut rerum omnium, ita hujus vitæ ac scenæ, *moderator* supremus."

THOS. WOODHOUSE.

PETER BECKFORD (6th S. iv. 267). — Peter Beckford, Esq., Speaker of the House of Assembly in Jamaica, died in 1735, and was the father of six sons. The eldest was Peter, the second William, the third Richard, the fourth Nathaniel, the fifth Julines, and the sixth Francis. Peter, the eldest son, died in 1737 without issue, and the second son, William, then became head of the family; he was the patriotic Lord Mayor, and died in 1770, leaving an only son, William Beckford, who was the author of *Vathek* and the seller of Fonthill, and whom many remember as the wealthy and very eccentric recluse at Bath; he died in 1844. The fifth son, Julines Beckford, was M.P. for Salisbury 1754 till 1765, when he died and left his estate at Iwerne, Steepleton, in Dorsetshire, to his son Peter Beckford; he was M.P. for Morpeth 1768–74, and married in 1773 Louisa, second daughter of George Pitt, first Baron Rivers of Strathfieldsaye, and subsequently Baron Rivers of Sudeley; by her he had one son, Horace William Beckford, who in 1828 succeeded to the barony of Rivers of Sudeley, on the death of his uncle, George Pitt, the second Baron Rivers, and then relinquished the name of Beckford and assumed that of Pitt-Rivers instead. Peter Beckford after his marriage gave up politics; he was a first-rate classical scholar and a very keen and ardent lover of field sports. He wrote *Thoughts on Huntin* 4to., Sarum, 1781, and *Familiar Letters fr Italy*, 8vo., Salisbury, 1805, and died 1810 (

Retrospective Review, xiii. 230, and "N. & Q.," 3rd S. viii. 146, 270). From this it is plain that William Beckford, the son of the Lord Mayor and author of *Vathek*, was the first cousin of Peter Beckford, M.P., who wrote the *Familiar Letters from Italy*. Full details of the Beckford family may be found in Burke's *Landed Gentry*, 1853, i. 77. For the extinction of Peter Beckford's name, when his son became a peer, see the Pitt pedigree in Hutchins's *History of Dorset*, 1871, iv. 92, and any extant peerage, under the title "Rivers."

EDWARD SOLLY.

"TOM JONES" ON THE FRENCH STAGE (6th S. iv. 221, 292).—Will not MR. CHILD add to his very valuable notes on this subject some further particulars respecting "Le Portrait de Fielding"? The reference to Hogarth is especially interesting. I, for one, shall be delighted to learn anything more about the history of Anglomania in France.

AUSTIN DOBSON.

"INN" AS A VERB (6th S. iv. 69).—I have met with *inn* used in this manner several times in the literature of the seventeenth century. The following passage contains the only instance of it of which I have made a note. It occurs in a letter, undated, but of the year 1666, among the MSS. of Sir H. Verney, Bart., calendared by the Historical Manuscripts Commission:—"I know not where the carrier doth inne, the fire being now come as far as Holborn Bridge or near it."—*Seventh Report*, p. 485. EDWARD PEACOCK.

Bottesford Manor, Brigg.

ESTE may like to know that it is so used by Donne, as in the following quotation:—

"Be then thyne own home, and in thyself dwell; *Inn* anywhere;
And seeing the snail, which everywhere doth roam,
Carrying his own home still, still at home,
Follow (for he is easy paced) this snail;
Be thyne own Palace, or the world's thy jail."

Donne.

J. B.

I find in a copy of *The Yorkshire Memorandum Book, or Daily Journal, for the Year* 1819, printed by W. Blanchard, Coppergate, York, which is in my possession, a list of "Carriers who inn at York, with their Days of Coming In and Going Out." Also in my copy of Elisha Coles's *English-Latin Dictionary* (15th edition, 1749) I find, "*To inn*, take up one's inn, diverto, diversor." This insertion of the word in a dictionary seems to imply that its use as a verb was common in the last century. W. R. TATE.

Horsell, Woking.

Wright quotes:—

"Sea theife and land theife met by accident,
Upon the way; and, so consorted, went
Unto a towne, where they together *inne*."

Rowland's *Kn. of Sp. and D.*, 1613.

Nares gives from Dr. Donne:—

"In thyself dwell,
Inn any where: continuance maketh hell."

The transitive use of the verb is found in Chaucer:

"Whan he had[de] brought hem into this cité,
And *ynned* hem, everich at his degré
He festeth hem."—*The Knightes Tale*, ll. 1333-5.

F. C. BIRKBECK TERRY.

Cardiff.

BISHOP TAYLOR'S "WORTHY COMMUNICANT" (6th S. iv. 88).—The copy of this book which MR. H. W. HENFREY possesses is the third edition. Mr. Bohn, in his edition of Lowndes's *Bibliographer's Manual* (1864), gives the following dates of the various editions of *The Worthy Communicant*:—

"Lond., 1660, 8vo. 1661, 8vo. frontispiece, Bliss, pt. 1, 3*s.* 6*d.* With an additional sermon, 1674, 8vo. 1678, 8vo. 1683. 1686. 1701, 8vo. Lond., Pickering, 1853, 8vo. (large type), 10*s.* 6*d.* Abridged, Bath, 1822, 8vo."

G. F. R. B.

"SOOTHEST" IN "COMUS," 823 (6th S. iii. 248, 411, 452; iv. 55, 96, 296).—I despair of making my arguments clear within any reasonable space. If ST. SWITHIN will write to me, or, better still, will come and see me and talk it over, I will try and do my best, though extremely hard pressed for time just at present. The assumed instances of supposed confusion between *t* and *th* are exceptional, and capable of explanation; we cannot reason from them. Shakespeare writes *fill-horse* for *thill-horse*; but this does not make *f* the same thing as *th*. The case of *tree* for *three* is the easiest. Here it is *three* which is the standard form; *tree* is not English, but Scandinavian. A glance at a Swedish or Danish dictionary will show that those languages put *t* for *th*, and have no *th* at all. I now withdraw from the discussion.

WALTER W. SKEAT.

Cambridge.

DURHAM UNIVERSITY: FELLOWS, &c., IN 1645 (6th S. iv. 167).—Robert Wood was Fellow of Lincoln College, Oxon., in 1650; one of the first Fellows of Durham College (founded in 1657—not 1645, as is stated by SALOPIA); was ejected from his fellowship at Lincoln after the Restoration; went to Ireland, where he practised medicine; became a teacher at Christ's Hospital, and F.R.S. (Wood, *Ath. Oxon.*, vol. ii. col. 590-91, ed. 1692); was licensed to practise in England in 1656 (*Fasti Oxon.*, col. 790); and died at Dublin in 1685 (*Ath. Ox.*, *u.s.*).

Ezrael (not Ezekiel) Tongue was master of a school at Churchill, Oxon., in 1639, leaving University College rather than bear arms for the king; on the dissolution of Durham College 1660 he went to Islington, where he k school; became incumbent of St. Mary S

London, where he was burnt out in 1666; was first in communicating the Popish plot in September, 1678, and died in 1680 (*Ath. Ox., u.s.*, col. 502, 503).

Nathanael Vincent: there was a B.A. of this name at Corpus Christi College in 1655 (*Fast. Oxon., u.s.*, col. 786). ED. MARSHALL.

MISPRONUNCIATION OF "WIND" (6th S. iii. 405, 511; iv. 233, 296).—I certainly meant nothing "personal" in saying that DR. BREWER is not sufficiently strong in Anglo-Saxon pronunciation to render his views of any utility, which is what I intended to convey. The same is true for myself as regards the pronunciation of Arabic, but then I do not write about it. I think I now see that he has been sadly misled by his authorities. Most English dictionaries are unsafe when they come to deal with the difficult question of old pronunciation. The truth is that *wint* and *wínt*, *winde* and *wínde*, *windel* and *wíndel* really *are* pronounced exactly alike. They do not form pairs of words, but are merely due to misprints or oversights. There is no such word as *wíndel*, for example, there is only *windel*; so also there is no *wínde*, but only *winde*; no *wínt*, but only *wint*. It is quite true that these words are wrongly marked with long *i* in Dr. Bosworth's *smaller* A.-S. dictionary, but in his *larger* dictionary (1838) they are correctly marked with a short *i*. Hence all the trouble. For the convenience of those who have not time for investigation, I will simply state the rule that, in the combinations *-int*, *-ind*, *-inc*, *-ing*, the *i* is *always* short, not only in Anglo-Saxon, but in every other Teutonic tongue, at least in its earlier stages. For correct views on the subject, see Ellis's *Early English Pronunciation*, Sweet's *Anglo-Saxon Reader*, and Sweet's *History of English Sounds*; and avoid being misled by mistakes in "authorities" which do not correctly represent the facts as found in manuscripts. WALTER W. SKEAT.

Cambridge.

CATHEDRAL OF TARRAGONA (6th S. iv. 168).—The carving represents the dream of the Magi, so commonly represented as three kings, when (St. Matt. ii. 12) they were warned as to their return. The agent in the dream was supposed to be an angel. So St. Chrysostom represents them reasoning with themselves, "Wherefore can it be, that when we have come openly and with boldness, and have stood against so great a people, and against a king's madness, the angel sends us out of the city as runaways and fugitives?" (*Hom. on St. Matt.*, viii. § i, vol. i. p. 108, Ox. tr.) Similarly Ribadeneira has that they returned into their own country "obeyssans à la voix de l'ange, qui leur aparut en songe" (*Les Fleurs des Vies des Saints*, t. i. p. 96, Par., 1660). There is a sketch of the legendary lore respecting the visit of the Magi, in an article on the cathedral of Cologne, the city of the three kings, in the *Quarterly Review*, vol. lxxviii. pp. 433–37, 1846.

ED. MARSHALL.

The carved capital of the column representing three kings in one bed may possibly be meant for the three Magi, or kings, with some reference to the legend handed down by St. Chrysostom, and quoted in the *Dictionary of the Bible* (ii. 193), though altered in detail:—

"According to this legend the Magi came from the remotest East, near the borders of the ocean. They had been taught to expect the star by a writing that bore the name of Seth. That expectation was handed down from father to son. Twelve of the holiest of them were appointed to be ever on the watch. Their post of observation was a rock known as the Mount of Victory. Night by night they washed in pure water, and prayed and looked out on the heavens. At last the star appeared, and in it the form of a young child bearing a cross. A voice came from it, and bade them proceed to Judæa."

In Western Europe there were believed to be only three, one of whom may be supposed to have been always on the watch for some divine communication, here intimated by an angel, in accordance with the usual language of Scripture.

W. E. BUCKLEY.

FANNY RUSSELL (6th S. iv. 267).—The question as to the authenticity of this anecdote has already twice been asked in "N. & Q." (3rd S. vii. 182, and ix. 51), without obtaining, I believe, any reply. At the former of these reference the anecdote is given in full, but with no note whence it is taken. It is stated, however, that Mr. Rivett died in 1763 and his wife in 1775. If this is correct it proves that Fanny Russell could not have remained single till 1769. The date of her death, 1775, renders it probable that the anecdote may be found recorded in one of the magazines of that year. I think I have read it in a journal of about that time, but am unable just now to trace it.

EDWARD SOLLY.

"TOO TOO" (6th S. iv. 266).—

"The reason was, I have heard you reputed active against the proceedings of Parliament, and for those that disturb the peace of this country and the kingdom—with those of this country who have had meetings not a few, to intents and purposes *too-too* full of suspect."—Cromwell's Letter to Mr. Barnard, dated January 23, 1642; Carlyle's *Cromwell's Letters and Speeches*, Letter 4.

Carlyle's note is, "Too-too in those days means little more than *too*." WM. H. PEET.

"FORREL" (6th S. iii. 509; iv. 272).—This word cannot be peculiar to any county. It is as familiar to every bookbinder as russia, morocco, or vellum. He employs forrel for two purposes; first, for the flat bands on which he sews all stationery that is to be bound in volumes; secondly,

and chiefly for the covers of day-books, ledgers, and other similar stationery. The printed forms on which, since 1812, we have been required by law to keep our registers, and which are to be seen in every parish chest, are bound in forrel. These also are stationery. Since the middle of the seventeenth century it does not seem to have been used for the binding of printed books. My library contains about forty volumes so bound, but they all fall within 1550–60. Forrel differs from vellum in being coarser and cheaper. It is prepared for the bookbinder in two varieties, white and green.

The Boke of Common Prayer, printed by Edward Whytchurch in 1552, has a leaf after the colophon with the following notice :—

> "¶ This booke is truely
> and diligently imprynted.
> ¶ The prices thereof.
>
> "The Imprinter to sell this Booke in Queres for two shillynges and sixe pence, and not aboue, bound in Parchement, or forell, for three shillynges and iiii. pence and not aboue: And bounde in Lether, in Paper Boordes or Claspes, for foure Shillynges, and not aboue. And at the next impression, the imprinter leauyng out the fourme of makyng and consecratyng of Archebishoppes, Bishoppes, Priestes, and Deacons, shal sel the saied booke in queres, for twoo shillynges, and not aboue, and bounde in forelle for twoo shillynges and eight pence, and not aboue. And bounde in lether, in paste bordes or claspes, for three shillynges and foure pence, and not aboue."

J. Ingle Dredge.

It is strange that Dr. Chance should have been unable to find this word in either the *Promptorium* or Mätzner. It occurs in the former at p. 171, where Mr. Way has a long note on it. In the latter it is duly entered on p. 164, col. 2, with references to the *Promptorium* and *P. Plowman*, chap. xvi. p. 103. On the last leaf of the *Booke of the Common Praier*, 1549, is the order that "No manner of persone shall sell this present book, unbounde, above the price of two shillynges and two pence ; and bounde in *forell* for iis. xd., and not above." See also *State Papers*, Henry VIII., vol. vi. p. 134, "For the more secrete conveyance of such letters as the Kynge's Ambassadour shal write, it is devised that the same his letters shalbe enclosed in a *forel* directed to the Tresorer." The word is also duly entered in Stratmann, third edition, 1878, p. 221, col. 2, with references to the *Promptorium*, *Cursor Mundi*, and Wyclif, *Job* xx. 25. Xit.

St. Elmo's Light (6th S. iii. 228, 451 ; iv. 297): "Corpus Sant" (2nd S. xi. 63, 115, 451 ; 6th S. iv. 297).—On Friday night, the 16th of last September, we witnessed this light on the masts and spars of the Don, Capt. Woolward, on our pa sage from the West Indies. We had marked 25s° N. lat. and 57°·21 W. long. at noon, sailing in a north-east direction. At about half-past eight two or three thunder-storms seemed to join overhead, the sea being quiet. The lightning literally poured down into the sea on both sides of us, and quite close to us. When the storm was passing away the captain called us on deck to witness these lights. They seemed to be discharged from a low-moving electric cloud upon the metals of the masts and spars. Their tint was that of the glowworm. Falconer mentions these lights in the 420th and 421st lines of his third canto:—

> "High on the masts, with pale and livid rays,
> Amid the gloom portentous meteors blaze."

Perhaps I may also be permitted to add four lines from my translation of Camoens's *Lusiads*, canto v. st. xviii., where Vasco da Gama is represented as recounting this phenomenon to the King of Melinda:—

> "I saw, and clearly saw, the living light
> Which sailors everywhere as sacred hold
> In time of storm, and crossing winds that fight,
> Of tempests dark and desperation cold."

J. J. Aubertin.

Duke Street, St. James's.

A Greek Proverb (6th S. iv. 209).—Aristotle (*Nicomach. Ethics*, B. v. cap. 1) attributes this proverb to Bias : *καὶ διὰ τοῦτο εὖ δοκεῖ ἔχειν τὸ τοῦ Βίαντος, ὅτι ἀρχὰ τὸν ἄνδρα δείξει*—"Power will prove the man." Compare the character of Galba as given by Tacitus : "Major privato visus dum privatus fuit, et omnium consensu capax imperii, nisi imperasset" (Tac., *Hist.*, B. i. c. 49).

E. A. D.

"Stuart" (6th S. iv. 267).—The name is, I believe, always dissyllabic in Barbour's *Bruce*. My edition gives the following references, at p. 765 : "Steward, Alexander, 9. 692 [*i. e.* b. ix. l. 692], 718. Steward, James, 19. 243. Steward, Sir John, 14. 28, 267, 404 ; 15. 80 ; 18. 23, 31, 109. Steward, Sir Walter, 4. 42 ; 13. 3, 187 ; 15. 273*; 16. 31 ; 17. 499, 763 ; 18. 486 ; 19. 205 ; *spelt* Stewart, 12. 415. Stewart, Sir Allan, 14. 405." The *Bruce* was one of Sir Walter Scott's favourite books ; hence he took hints for *The Lord of the Isles*, *Castle Dangerous*, *Tales of a Grandfather*, and perhaps some other of his works.

Walter W. Skeat.

Cambridge.

"Colonel" (6th S. i. 104).—At this reference I gave 1592 as the earliest instance of this word. I have since found colonelship in Ganard's *Art of Warre*, 1591, p. 151 : "The rest of the ensigne bearers under his Collonnelship." Xit.

Funeral Armour in Churches (5th S. ix. 4 x. 11, 73, 129, 152, 199, 276, 317 ; xi. 73, 252, 375, 457 ; xii. 155 ; 6th S. i. 446 ; 477 ; iv. 38, 256).—There is a quantity of armour to be seen in the chancel of Church, near Uxbridge. It comprise

three helmets, one evidently of the fifteenth century, some gloves, &c. They have been long since taken down from the walls, I was told when I visited the church. As they are loose they might easily be carried off; and the sextoness was quite astonished when I told her that they were valuable curiosities, and ought to be nailed up on the walls out of reach. The tombs at Harefield, I may add, are very fine. E. WALFORD, M.A.

Hampstead, N.W.

"STALWART" AND OTHER OBSOLETE WORDS (6th S. iv. 67, 255).—Many words called obsolete by writers on etymology were in common use at the relative time. This word *stalwart*, though, so far as I know, only provincially used in conversation, is in general literary use, and is found in many modern writers, in prose as well as verse. Archbishop Trench (*English Past and Present*, lecture iii.) records, among words which have become obsolete, *outlandish*, *waiteress*, and *farmeress*. Now *outlandish* was very familiar to me in my childhood, being used by my father's gardener, and at that time *farmeress* was quite common. De Quincey uses *waitress*, with an apology and a reference to Wicklif; but I have often heard it. In Mr. W. L. Blackley's *Word Gossip*, 1869, p. 57, I read, "*Label*, again, is a word now very rarely used, except as referring to heraldry or the medicine phial." My own experience justifies me in saying that there are many common words less frequently used than *label*. I apply it, and hear it applied, to the descriptive ticket affixed to luggage, wines, bins, specimens, keys, papers, boxes, hampers, preserves, plants, &c., and even to the lettering of books, and to postage-stamps. These examples suffice to teach a lesson of caution to persons about to make a rash assertion as to the disuse of a word. C. M. I.

Athenæum Club.

"CUT OVER" (6th S. iii. 448; iv. 58, 78).—The Rev. W. Poore, M.A., was one of my masters at Queen Elizabeth's School, Ipswich (the head master being Dr. Rigaud, afterwards Bishop of Antigua, brother of one of your frequent contributors). He was a man of "queer temper," sometimes full of fun, at others sternly rebuking any approach to levity. I well recollect that it fell to my lot to construe some lines in Virgil where Æneas and his companions "secant viam ad naves." Mr. Poore was in his jocular mood, for he remarked that he would in this instance allow a literal translation, though it might be considered slang, "they *cut away* [cut a way] to the ships." Bishop Rigaud appointed Mr. Poore Archdeacon of St. Kitts. Both succumbed to climate within two or three years.

H. SKEY MUIR, M.D.

Barrackpore.

COFFIN BREASTPLATES (6th S. iii. 226, 395, 455; iv. 76, 113, 154).—The original query was, Can an Irish authority be correct in asserting that coffin-plates last less than fifteen years under ground? I merely replied "No," and, to maintain my assertion, stated that I have in my own possession two old engraved copper coffin-plates, only removed within the last few years, with much rubbish, from one of the destroyed City churches. These, I conceive, were happily rescued by me from the smelting pot. Thereupon MR. HARTSHORNE and X. Y. Z. take great, though by no means logical, offence. The former indulges in a half expressed threat as to what he would do if any one meddled with the tombs of his eighteenth century ancestors. Now it is within the bounds of possibility that I have unwittingly offended in this matter as well. During the present summer I sojourned for some time at the farm of a Pennsylvania farmer in the States. The place is known as New Wilmington Top, and it is situated in Lawrence county. It was not until 1750 that the first white man—one Christopher Gist—ever set foot in that district. For long afterwards the Lenni Lenape, and Mengive nations, as well as the Senacas and Delawares, inhabited the land. Upon the spot where my relative's farm stands the Cornplanters, a tribe of the Senaca nation, lived, and there they seemed regularly to have buried their dead. Many remains, giving weight to this theory, have been found from time to time. During my visit a dozen most interesting and well fashioned flint arrow and spear heads were dug up from an Indian grave, which the farm people accidentally came across. These weapons I begged, and have brought them home with me; they now rest near unto the coffin-plates of vexed notoriety. These flint implements are probably not more than one hundred years old; the coffin breastplates are half as old again. Is MR. HARTSHORNE descended from the Cornplanters; and was it from them he derived a patronymic so suggestive of the chase? Were these transatlantic flints once the prized property of some brave, fleet as the *hart* and sturdy as its *horn*? The warrior died, and his treasures were buried with him. It would be most curious if it could be satisfactorily proved that his civilized descendant was this day in battle array against the despoiler of his grandfather's lowly burial-place full four thousand miles distant.

As a member of the Society for the Protection of Ancient Buildings, and as a man who during the last quarter of a century has been personally connected with the restoration of upwards of five hundred ancient churches in this country, I am probably in a position to form some practical opinion as to the merits and demerits of what MR. HARTSHORNE designates "the mischievous restoration of churches." Much that is not altogether judicious has taken place, no doubt, in this

restoration movement. On the other hand, immense good has been effected thereby. To summarize matters, excellent service has been done at the expense of some damage. When in this world's history was it otherwise?

HARRY HEMS.

Exeter.

"THE GREY MARE IS THE BETTER HORSE" (6th S. ii. 207, 279; iii. 95; iv. 138, 233, 256).—R. R. states that "mares are seldom used for carriages, and *never were*." Then Alexander Pope must have known very little of the fashions of his time when he wrote, in his *Epistle to Martha Blount*:—

"The Gods to curse Pamela with her prayers,
Gave the gilt coach, and dappled Flander's mares,
The shining robes, rich jewels, beds of state,
And to complete her bliss—a fool for mate!

She glares at balls, front boxes, and the ring,
A vain, unquiet, glittering, wretched thing,
Pride, pomp and state but reach her outward part,
She sighs and is no Duchess at her heart."

MARY AGNES HICKSON.

F. speaks of meeting with this expression in a letter of Lord Hunsden's in 1570. If reference is made to Hazlitt's *English Proverbs* it will be found there with, as authority, Heywood's *Proverbs*, 1562, which is perhaps the book F. inquires about.

L. M.

JEREMIAH CLARKE (6th S. iii. 410; iv. 112, 256).—The following testimonial, given to a candidate for the appointment of music professor of Gresham College, is worthy of preservation:—

"These are to certifie whom it may concern that Robert Shippen of ye university of Oxon hath for some years apply'd himself to the study of Musick, and hath made a very considerable progress in that Science. In witness whereof we have hereunto set our hands. A.D. 1705.

Wm Turner D.M.
J^er Clarke Org. of St. Pauls
Dan. Purcell
Wm Croft."

This evidence as to the way in which Clarke spelt his name I have found in the MS. Department of the British Museum. W. H. CUMMINGS.

WHEN WERE TROUSERS FIRST WORN IN ENGLAND? (5th S. xii. 365, 405, 434, 446, 514; 6th S. i. 26, 45, 446, 505, 525; ii. 19, 58, 94; iv. 37, 215).—The story told by your correspondent at the last reference is differently given, if I am not mistaken, in Gunning's *Reminiscences of Cambridge*. The Vice is there described as having appeared in the article of dress alluded to, and as having been greeted with,

"Gadzoons, gadzoons!
There 's Lowther Yates *in* pantaloons!"

P. J. F. GANTILLON.

THE RULE OF THE ROAD (6th S. iii. 468; iv. 34, 154, 258, 278).—Your correspondents surely make this rule too absolute. A notable exception exists in the case of a *led* horse, which should b allowed to pass on the outside, to avoid th danger of its kicking. A well-trained groom ma be recognized by his attending to this rule, which often ignored by inexperienced drivers. H. M.

I remember, at least forty years ago, my moth quoting the lines about the "rule of the road," follows:—

"The rule of the road is a paradox quite,
If you drive with a whip or a thong;
If you go to the left you are sure to be right,
If you go to the right you are wrong."

The other lines I have heard repeated in Berkshi thus:—

"Up hill hurry me not,
Down hill spare me not,
In the stable forget me not."

E. R.

"QUEST" OR "QUIST"=WOOD-PIGEON (6 S. iii. 349, 513).—Since writing my query I ha met with *quist* in Lilly's *Sapho and Phao*, IV. ii 1584):—

"What dreames are these, *Mileta?* And can there no truth in dreames? yea, dreames have their trut Methought I saw a stockdove or *woodquist* (I know n how to tearme it) that brought short strawes to build nest in a tall cedar," &c.

This is an earlier instance than that quoted b XIT, *s.v. quoist*, as the earliest form of the word.

F. C. BIRKBECK TERRY.

HATS WORN AT TABLE, &c. (5th S. v. 27, 96 6th S. iii. 26, 236, 437, 498).—*Youth's Behaviour or, Decency in Conversation Amongst Men.* Com posed in French by Grave Persons, &c. No newly turned into English by Francis Hawkin The eighth impression, 12mo, 1663, tells the yout that "to put off ones Hat when there is no nece sity, appeareth to have of affectation"; but he to remove it "to persons of desert, as are Churc men, Justices, and the like; turning the Hat or Ca to thyself-wards, make them a reverence." In th chapter which treats "Of Carriage at the Table no mention is made of the hat; the directions f behaviour are, however, so minute, and deal wi such infinite contingencies that, had there be any hat-ceremonies in this place to record, th would most certainly have been noted. In t rules which govern "Discourse" it is ordere "Whilst thou speakest, put not on thy hat, ought else before thy mouth. Chew not Paper n other thing, shake not thy head, deal not blo with thy elbows; stand not titter-tatter on o foot; put not one leg over-thwart the other and, as for the ordinary mode of wearing the h it was not to be "too high on thy head, nor t close on thy eyes—not in the fashion of swaggers and jesters." The practice of wearing h dinner had clearly not arisen in France in when this treatise was first translated.

ALFRED W.

"Prunella" or "Prunello" (6th S. iii. 350, 513).—In the edition of Kersey's *Dictionary*, 1720, both forms are given. The latter is defined as "a sort of plum, also a kind of silk." Furthermore, Kersey gives:—

"*Sal Prunellæ*, Salt Peter that has some of its most volatile parts separated from it, by burning upon it, when melted in a crucible, about a Thirtieth Part of its weight of Flower of Brimstone. It is sometimes called *Lapis Prunellæ*, and *Crystal Mineral*."

F. C. Birkbeck Terry.

Cardiff.

Prunello a kind of black worsted stuff, of which old ladies' shoes used to be made in the early part of this century. As it wore very badly I think it gives a sharp point to

"The rest is all but leather and prunello."

J. C. G.

"Knock" in Place-Names (6th S. iii. 176, 434; iv. 156, 234).—Without going to Ireland, where "knocks" are as plentiful as shillelaghs, we have not a few *knocks* or sandbanks in the Wash, and there is a Knock township in Westmoreland, and a little Knockin near the Breidden Hills, and a lofty Knock in the island of Lewis. Knockbain in Inverness (to mention no more in Scotland), and Brecknock and Knucklas in Wales, are doubtless the same as the Irish Knockbaun, Knockbrack, and Knockglass, respectively the white, speckled, and green hills.

Alphonse Estoclet.

St. Mary's College, Peckham.

Thanking Mr. Mayhew for his explanation, at the second reference above, of *knock*, in Knockholt, near Greenhithe (which shows, by the way, that my friend's late father knew more of Celtic than I had supposed when he erroneously transformed Nockholt, near Sevenoaks, into Knockholt, as it also is now usually spelled), I should like to mention that we need not go so near the Welsh border as Herefordshire for an example of the use of *knap*, Celtic for a little hill. There is a small village in Cambridgeshire called Knapwell, of which that word forms, I presume, the first syllable. There is also a village called Knapton, near Cromer, in Norfolk.

W. T. Lynn.

Blackheath.

Old Parr (6th S. iii. 188, 415).—Thomas Parr was the son of John Parr, a small farmer at Winnington, a hamlet in the parish of Alberbury and in the Ford division of the hundred of Ford, twelve miles south-west by west of Shrewsbury. His cottage, an old black and white one, still inhabited, may be seen, with the old oak furniture said to have belonged to him, about half a mile south of the Middletown station on the Shrewsbury and Welshpool Railway. The couplet quoted by Mr. Marshall is taken from a long poem by Taylor the water poet. There is a commemorative tablet in the chapel of Great Wollaston, in the same parish of Alberbury. By his wife, Jane Taylor, he had a son and a daughter, who died young. At the age of 122 he married a Welsh widow (one Jane Adder of Guilsfield, Montgomeryshire), having previously, when he was 105, done penance in the parish church of Alberbury for an amour with a fair damsel of the name of Catherine Milton (see the *Shropshire Gazetteer*, p. 731). It has been said that he had children, grandchildren, &c., and that his son died aged 113, his grandson 109, and his great-grandson, Robert, about 1738, aged 124, but we have no other record of these descendants. For further information consult *Salopian Shreds and Patches*, vol. i. pp. 15, 25, 92, 154. There is a collection of all the literature concerning him in the Shrewsbury Museum.

Boileau.

[Has our correspondent referred to Mr. Thoms's *Longevity of Man*, pp. 85–94?—because there he will find most of these statements proved to be fictions.]

"Curiosis fabricavit inferos": Lines quoted by Hannah More (6th S. i. 136, 266; iii. 235, 397).—

"St. Austin might have returned another answer to him that asked him, 'What God employed himself about before the world was made?' 'He was making hell.' No such matter. The doctors in the Talmud say, 'He was creating repentance, or contriving all the ways how he might be merciful enough to the Man he is so mindful of, and to the Son of Man so much regarded by him.'—*John Gregorie*, p. 153; Southey's *Commonplace Book*, fourth series, p. 591.

Edward H. Marshall, M.A.

The Earliest Inhabitants of Lancashire (6th S. iv. 148).—The forms Setantii and Sistantii are corrupt. The Segantii, Segontiaci, or Siguntiaci derived their name from Segontium; from *se gont iii*, [on] the shore or margin of the water (se=*y*; gont=*cant*; iii=*gwy*). The name Liverpool is also a Celtic compound; and the first syllable in each of the names Lancaster and Manchester is also of Celtic origin. The river name Lune squares with the Loing (Luna), Liane, Lyon, Lyne, Len, and with *lan*, *lon*, *lun*, *lyn*, found in some geographical names, all=water.

R. S. Charnock.

1A, Adelphi Terrace.

Yorkshire Field Names (6th S. iv. 105).—Mr. Peacock's explanation of the term *rake* is hardly satisfactory to me. I have heard the word frequently used in the west part of the North Riding of Yorkshire for a small pass through the limestone crest of a *scaur* and the path leading therefrom to the bottom. The path may be grassy or stone-strewn. The word in a similar sense is not uncommon in the Lake District, as is shown by the following names: Scots' Rake, Troutbeck; Lady's Rake, Derwentwater; Lord's Rake, Scawfell, &c. Mr. Peacock's suggested

derivation may be the true one, though it is open to question as to whether the word may not be connected with A.-S. hraca, *throat;* or hræcan, to *reach*, extend. A sheep *rake* in Cumberland is a long line of sheep, when one follows another. According to Mr. Dickinson's *Glossary* (E. D. S.) it means also "a mountain track across a steep." A similar meaning, according to Miss Jackson's *Shropshire Glossary*, is found also in Shropshire. The following passage is worth quoting :—

"Mr. Walter White, when speaking of his walk from Cherbury towards the Stiperstones, says, 'Starting anew I came presently to the *rack*—that is, a dim track leading up the wild hill which then rose in my way..... The *rack* ascends to a lonesome table-land patched with gorse, bracken, and rushes.'—*All Round the Wrekin*, p. 65, ed. 1860."

I am quite familiar with *dub*=pool as a Yorkshire word. I have often heard the Atlantic Ocean facetiously called "t' girt dub."

F. C. Birkbeck Terry.

Cardiff.

"Infernal" (6th S. ii. 324).—At this reference I gave an example—seventeenth century, if I remember aright—of the use of this word in the same way as it is employed in modern slang. I have just come upon another example :—

"A priory of Dominicans was founded at King's Langley, co. Herts., by Roger Helle, an English baron, presumed to be of the Lucy family, who lived at the beginning of the thirteenth century, and who was so called because he had 'played the devil' with the Welsh. 'A Vallensibus ita cognominatus, eo quod eosdem Wallicos, regni Angliæ rebelles, tanquam inferni undique devastavit."—M. A. Lower's *Family Nomenclature*, 4th ed., vol. i. p. 235, quoting Weever's *Fun. Mon.*, ed. 1631, p. 583; Gough i. 349.

It is pointed out in the *Monasticon*, vi. 1486, that no such person as Roger Helle appears in the baronage. If such a person did live, it by no means follows that he acquired his name as stated above. The same authority quotes Tanner for the assertion that Roger had a father Robert who bore the same surname. Anon.

"Pomatum" (6th S. iv. 8, 137).—In Martyn's edition of Miller's *Gardeners' Dictionary* it is stated, under the genus Pyrus, that pomatum is so called because the lard is, or ought to be, beat up *with pulp of apples;* an etymology which is confirmed by Littré, *s.v.*, "La pommade ainsi dite, parce qu'elle est primitivement un cosmétique ou entrent de la graisse et *des pommes*."

William Platt.

Callis Court, St. Peters, Isle of Thanet.

Shakspeare and Cumberland (6th S. iv. 126, 158, 230).—We have earlier records of Shakespere's name used as a patronymic than those noted by F. B. under date 21 Ric. II., say 1397-8; as, for instance, one John Shakespere appears as plaintiff in a suit at law 7 Edw. I., 1278-9; Henry Shakespere, of Kirklands, was defendant at Carlisle 31 Edw. III., 1357; in 1375, and again in 1377, Thomas Shakespere held offices at Youghal, Ireland. The poet most unquestionably belonged to a genuine Warwickshire family; some were at Coventry in 1399; they are found at Knolle in 1460, at Wroxhall 1464, at Rowington from 1464 till the poet's era; his grandfather lived at Snitterfield. Some of them were returned at various inquisitions as able men-at-arms, but it is not known that they were called out for service, and the particulars recorded in both heraldic grants are mainly fictitious. It is known that this particular case got the offending herald into trouble as an improper concession, and the special mention of ancestral valour in the field is explained as a mutation between the names of Arden and Shakespere; the poet's mother was an Arden, and two or three of that family were attached to the Courts and persons of Henry VII. and Henry VIII. in a military capacity; but the real connexion with this branch of the Arden family is not proved.

H. A.

Leamington.

"Gouts" (6th S. iv. 109).—Surely Mr. Mayhew has "found a mare's nest." "Gouts of bed-rid emperors" is merely a periphrasis for "gouty and bedridden emperors." So Horace puts "Herculeus labor" for "Hercules," and "mitis sapientia Læli" for "mitis et sapiens Lælius."

E. Walford, M.A.

Hampstead, N.W.

Mr. Mayhew will remember the following line in *Bethgelert*:—

"Fresh blood-gouts shocked his view."

Here the word gout means a drop, and in the passage from Oldham it appears to be used in a special sense, and to read thus:—

"Soft as the drops of bed-rid emperors."

John Churchill Sikes.

106, Godolphin Road, Shepherd's Bush, W.

Bagnal or Bagenal Family (6th S. iv. 288).—I have a few notes which may interest your correspondent, Mr. J. H. Bagnall, and if he will send his address I shall be pleased to supply him with a copy of them. Thos. W. Skevington.

Toft Villa, Shipley, Yorks.

A Succession of Vicars from the same Family (6th S. iv. 107).—Allow me to mention another instance of a similar fact to that recorded at the above reference. The Rev. Thomas Leir, born in 1640, was Rector of Ditcheat in Somersetshire; his son, the Rev. Thomas Leir, succeeded him in the living in 1743; his grandson, the Rev. Thomas Leir, succeeded in 1781; his great-grandson, the Rev. William Leir, succeeded in 1812; and his great-great-grandson, the Rev. William

Marriott-Leir, succeeded in 1861, and is the present incumbent (Aug. 5, 1881). The names of these incumbents are painted on a screen in the entrance hall of the rectory, a charming old mansion near Castle Cary, in Somersetshire. My impression is that there are also upon it the names of several predecessors in the benefice of the same names and family, but I am not quite certain of the point. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

DIBDIN: "DIANE DE POICTIERS" (6th S. iv. 68, 255).—I have a fine old line engraving, 11 by 15 inches, upright, "Le Blond excud. avec Privilege du Roy," which represents Diana seated naked in a hip bath. Over her shoulders is a linen tippet, which only partially conceals her charms. Her hair is dressed and a very pretty cap covers her head. A string of pearls is round her throat and two large pearl drops hang from her ears. She is evidently partly adorned, and an old woman behind her, whose left hand rests upon her left shoulder, offers her, over her right shoulder, a box of rouge, into which Diana is about to insert the forefinger of her right hand. They are supposed to be both looking into a mirror. I believe the engraving is after Primaticcio. Below it are the following lines :—

"Celle que vous voyez si belle et si charmante,
Qu'elle peut captiver les hommes et les Dieux,
Avec son mary seul delices de ses yeux,
Veut disputer le prix et le tiltre d'amante.

L'aise qu'elle reçoit de son prochain retour
Receuant de sa part la letre qu'on luy donne
L'oblige en mesme temps aux soing de sa persõne
Pour luy faire vn accueil digne de son amour.

Ainsi par son exemple elle inuite les Dames
A leur faire advoüer qu'il n'est rien de si doux
Que de s'estudier à plaire à leur Espous,
Pour esteindre l'ardeur des impudiques flames."

If the above Le Blond were Michel le Blond, he was born at Frankfort, and died at Amsterdam in 1650. He may not, however, have been the engraver, but a printseller. RALPH N. JAMES.

AUTHORS OF QUOTATIONS WANTED (2nd S. xii. 210 ; 6th S. iv. 190, 238).—

"I'll hang my harp on a willow tree."

This song was not set to music by Wellington Guernsey. Upwards of forty years ago it was given to me in manuscript by a lady, who told me she had it from a friend of the composer. Wellington Guernsey asked me to lend it to him, which I did, and he published it.

CHAS. DE LESSERT.

Miscellaneous.

NOTES ON BOOKS, &c.

The Life and Public Services of James A. Garfield, Twentieth President of the United States. By Capt. F. H. Mason. With a Preface by Bret Harte. (Trübner & Co.)

THIS excellent little book was published while the late President was alive and uninjured. It has now a melancholy interest—far beyond any which its author could ever have anticipated. The murder of the President has made his name familiar to millions who would not have known it had he been spared to fulfil the career to which he seemed destined. James Abram Garfield, though born in the state of Ohio, was of good New England stock. His father had gone west from Massachusetts, his earliest known ancestor having been one of the original settlers of Watertown in 1635. Whether this person was a cadet of the house of Garfield of Tuddington, in Middlesex, has not been ascertained as yet, but we do not think that it is at all improbable that he was. A Benjamin Garfield of Middlesex had a warrant granted him by Speaker Lenthall in 1642 "to go beyond the seas," and a Henry Garfield was an ensign serving in the army which was raised to fight against Scotland in 1640. It would be interesting to know whether or not these two persons were of the race from which the murdered President sprang. From early life the President showed all the higher characteristics of the best New England blood, a strain which it has been well said unites the best qualities of democracy and aristocracy in truer proportions than any other race. His energy seems to have been unwearied. As a poor man's son it was his duty to do farm work, drive a canal boat, and labour in many other ways with his hands. Nature seems, however, to have fitted him for a scholar, for as soon as a chance was opened to him for gaining a higher education he gladly embraced it, and became in due course a man of high cultivation. His knowledge of the classical languages was considerable, and he seems to have had at command a very competent acquaintance with German and French. Though an active man all his life, his passion for reading kept him well posted up in much of the new knowledge of the day. As lawyer, soldier, and politician, his career was successful, if not distinctly brilliant ; and as a public speaker, if we may judge from the fragments of his orations which we have seen, he must take a very high rank. His views on currency, protection, and other political questions which have during late years been prominent in American politics, were of an enlightened order. How much the world has lost by the murder of a man so honest, far-seeing, and strong of will, we shall never know. That his death has been a heavy blow, not to his own country alone but to the whole English-speaking world, it is needless to say. That it will seriously impede the progress of those reforms on which he had set his heart we do not for a moment believe. A nation that had the power and the will to crush the great Southern slave rebellion may be trusted to deal with corrupt patronage as soon as its mind has been directed full on the subject. We should but repeat what has been said in every English newspaper if we were to say how very deeply the heart of the English people has been touched by the President's sufferings and death. We believe most fully that it is not a mere passing sentiment, but a deep feeling of kindred which will make it almost impossible for a serious misunderstanding to arise between the two countries.

The Civil Service Coach: a Practical Exposition of the Civil Service Curriculum, and Guide to the Lower Division of the Service and its Competitive Examinations. By Stanley Saville. (Crosby Lockwood & Co.)

DESPITE its somewhat portentous sub-title, this is an excellent book. Its author has himself been in the lists, not without glory; his precepts are the precepts of experience, and his data are trustworthy. His remarks on handwriting are especially sound and useful; so are his directions for a system of study ; and, generally speaking, the whole tenor of the work has a thoroughness ar

sincerity which cannot be too much commended. Its worst blemish is a certain striving after smartness and cheap scholarship. It certainly seems unnecessary, in a handbook of this kind, to make Dr. Playfair smile upon Chaos, and it is still more superfluous to say "Hinc canere incipiam," when there is not the least intention of singing, or, indeed, the slightest temptation to sing. These minor defects (which might easily be removed in a second edition) detract a little from the merits of one of the most sensible aids to students that we remember to have seen.

Art and Letters. An Illustrated Monthly Magazine. (Remington & Co.)

If the other numbers of this new periodical are as good as this one, the rival art magazines must look to their laurels. It seems to be in some sort (if we read the introduction aright) a chapel of ease to *L'Art*. Be this as it may, there is no doubt of its merits. There are, *inter alia*, illustrated papers on J. F. Millet and F. Walker, an article on lace-making, an article on the "Arch of Augustus of Perugia," and a story or *feuilleton*. There is also a clever social sketch by Mr. du Maurier, with a short notice from which we learn that his "highly respectable name," as Fred Bayham would say, is Georges Louis Palmella Busson du Maurier, and that he was born in 1834.

The current part of Lord Ronald Gower's *Great Historic Galleries of England* derives especial interest from its reproduction of a little picture of Hogarth's at Grosvenor House never hitherto copied. A boy's kite has fallen in some furze, and its owner has arrived in time to prevent a crow from tearing it in pieces. The boy's attitude is very natural, and his face is full of expression. The picture belongs to the Duke of Westminster, being one of the original collection begun by Lord Richard Grosvenor in the last century. It is, apparently, in fair preservation, and well worthy of its place in this sumptuous record of art-treasures.

We need not apologize to our readers for calling their attention to a capital story, entitled "Fallen among Thieves," which appeared in the August number of the *Burlington*. It is written by the daughter of our late valued correspondent Prof. De Morgan, and, besides showing a remarkable knowledge of human life amongst the poorer part of the community, it displays a decided talent for story-telling which the authoress would do well to develope. Indeed, it is not long ago that Miss De Morgan presented to the world an excellent little volume of fairy tales, under the title of *The Necklace of Princess Florimonde*. It is, therefore, quite evident that the cloak of talent which belonged to Prof. De Morgan has fallen on his daughter; and we sincerely wish her every success in the field of literature which she has entered so auspiciously.

At the forthcoming (the ninth) session of the New Shakspere Society papers will be read by Mr. J. W. Mills, Mr. Joseph Crosby, Rev. J. Kirkman, Dr. Brinsley Nicholson, Miss E. H. Hickey, Mrs. J. H. Tucker, Rev. M. Wynell-Mayow, Dr. F. Landmann, Mr. W. G. Stone, Mr. Peter Bayne, Rev. W. A. Harrison, and the Director, Mr. F. J. Furnivall.

The Parish Registers and Churchwardens' Accounts of St. Michael's Parish Church, Bishop Stortford, edited by Mr. J. L. Glasscock, will be published by Mr. Elliot Stock during the autumn; also *A Royal Cookery Book*, being a transcript of a manuscript in the Holkham collection.

Among the Gibjigs: a Child's Romance, by Mr. Sydney Hodges, with upwards of forty illustrations by Mr. Horace Petherick, will shortly be published by Messrs. Remington & Co.

Notices to Correspondents.

C. E. Horner ("The Blue Bells of Scotland").—"Ritson," says Mr. W. Chappell, *Popular Music of the Olden Times*, "prints this song in his *North Country Chorister*, 1802, under the title of 'The New Highland Lad.' He says, in a note, 'This song has been lately introduced upon the stage by Mrs. Jordan, who knew neither the words nor the tune.'...The old tune (although not at all like a Scotch air) is included in Johnson's *Scots' Musical Museum* (vi. 566). It has been entirely superseded in popular favour by that of Mrs. Jordan, 'The Blue Bell of Scotland, a favourite ballad, as composed and sung by Mrs. Jordan at the Theatre Royal Drury Lane,' was entered at Stationers' Hall on the 13th of May, 1800, and the music published by Longman & Co."

C. J. (Dublin).—The lady referred to by Macaulay as "the Saint Cecilia whose delicate features, lighted up by love and music, art has rescued from the common decay," was Eliza Ann Linley, the beautiful and accomplished singer, commonly known by the name of "the Saint." She married Richard Brinsley Sheridan. Her portrait was painted in 1775 by Sir Joshua Reynolds, who represented her as St. Cecilia. The picture is in the possession of the Marquis of Lansdowne, at Bowood.

"Karl the Martyr."—A. J. C. writes: "If S. P., who at 5th S. viii. 479 offered to have the above copied for S., would kindly do the same for me, he would confer a great favour."

Lorrimer.—We know that in some cases it has proved successful; to the best of our knowledge the price is that you mention. The disappearance happened too recently to be yet further remarked on.

Thus (St. Luke ii. 37).—The reading ἕως ἐτῶν ὀγδοηκοντατεσσάρων is correctly rendered by the Revisers of the Authorized Version; the old rendering would seem to be ambiguous.

Evan Thomas ("Behold this ruin, 'twas a skull," &c.—Mr. H. E. Wilkinson, writing in "N. & Q.," 2nd S., 459, says that in the *Commonplace Book of Poetry*, published in 1830, these lines are attributed to Mrs. Niven.

Uneda.—The first question is under consideration. As to the second, we advise that application should not be made.

E.—We understand that the case of Stephen Lewis, who is said to be over 104 years of age, is now under investigation.

C. A. Ward.—You should consult Izaak Walton's *Life of Donne*.

W. G. B. P.—You had better write to Broctus (*ante*, p. 286); we shall be happy to forward a prepaid letter.

Col. A. F.—Many thanks for your letter.

J. W. Gray (Shipley).—Next week.

Erratum.—P. 216, col. 1, eighth line from bottom, for "Kirkby" read *Kirby*.

NOTICE.

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THE LIBRARY OF TRINITY COLLEGE, CAMBRIDGE.

The name of Trinity College carries us back to 1546, when, in the last year of his reign, Henry VIII. determined to develope an existing college, King's Hall, into a larger foundation, by associating with it the neighbouring college of Michael House and sundry smaller hostels, and further by largely endowing the united foundation from the spoils of the monasteries. As Michael House and King's Hall were founded in 1324 and 1337* respectively, it might have been hoped that Trinity library would contain numerous treasures inherited from them. Such, however, is unfortunately not the case. The account books of King's Hall still remain, in twenty-six folio volumes, and it is possible that other MSS. once belonging to it or to Michael House are in the library, though not capable of identification as such. As regards printed books, two or three once belonging to Michael House still remain, with the inscription, "Sum domus Michaelis," or some similar note on the first leaf. One of these (the only one whose earlier history is traceable) is Peter Comestor's *Historia Scholastica*, Argentinæ, 1503, which is inscribed "Liber sci Michaelis ex dono W. Filey." This donor (B.A. 1505-6) is mentioned by Fox (*Acts and Monuments*, vol. iii. p. 380, ed. 1684) as a prominent opponent of Latimer at Cambridge. Fox calls him Master of Michael House, but this is apparently an error. Dr. Filey lived to see his college absorbed in the new foundation, and died in 1549.

Of the printed books of King's Hall there is not, so far as I am aware, a single representative in the present library.

The troublous days of the middle of the sixteenth century would not be favourable to the development of a library; but these once over, it is clear that the growth was rapid. Among the earliest donors to the library at this period there may be specially singled out: (1) Sir Edward Stanhope (elected Fellow in 1564), the founder of the librarianship, the first holder of the office being Peter Hersent, appointed on Sept. 24, 1625. Among the books bequeathed to the library by Sir Edward Stanhope, one is particularly deserving of note, a copy on vellum of the *Sarum Missal*, printed by Pynson in 1500. The colophon and printer's device, which should be on the *verso* of the last leaf, have been most carefully erased by some previous owner, with a zeal worthy of a better cause. (2) Thomas Skeffington (elected Fellow in 1571), who bequeathed a large number of books, in every volume of which is written the loyal motto, *ἀντιπελαργίαν servo*. (3) Dr. Thomas Nevile, the munificent head of the college from 1593 to 1615, by whom the cloisters were built, yet preserving his name, Nevile's Court. Among the many books given by Dr. Nevile to the library may specially be mentioned the great MS. known as the Canterbury or Eadwin's Psalter, from the name of the writer, a monk of Canterbury about the end of the eleventh century. In this is the threefold Latin Psalter (Roman, Gallican, and Jerome's), and an interlinear Anglo-Saxon and Norman-French gloss. Every Psalm is adorned with its special illustration, very similar to those found in the Utrecht Psalter.

Among other donors whose names it will suffice to mention were John Christopherson (Master, 1553-58), William Bill (Master, 1558-61), Robert Beaumont (Master, 1561-67), John Whitgift (Master, 1567-77), afterwards Archbishop of Canterbury.

Passing now to the seventeenth century, we may note the following important benefactors to the library: Sylvius Elwis (formerly chaplain; his name occurs on the list of chaplains as late as 1637; the books for the two following years are missing, and in those for 1640 the name does not appear); Thomas Whalley, Fellow (elected in

* This is the date of the actual foundation by Edward III., in pursuance of an uncompleted plan of his father; but the first appointment of a Warden of the King's Scholars goes back to 1316.

1591), and Vice-master, who left in 1637 his books and 100*l.* to the college; Dame Anna Sadler, daughter of Sir Edward Coke, who gave a valuable collection of books and coins; Dr. James Duport (Dean of Peterborough, 1664–79), who left two thousand volumes of books to the College; and Dr. John Pearson (Master, 1662–73), afterwards Bishop of Chester, to whom we owe the well-known *Exposition of the Creed.* Besides these, good Bishop John Hacket (elected Fellow, 1614; Bishop of Lichfield, 1661–70) must not be lost sight of. This worthy prelate not only presented a number of books to the library, in each of which is pasted his portrait with the wholesome motto, "Serve God and be chearful," but also rebuilt for the college Garret's Hostel (now Bishop's Hostel in memory of his liberality), the rents of the new building being devoted to library purposes for ever.

The original library of Trinity College, begun in the reign of Queen Mary and finished in that of Queen Elizabeth, was in what has long been known as the Old Court, between the chapel and the master's lodge. When the present library was built, the old library was broken up into sets of rooms; these will long be associated with the honoured name of Adam Sedgwick, who lived in them for many years, and died there in 1873.

During the mastership of Dr. Barrow, the successor of Dr. Pearson, the need seems to have been greatly felt of more room for the rapidly increasing library, and large funds were raised from present and former members of the college to erect a new building of large size. Among the subscriptions may be noticed that of Dr. Isaac Barrow for 100*l*, and of Mr. Isaac Newton (Fellow of the College) for 40*l.* The work was entrusted to Sir Christopher Wren, and the building seems to have been actually begun in 1677. It is, perhaps, worth noting that Wren's original plan was to have made a circular library, placing it on what was then an island and now forms the lawn between the library and the river; this was to have been connected with the college by a covered bridge. This plan, however, was not approved of, and accordingly one channel of the river was stopped up, and thereon the present stately building was erected. The original drawings of Wren, including one of the rejected circular design, are now preserved in the library of All Souls' College, Oxford. An interesting account of them, with Wren's explanation at full length, is given in the *Builder* for Aug. 11, 1860. The library evidently became one of the "lions" of Cambridge, and different royal visitors were taken to inspect it: Charles II. and his Queen in 1681, while the building was yet in progress; William III. in 1689, when the work was nearly completed; Queen Anne in 1705; and George I. in 1717.

It is pleasant to think that we may connect with the early days of the "new library" two men unsurpassed in their several ways, Newton and Bentley, the latter of whom was Master from 1700 to 1742. Of both of these, numerous relics exist in the library. Of Newton I may specially note a large volume of autograph letters of Newton himself, and of Cotes, his successor as Lucasian Professor, who superintended the publication of the second edition of the *Principia.* From one letter in this volume we learn that even the great Sir Isaac dabbled in South Sea stock.

The history of Bentley's troublous college life is well known from his memoir by Bishop Monk and the correspondence published by Bishop Wordsworth. In spite of his prodigious learning, it is to be most devoutly hoped that the college will never see such a master again. A great mass of papers, printed and MS., bearing on Bentley's numerous conflicts and having rather a local interest, is preserved in the library. Besides this, however, there is much of great value collated or noted by him with a view to his projected edition of the Greek Testament. These were bequeathed in the first instance to Thomas Bentley, nephew of the "awful Aristarch," and from him the college received most of what it now possesses. Among these treasures are such things as Mico's and Rulotta's collations of the Codex Vaticanus, Wetstein's collation of the Codex Ephræmi, the famous Paris palimpsest, and the Codex Augiensis itself, a Græco-Latin MS. of St. Paul's Epistles of the ninth century.

The same steady increase which we have seen characterizing the seventeenth century is carried on in the eighteenth, during which a large number of gifts of considerable value were made to the library. It will be most convenient to go through the chief of these, as before, in chronological order.

John Laughton, an intimate friend of Sir Isaac Newton, librarian of Trinity College (1669–73), and afterwards librarian of the university, and Canon of Lichfield and Worcester, left at his death, in 1712, a very large collection of books to the library. In 1727 came a large bequest from Edward Rud, formerly Fellow and rector of North Runton, in Norfolk. His *Diary*, mostly written during the time that he was a resident Fellow, was published a few years ago from the MS. in the library by Dr. Luard for the Cambridge Antiquarian Society, and will well repay perusal for the light it throws on university life at that time. In 1742 the library was enriched with the bequest of Dr. John Paris, Senior Fellow, and came the very important collection of G[illegible] still forming a separate class in the libr[illegible] had been amassed by Dr. Thomas G[illegible] York, after whose death, in 1702, [illegible] his son Roger, and finally to the co[illegible]

contents of this very varied collection I shall not speak at present, beyond mentioning the MS. of the Lexicon of Photius, from a transcript of which by Porson an edition was published in 1822. A list of the Gale MSS. will be found in Bernard's *Catalogus MSS. Angl. et Hib.*

Other donors to the library in this period were Beaupré Bell, of Beaupré Hall, in Norfolk, who was evidently animated by a very warm feeling to his college, to which, in 1745, he left a large number of books and a sum of money; John Colbatch, Bentley's keen adversary (*ob.* 1749); and Robert Smith (Master, 1742-68), founder of the prizes which bear his name. In 1779 a rare piece of good fortune befell the library, in the gift on the part of Mr. Edward Capell, the Shakspearian critic, of his valuable collection of books, consisting mainly of early editions of Shakspeare, precious folios and still more precious quartos, and of Elizabethan and other early English literature. In compliance with Mr. Capell's express desire, it was ruled by the master and seniors (June 26, 1779) that none of these books should ever be allowed to leave the library, and this wise rule, strictly adhered to, has ensured the integrity of the collection.

Besides the accessions of books above mentioned, an event of a different kind in the history of the library in the eighteenth century must not be overlooked—the robbery of books by Henry Justice. This unhappy man was a Fellow-Commoner of the college, and had removed a large number of the library books to his rooms in the Temple, where, on a search-warrant being obtained, they were found. The main line of his defence at his trial (March, 1736) was a curious one, that being a Fellow-Commoner, he was a member of the foundation, and therefore could not be said to steal when he himself was in a certain sense part owner. Such a view was, of course, entirely untenable, and Justice was transported (see *Proceedings at Session of Peace and Oyer and Terminer for the City of London and County of Middlesex*, March, 1736). Among the books thus stolen were a copy of the Complutensian Polyglot, and of the Aldine Bible of 1518, besides a large number of classical and archæological works. Some remarks as to the family of Henry Justice will be found in Davies's *Memoir of the York Press*, p. 193.

During the present century the library has gone on steadily increasing, both by gifts and purchases. In the year 1825 came three large accessions in the books bequeathed by Prof. Dobree, the successor of Porson and Monk, and by the Rev. Robert Hole, late senior Fellow, and those given by the Ven. R. W. Evans, late Archdeacon of Westmoreland. In 1831, however, came a bequest of exceptional value in the books that had been collected by Dr. Matthew Raine (B.A. 1782), formerly Fellow of the college and Master of the Charterhouse, which were first left to his brother Jonathan Raine (B.A. 1787), also formerly Fellow, and which came on the death of the latter into the possession of the college. This exceedingly precious collection contains a large number of early printed Greek books, Aldine and otherwise. Thus, of Greek Aldines—confining ourselves, for the sake of brevity, to those printed in the fifteenth century—we have, *e.g.*, the grammars of Theodorus Gaza, &c. (1495), Theocritus, Hesiod, &c. (1495), a very fine copy of Aristotle (1495-98), the *Thesaurus*, &c. (1496), the Greek grammar of Urbanus Bolzanius (1497), the Greek Psalter (1497 or 1498) Aristophanes (1498), *Epistolæ Græcæ* (1499). Of Greek books, other than Aldines, printed at Venice in the fifteenth century, there are in the Raine collection the Phalaris, &c. (1498), and Æsop (1498) printed by Barth. Justinopolitanus and his partners, and the *Etymologicum Magnum* (1499), Simplicius (1499), and Ammonius (1500), printed by Calliergus. Of Greek books printed at Florence in the above-mentioned period is the Homer of 1488, and most of the Greek books printed by Laur. Francisci de Alopa, as the *Anthologia* (1494), Apollonius Rhodius (1496), Callimachus (*c.* 1496), Euripides (*c.* 1496), *Gnomæ* (*c.* 1496), also the Lucian (1496), printed apparently with the same types as those of the *scholia* to the Callimachus mentioned above. To the above list may also be added Isocrates, Milan, 1493. I may note that the copy of Callimachus is that which was sold at the Duke of Roxburghe's sale in 1813, where it fetched 60*l.* (see Dibdin, *Bibl. Spenc.* i. 291). To go on enumerating the chief books of so rich a bequest would occupy too much space, and I will content myself with noting a beautiful copy of the Complutensian Polyglot, finer and taller than the one which excited Justice's cupidity, a copy of the Aldine Greek Bible of 1518, and among books not Greek a copy of Cicero *De Officiis*, printed at Mentz in 1466 by Fust and Schœffer, the oldest printed book in the library.

Passing along in chronological order, we have in 1834 the bequest of the Rev. Daniel Pettiward, a very loyal son of Trinity, who, in addition to the large collection of books, left also (besides two plain ones of lava) the beautiful table of varied Italian marbles that forms so pleasing an ornament to the upper end of the library. In 1842 Archdeacon Wrangham left the college 1,000 volumes of pamphlets, of the most varied description imaginable. For an interesting account of this distinguished man and of his dispute with Trinity Hall see Gunning's *Reminiscences*, vol. ii. pp. 12 *sqq.*, 2nd ed.

In 1855 Mrs. Hare, widow of Archdeacon Julius Hare, late Fellow of the college, presented to the library, in pursuance of her late husband's wishes, 2,000 volumes, a very large number being of German theology and philosophy. One hardly knows whether to be amused or angry at the way in which (so at least it is currently reported) the

college missed the chance of receiving an exceedingly fine collection, one part of which would have given us for French what the Hare books did for German. It is said that the possessor of this collection, a distinguished Fellow of the college, now deceased, communicated to a brother Fellow, who has also passed away, his intention of bequeathing the books to the college. This laudable purpose was baulked by the answer, "Nonsense! there are far more books in the library already than any one can read." The result was that on the owner's death the collection was sold and dispersed.

In 1863 came one of those great gifts which may fall to some libraries once or twice in the course of their history, to most never. In that year died the Rev. W. Grylls (B.A. 1808), a former scholar of the college, who had, through a long life, industriously collected rare and choice works. Being a bachelor he chose the college as the heir to his books, attaching to his bequest the condition that the volumes should be kept together as a distinct collection. In order to fulfil this requirement, the central floor of the library, heretofore left intact, was edged on each side with dwarf oak cases, which now contain the 9,600 volumes taken of Mr. Grylls's library, as well as the Hare books and some others. The Grylls collection, besides a large number of valuable works of reference of the choicer kind, is especially strong in early printed and rare books. Of fifteenth century books, for instance, there are rather more than three hundred, not one of which, however, is English printed. By way of illustration, and for the sake of brevity, I will note the books in the Grylls collection due to two famous printers, Arn. Pannartz (with or without Conr. Sweynheym) at Rome, and Vindel. de Spira at Venice. Of the former there are Roderici Sanctii *Speculum Vitæ Humanæ*, 1468; Cypriani *Epist. et Opusc.*, 1471; Suetonius, *De XII. Cæsaribus*, 1472; Statii *Sylvæ*, &c., 1475; Thom. de Aquino *De Veritate Cath. Fidei.*, 1475; Josephi *Historiarum Libri VII.*, 1475. Of the latter there are Tacitus, 1469-70; Sallust, 1470; Quintus Curtius, 1470-71; Cicero, *De Natura Deorum*, &c., 1471; Valerius Maximus, 1471; Martial (*c.* 1471); Boccaccio, *Genealogiæ Deorum Gentilium*, 1472; Strabo, 1472.

Since the year 1863 a steady stream of donations has poured into the library, of which I shall only mention the 1,000 volumes from the collection of Dr. Whewell, the late Master, whose name will long be indissolubly connected with the college of which he was for many years so distinguished and so munificent a head.

I hope to be able, on a future occasion, to add a few further remarks on some of the more noteworthy MSS. and early printed books in the 'v.

R. SINKER.

ty College, Cambridge.

(To be continued.)

THE ANSTEY FAMILY.

In the *Guardian* of Sept. 14, 1881, p. 1084, is an interesting "In Memoriam" to Charles Alleyne Anstey, long assistant-master in Rugby School. Many will read with pleasure the fine hexameters of "Evander" (Canon T. S. Evans). In a later number of the *Guardian*, Dean Goulburn's letter, containing a few additional particulars, was printed.

Charles Alleyne Anstey was son of John Anstey, and grandson of Christopher Anstey, author of the *Bath Guide*.

Of Cambridge I find John Anstey or Anstea, who left Eton for King's in 1629, B.A. 1633/4, M.A. 1637, D.D. 1664. Ejected from his fellowship by the Earl of Manchester; after the restoration rector of Sampford Courtenay, co. Devon (Harwood, *Alumni Eton.*, p. 229).

Stephen Anstey (or Anstie) left Eton for King's, 1636, B.A. 1640/1, "brother of John, died in London Nov. 1650" (Harwood, 237, who calls him M.A., but he seems not to have taken that degree here).

Christopher Ansty, son of William Ansty, born at Blooberry, Berks, educated at Merchant Taylors' under Mr. Shorting, was admitted at St. John's sizar for Dr. Smith, June 25, 1696, *æt.* 18. Tutor, Mr. Orchard. He proceeded B.A. 1699-1700 (not, as the *Graduati* says, 1669), M.A. (as Anstey) 1703, B.D. 1710, D.D. 1715. See of him MS. Cole, vii. 50, xxx. 123, 124. Admitted foundation fellow, April 9, 1710, for some time a tutor ("pupil-monger") at St. John's, rector of Brinkley, Cambridgeshire, 1730-3. A few years before his death he retired to Trumpington, where he had an estate, and died Jan. 19, 1751. The house is still called Anstey Hall (see Nichols' *Lit. Anecd.*, i. 221). His fellowship was filled up on April 9, 1717, three months after the tyrannical expulsion of Thomas Baker and other Johnian martyrs (see Index to Baker's *History of St. John's*). When rector of Brinkley he subscribed to vols. i. and iii. of Strype's *Annals*, and to his *Parker*. Died Jan. 19, 1751, at Trumpington (*Gent. Mag.*, p. 42), Rector of Lawford, Essex (*ibid.* 188). He gave to St. John's library a set of *Acta Eruditorum*. His daughter Anne died June 28, 1719, *æt.* four months (MS. Cole xix. 93a), see index to Nichols' *Lit. Anecd.*

Christopher Ansty, son of (? James) Ansty, gent., born near Wantage, Berks, educated at Sedberg school under Mr. Saunders, entered pensioner of St. John's, March 26, 1728, *æt.* past 17, tutor, Dr. Williams. B.A. (Anstey), 1731/2 (add the asterisk to his name in the *Graduati*), M.A. 1735, B.D. 1743. Admitted foundation Fellow, March 25, 1735; his fellowship filled up April 2, 1754. Elected rector of Holme on Spalding Moor, June 20, 1753; lease of that rectory re-

newed for twenty years, May 30, 1775; appointed to the prebend of Asgarby in Lincoln Cathedral, 1772; died 1784 (Hardy's *Le Neve*, ii. 104).

Thomas Ansty, son of James Ansty, gent., co. Berks, educated for many years at Sedberg school under Mr. Saunders, admitted at St. John's, sizar for Dr. Baker, March 30, 1730, *æt.* 18, tutor, Dr. Williams. B.A. (Anstey), 1733/4, buried Aug. 17, 1734 (Register of All Saints', Cambridge, in MS. Cole, iii. 141a).

James Anstey went from Eton to King's in 1731, B.A. 1735/6, M.A. 1739. Author of Latin verses in the congratulations of the university on the marriage of Anne, daughter of George II., with William of Austria, Col. Cambr., 1733. Was tutor to the eldest son of Earl Cholmondeley, chaplain to the first Earl of Orford, and under confinement for insanity at Chelsea, where he died in July, 1742 (Harwood, 322).

Christopher Anstey went from Eton to King's, 1742. Son of Dr. Christopher Anstey of St. John's, B.A. 1746/7, author of the *New Bath Guide*. Died at Bath, Aug. 3, 1805. See *Poetical Works of the late Christopher Anstey, Esq., with some Account of his Life and Writings* (by his son John), 1810, 4to.; T. S. Whalley's *Journals*, i. 235, 311, 312 (his son, of Norton, near Stockton-on-Tees, 322; Arthur Anstey, Esq., of Bath, *ibid.*, ii. 384, 388, 410); *Literary Memoirs of Living Authors*, 1798; Cooper's *Annals of Cambridge*, iv. 261; *The Priest Dissected* [afterwards suppressed, Bohn's *Lowndes*], Bath, 1774, 4to.; *Gent. Mag.*, 1756, p. 426 (married, Jan. 20, 1756, Ann, sister to John Calvert, Esq., M.P. for Wendover), *ib.* 1805, p. 780; Nichols's *Lit. Anecd.*, i. 221, ix. 187, 724; verses to D. Garrick, Esq., on meeting him at a friend's house (*Cambr. Chron.*, May 18, 1771). Marriage of his eldest son, vicar of Stockton-on-Tees, to Miss Grey of Stockton (*ibid.*, June 21, 1783). Of Bath and of Trumpington, died on Saturday, Aug. 3, 1805, at Henry Bosanquet's, Esq., at Harnish (?) House, near Chippenham, Wilts, *æt.* 81 (*ibid.*, Aug. 10, 1805). Death of his relict on Friday, Jan. 31, 1812, at Lyde House, Sion Hill, Bath, *æt.* 80 (*ibid.* Feb. 14, 1812); "N. & Q.," 1st S. v. 129; 2nd S. i. 336; viii. 167, 195; xii. 106; Watt, Bodl. Catal.; Brit. Mus. Catal.; Burke's *Landed Gentry*, 119, 142, 177, 1535; Lipscombe's *Bucks*, i. 185; *Annual Register*, xlvii. 491; Geo. Dyer's *Life of Robinson*, 124, 126.

One Rev. Dr. Anstey, of Chewton, Somerset Death of his wife, Nov. 29, 1790 (*Gent. Mag.*, p. 1148). He died 1792 (*ibid.*, 1792, p. 675). Death of his daughter, Miss Anstey, at Chilcompton (*ibid.*, 1815, ii. p. 283b).

Christopher Anstey, of Trinity College, B.A. 1779; M.A. 1782. *Ad Edvardum Jenner, M.D*, *Carmen Alcaicum*, 1803, 4to. (? by his father). Vicar of Norton, co. Durham, 1786; died there Dec. 19, 1827, *æt.* 72 (*Gent. Mag.*, 1827, ii. 645, 646).

John Anstey left Eton for King's, 1776, B.A. 1781, M.A. 1784; of Lincoln's Inn; specially appointed to investigate the claims of the loyalists in the U.S. (*Cambr. Chron.*, Dec. 9, 1785); son and biographer of Chr. Anstey, of King's; author of *The Pleader's Guide: a Didactic Poem*, 1796, 1803 [1804, *Cat. Lond. Lib.*], 1808, sixth edition, 1810; married, in 1794, the youngest daughter of the late Francis Pierson, Esq., of Mowthorpe Grange, Yorkshire. At the time of his death, Nov. 25, 1819, he was one of the commissioners for auditing public accounts. See *Biographical Dictionary of Living Authors*, 1816; *Public Characters* (1823), i. 51.

Robert Anstey, son of Christopher Anstey, Esq., of Trumpington, born there; entered as pensioner of St. John's, July 7, 1779; tutor, Mr. Carr. Died April 12, 1818 ("N. & Q.," 3rd S. i. 474).

Charles Chr. Anstey, of Caius College, B.A. 1850; M.A. 1853; Curate of Evesham, 1850–3; of Calthorpe, 1853–4; of Hillmorton, near Rugby, 1854–9; appointed to the chaplaincy of Fyzabad, Oude (*Cambr. Indep. Press*, Jan. 7, 1859); Rector of St. Levan, Penzance; resided at Burnewall House, St. Buryan, Penzance; died Oct. 13, 1877, *æt.* 51 (*Times*, Oct. 17, 1877).

Any further notices of the family will be of service to local and academic historians.

JOHN E. B. MAYOR.

Cambridge.

SIR RICHARD WHITTINGTON.—Mr. Besant, in the "New Plutarch," following Dr. Lysons, declares his hero to have been the youngest son of Sir William Whittington, of Pauntley, by his marriage in 1352 or 1353 with the widow of Sir Thomas de Berkeley, of Coverley, a sister of Philip Mansel, of Lippicott, who had as her jointure the estate of Stoke-Orchard.

There are several errors in this account. The lady in question was not a Mansel, but the daughter and eventual heiress of Geoffrey le Archer, who held the manor of Stoke-Archer (not Orchard) by serjeantcy; and on his death, in 1350, Sir Thomas de Berkeley and his wife Joan did homage for these lands (Rot. Fin., 24 Edw. III.). The year of Sir Thomas's death is not easily determined, as he was succeeded by a son of the same name, but it can scarcely have been so early as the date assigned for the re-marriage of his widow. In 1352 Thomas Berkeley de Cubberle was one of the arrayers of archers in Gloucestershire (Rymer, vol. iii. p. 243); and in 1359 he was again ordered to perform the same service (*ibid.*, p. 449). Similarly, in 1352, Thomas of Cubberle is one of the justices (Rolls of Parliament, 26 Edw. III.), whilst in 1355 he appears as one of the three justices for the county.

It is possible, of course, that in these and other cases the later notices relate to the second Sir Thomas, the son; but, if so, he must have been a man of mature age to hold such offices, in all probability over thirty. Now it is beyond doubt that Joan le Archer was his mother, for he inherited Stoke-Archer after her decease (Inq. p. mortem, 7 Hen. IV.), and it is out of the question, therefore, that she should have borne children after her second marriage.

Is it not the only fair inference from these facts that Sir William Whittington on the death of his first wife, who was unquestionably a Mansel, gave his children a stepmother in the person of the elderly and wealthy widow of Sir Thomas Berkeley? Sir William died before his children grew up, as Joan was his widow at her death in 46 Edw. III., 1372 (Atkyns's *Gloucestershire*, *sub* "Cleeve").

These corrections may, perhaps, help to rehabilitate the good old tradition that Dick Whittington ran away to London a poor and friendless lad, and that he was not known to be of gentle birth until rescued from domestic drudgery by the fair Mistress Alice FitzWarine. EQUES.

ANNE BOLEYN'S HEART.—The following letter and communication were sent to me for insertion in a "Suffolk Notes and Queries," published for a time in the *Ipswich Journal*. The publication ceased before I received Mr. Wood's letter with its contents. But the tradition and its apparent verification may well find a place in the far greater parent "N. & Q.":—

"Erwarton Rectory, near Ipswich, July 18, 1878.

"Dear Mr. Archdeacon,—I send with much pleasure the account of the finding of the casket in this church as I had it from the mouth of our late parish clerk, who was an eyewitness of the incident. The tradition has always exerted a great interest in my mind, and I am very thankful to be able to impart as much as I know of it to you.

"Extract from an inscription on a tablet in Erwarton Church, in the County of Suffolk:—'Sir Philip Parker-Long, Bt., who died on 20 Jan., 1741, was the direct lineal heir male of Sir Henry Parker, Knight of the Bath, eldest son of Henry Parker, Lord Morley, by his second lady, Elizabeth, daughter and heir of Sir Philip Calthrop, of Norfolk, by Amata Bolleyn, sister to Thomas Bolleyn, Earl of Wiltshire and Ormond, *and Aunt to Queen Anna Bolleyn*,' &c.

"There existed a very old oral tradition in Erwarton parish that Anna Bolleyn had spent some of her earliest years with her aunt in Erwarton, and that the heart of the unhappy queen was by her own special request buried in the parish church.

"The undersigned heard the following curious account of the partial corroboration of this old tradition from the lips of the late parish clerk James Amner, who died in October, 1875, aged seventy-three years. The said James Amner asserted that he had often heard his grandfather (who was also parish clerk, and a very old man) speak of the strong belief in the parish that 'the heart of Queen Anne was somewhere in the church.' In 1837 the church was under complete restoration, and in taking down part of the north wall which was out of the perpendicular a leaden casket, heart shaped, was found by the workmen. The casket was opened in the presence of the then rector, Rev. Ralph Berners, the clerk of the works, and the before-mentioned James Amner. There was nothing in the casket but a handful of dust, and they who found it closed it up again and buried it in the 'Cornwallis vault,' beneath where the organ now stands.

"Mr. Berners, of Woolverstone Park, remembers his brother speaking of the circumstance, but, unfortunately, no official record was made of this interesting discovery.

(Signed) "FREDERIC WOOD, Rector of Erwarton.

"July 17, 1878."

ROBERT H. GROOME.

Monk Soham Rectory.

THEATRE ILLUMINATION.—The following, from the *Daily Telegraph*, October 10, *à propos* of the opening of the new Savoy Theatre, should find a place in "N. & Q.":—

"It will not be wholly without interest to recall the devices of the past. Before the civil wars there were five companies and six playhouses. The Blackfriars, Cockpit, and Salisbury Court theatres were small, and built exactly alike. Here they had pits for the gentry, and acted by candle-light. The Globe, Fortune, and Bull were large houses, and partly open to the weather. There the performances took place by daylight. The circular lights over the stage existed till Garrick removed them in December, 1765, and substituted candles and oil-lamps, thus originating the very definition of 'the floats.' It was not till 1817 that gas was first introduced into the theatres of Covent Garden, Drury Lane, the English Opera House, and Astley's Amphitheatre. Coal gas was originally used, but in 1821 the proprietors of Covent Garden adopted oil gas, which they manufactured on the premises, and which led to the disastrous explosion in November, 1828, when wax-candles were again adopted for some years to illumine the front of the house. No reader of the 'Rejected Addresses,' by James and Horace Smith, will need to be reminded of the picture of Drury Lane Theatre, drawn in 1813, when 'from half-past five till six, our long wax-candles with short-cotton wicks, Touched by the lamplighter's Promethean art, start into light, and make the lighter start.' In 1822 the total number of gas-lights in theatres was estimated at 3,894, forming about a twentieth of the present gas-jets required in the city of Westminster alone. Sixty years ago, and for some time afterwards, the supply to the theatres was exclusively derived from the gas-works in Great Peter Street, Westminster. At several of our smaller theatres candles were in vogue down to a comparatively recent period, and it was not till April, 1843, when the Haymarket Theatre was opened for a summer season, that gas chandeliers illumined the interior for the first time."

T. F. F.

STARVATION: FLIRTATION.—The following passage from the late Mr. Mortimer Collins's *Thoughts in My Garden* should find a corner in "N. & Q.":—

"It was Dundas, I think, afterwards Lord Melville, who invented the hideously-hybrid word *starvation*, now so common that the best educated young ladies, fresh from boarding-schools, would be amazed to hear it was not English. But English it is not, and never will be. Teutonic words cannot take Latin endings; if they could, ending might become *endation*. Now *flirtation*, a

dubious word, invented by Lady Frances Shirley (*teste* Lord Chesterfield) has the benefit of its uncertain origin. I fear it is wrong; but I don't know what the young ladies would do without it."—Vol. i. p. 104.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"COMPARISONS ARE ODIOUS."—Dr. Brewer, in his *Dictionary of Phrase and Fable*, gives no earlier instance of the use of this proverbial expression than from Swift; he, however, quotes Dogberry's version, "Comparisons are odorous," *Much Ado about Nothing*, III. iv. The phrase is to be found in George Herbert's *Jacula Prudentum* (1640). It occurs also in Lilly's *Midas*, IV. i., "*Comparisons cannot bee odious* where the deities are equall." And again in his *Euphues* (ed. Arber, p. 68), "But least *comparisons should seeme odious* chiefely where both the parties be without comparison, I will omitte that, and seing that we had both rather be talking with them, then tatling of them, we will immediately go to them." I have no doubt that some of your correspondents will be able to quote still earlier instances of the use of this expression.

F. C. BIRKBECK TERRY.

Cardiff.

A HORSE COMMITTING SUICIDE.—In the *Athenæum* of September 24 is a review of Mr. A. C. Grant's *Bush-Life in Queensland*, in which the following passage occurs:—

"The reader will certainly be interested, though he may doubt the truth of an anecdote of a chestnut mare committing suicide rather than submit, by drowning herself in a pond of water only eighteen inches deep."—P. 394.

As to whether this story be a truth or a misconception, I will not venture to affirm. It does not, however, stand alone, as the following paragraph, cut by me from the *Gainsburgh Gazette* of Aug. 20, 1864, bears testimony:—

"The following is forwarded to us by Mr. E. Hire, M.R.C.V.S., Penzance, Cornwall:—'A curious case was brought under my notice some little time since of a horse that was living on a common and doing no work, attempting to commit suicide by making his way into the sea, which was in close proximity, and deliberately backing into it and lying down to drown himself. He was, however, seen, and, help being at hand, rescued. Some little time after he more than endeavoured to destroy himself by the same method, at this time he succeeded in effecting his purpose.'—*The Veterinarian*."

K. P. D. E.

CENTENARIANISM.—The following note, taken from the registers of St. Paul's, Bedford, may prove of interest to MR. THOMS and others:—

"1701-2. Bury'd Joan Crofts, widow (An antient woman an hundred and two years old), ye 10th February.

"In mense Februario hujusce Anni consignata est Joanna Crofts vidua, quæ vitam longævam protraxisse deprehenditur ad Annum ætatis usq' centesimum secundum completum menses insuper sex et dies circiter decem. Quæ omnia liquido constant per testimonium Guilielmi Collins vicarij de Shitlington in hoc comitatu, qui monumenta parochialia MSSa fideliter scrutatus prædictam Joannam testatus est ibidem Baptisatam nomine Joannâ filiâ Thomæ Ensam Julij 29mo Anno Dni 1599. Hoc testimonium nudius tertius mihi transmissum notatu non indignum, eadem, qua recepi, fide, inserui. Aprilis vicesimo sexto. Annoq' Domini 1702. Alexr Leith Vic."

D. G. C. E.

THE NEW PEERS.—The *Gazette* of September 29 announces the absorption of three baronetcies in the ranks of the peerage. It may be noted, as a curious coincidence, that the three new peers have each and all a strain of foreign blood. Lord Hothfield's mother was a born Lacour; Lord Tweedmouth's mother a Latour; and Lord Derwent's immediate ancestress in the third degree a Van den Bempde.

H. W.

New Univ. Club.

LIBRARIES IN CHURCHES.—The other day, in paying a chance visit to High Wycombe, I found in the chancel of the parish church a small but select library of seventeenth, eighteenth, and nineteenth century divinity. The books, it appears, can be taken out by the clergy (and possibly by others also) for a small annual subscription. I noticed Canon Farrar's and Dean Stanley's works amongst the rest. The library seems well cared for.

E. WALFORD, M.A.

Hampstead, N.W.

THE PRESCIENCE OF A MAN CONDEMNED TO DEATH.—From Victor Hugo's *Le Dernier Jour d'un Condamné* I gather the following bit of French folk-lore. The prisoner has been condemned to die, when a gendarme pays him a visit and explains his object thus: "Voici, une belle occasion pour moi. Il paraît, pardon, criminel, que vous passez aujourd'hui. Il est certain que les morts qu'on fait périr comme cela *voient la loterie d'avance*." It afterwards transpires that to make the numbers good it is necessary that the condemned be dead before the drawing.

H. FISHWICK.

VALUE OF MONEY IN 1674.—Sir Roger Mostyn in writing to a friend thus addressed him:

"Dear Pyers,—I hope you will excuse my asking you for the four pounds you owe me for the pair of oxen,—but I want the money to make up twenty pounds, to send my son to Oxford."

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

CURIOUS ENTRY IN A CHURCH REGISTER.—Linton, Camb., "1757, Aug. 21, buried Thomas Hammond, a facetious man."

CHAS. E. B. BOWKER.

Saffron Walden, Essex.

POPULAR NAMES FOR THE COINAGE.—"If I spend but a teaster or twelue pence, then shee

railes vpon mee" (*A Looking Glasse for married Folkes.* By R. S[nowsell], 16mo., London, 1631, p. 89). G. L. Gomme.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

Altar-piece of the Church of the Récollets at Lille.—I have a picture, beautifully painted, with Van Dyck's name attached (which, of course, I do not pin my faith to), in which the figures are the same as those described in the following extract which I made from an old book in the Hôtel de Ville library here, and so suppose my picture to be a copy of the altar-piece at Lille:—

"Antoine Van Dyck.—A Lille, dans l'Eglise des Récolets, est le Tableau de notre Seigneur en Croix; la Vierge, et St. Jean sont à côté, et la Magdelaine embrasse la Croix. Ce beau Tableau est placé dans le Maitre Autel."—*Methode Curieuse et Facile pour la reconnoissance des Tableaux,* par M. J. Deschamps, Amsterdam, 1772.

I should be glad to know the colouring of the garments of SS. Mary, John, and Mary Magdalen, which are respectively blue, scarlet, and blue and yellow in the painting in my possession. What seems rather incongruous is that the artist has given the Magdalen a necklace of large pearls.

J. K. T.

Ostend.

The Word "Drowe."—Can any reader define its meaning? It occurs in a charter of Tunbridge Priory, given by Lord Campbell to the British Museum. The following is a *précis* of the charter, which is written in Latin, with a seal attached:—Composition of a dispute between the Prior of Tunbridge and Adam Pentrick, Vicar of Brenchley, respecting the tithes of hay and wood in Brenchley, whereby the vicar retains the tithes, releasing to the prior annually three loads of oats and three loads of *drowe*, and two wax candles of four pounds. Dated, Translation of St. Thomas of Canterbury, 1351, in the presence of Stephen, Rector of St. Peter's, Sandwich, and Nicholas Espeloun. J. Webb.

University Towns.—It is a common remark that Oxford and Cambridge, as universities and as towns, are *sui generis.* The peculiarity of either is that the town mainly exists for the university, and that it mainly consists of associated colleges affiliated to the university. Does the continent afford any instances of such towns and universities? I am told that there are two, the one in Belgium and the other in Italy. Which be they? C. M. I.

Athenæum Club.

Ripley, Derbyshire.—It may be worth noting in your columns that Mr. H. T. Wake, of Wingfield, Derby, recently offered for sale a "Register of Births and Baptisms from 1753 to 1794 (2½ leaves lost, otherwise perfect). Narrow folio, stitched. Formerly belonged to Jaggard's Chapel (Independents). Persons for miles round attended this chapel at Ripley." Why was this register not sent to Somerset House, where all the Nonconformist registers are supposed to be kept? E.

The Screw Propeller.—Who was the inventor of the screw propeller? The French claim the invention for Frédéric Sauvage, in whose memory a statue was unveiled at Boulogne last month. John Swan, born at Coldingham, Berwickshire, in 1787, and who died in London in 1869, also maintained his right to the invention, and his monument in Abney Park Cemetery bears this inscription:—

"Few men have been greater benefactors to their country than the late John Swan. He was the original inventor of the screw propeller in the year '24 as now used in H.M.S., and published by the late Dr. Birkbeck in the *Mechanics' Register* of the same date. The deceased was also the inventor of the self-acting chain messenger, introduced into the navy in 1831—a saving to the nation of about 70,000*l.* a year. Admiral Dundas frankly confessed that it was a very great saving, both of money and of men's lives, and that the inventor deserved every encouragement."

Everard Home Coleman.

71, Brecknock Road.

"Come across."—Whence have we the phrase to "come across," in the sense of to "meet with," or to "encounter"? It would appear that our language can well afford to dispense with an expression so awkward and ill-sounding. I trust the readers of "N. & Q." will not consider it altogether unreasonable on my part if I enter my feeble protest against the employment of this expression. H. M.

Hall Mark.—I have lately acquired an antique silver cream ewer, weight 6 oz. 10 dwt. The letter in the hall mark is a small roman b. I should be glad to know what date it indicates.

H. Cromie.

Gosden, Antiquarian Artist. — He made neat drawings of a multitude of London tombs and sepulchral monuments not represented elsewhere, and was a contemporary of Harding, who, forty years ago, supplied Granger collectors with highly coloured miniature copies of historical portraits which had not been engraved, or of which the engravings had become extremely rare. W
can a large collection of Gosden's drawi
found, and what is known of the artist's hi

Calcut

Benson of Cumberland and West
—Can any of your readers tell me, fro

in their possession, whether any of the Bensons from the counties referred to settled in Yorkshire; and if so, at what date? I find mention of a Dorothy Benson (a favourite Christian name in both the Yorkshire and other branches of the Bensons) living in Whitby, Yorkshire, in 1612. William Benson, of Whitby, married Dorothy Chapman about 1734, and there are now numerous descendants. LEOFRIC.

GEORGE BORROW: "LIFE AND ADVENTURES OF JOSEPH SELL, THE GREAT TRAVELLER."—Borrow, in *Lavengro, an Autobiographical Record*, vol. ii. pp. 249–63 (8vo., Lond., 1851), states that he invented and wrote the above in London, when in extreme want; that it was sold for 20*l.* and sent to press, "intended to stand at the head of a series of entertaining narratives." I have sought for it in vain many years. Was it ever issued as described, or is the title as fictitious as the narrative? EDWARD RIGGALL.

69, Ladbroke Grove, W.

"FAIRE RIPAILLES" [RECTÈ RIPAILLE].—

"I shall add no more than put you in mind of that Duke of *Savoy*, who renounced his Crown and the Pontificat itself to pass deliciously the rest of his dayes at Ripailles, where he made so good cheer to all that visited him, that to express a very merry entertainment, they say still, *faire Ripailles*."—From "An Accurate Description of the Lake of Geneva," &c., in *Phil. Trans.* (1672), vol. vii., p. 5047 (No. 86).

To which Duke of Savoy does this refer? GEO. L. APPERSON.

Wimbledon.

[Amadeus VIII., Anti-Pope as Felix V.]

FAMILY OF TUNHOLM.—A yeoman of this name has brought me a seal to look at. He says it has been by tradition in his family for seven hundred years, and that his family came from Cornwall to Yorkshire many generations back. The seal is cut on some crystal, the uncut part being left in its rough state. The setting is apparently of old silver, without mark, but there is a bird worked into each side of the setting. The seal bears a small boat with one sail set and filled. In it is a winged figure—perhaps a Cupid—holding in one hand the halliard of the sail; in the other the sheet. The motto on it is LA VOY LA. Can any of your readers tell me if there is anything in this seal to connect it with the Cornish Tunholms? C. G. C.

Richmond, York.

GLASTONBURY, "THE TOWN OF OAKS."—In the *Guardian*, Sept. 21, among the "Notes and Notices," p. 1328, it is stated that a pastoral staff has been designed by Mr. Sedding, the diocesan architect, for the use of the Bishop of Bath and Wells and his successors. There follows Mr. Sedding's explanation of the design of the staff, in which occurs the following passage, "The capital or knop is of precious metal, and has bossy foliage of the *oak* in reference to the old Celtic name of Glaston Byrig—that is, 'the town of *oaks*.'" What authority is there for the statement that the old Celtic name of Glastonbury (Glæstinga burh in the *A.-S. Chronicle*) had the meaning of "the town of oaks"? The most familiar Celtic name of this historic place is Ynys Afallon (Avalon), the isle of apples, which was, by-the-bye, an old mythological name for the Celtic kingdom of souls. Another name for the Celtic paradise, the blissful abode of the illustrious dead, was Ynysvitrin or Ynysgutrin, *i.e.*, the glassy isle, a name also applied by the Welsh to Glastonbury, perhaps in part through the influence of the erroneous impression that the name Glæstinga burh had something to do with "glass." A. L. MAYHEW.

CROSBY RAVENSWORTH MOOR.—On Crosby Ravensworth Moor, near Shap, Westmoreland, is a stone obelisk. According to an inscription upon the obelisk, it was erected to commemorate the fact that Charles II., with his army, halted there on his march from Scotland southwards; and that he drank of the water of a neighbouring well called the Black Dub. Are these movements of Charles II. recorded elsewhere, or is local tradition the sole authority for the statement? Can any further information be given as to the well or the obelisk? H. HANDLEY.

THE REV. WILLIAM TOYE YOUNG, OF BIRMINGHAM, CIRCA 1790.—Any information as to the parentage, arms, &c., of the above would greatly oblige. S. G.

SIR CHARLES SOMERSET.—How is the latter of the two following extracts from the parish registers of Chepstow to be explained?—

"The Honorable Sr Charells Som^rset, Knyghte, Depted his naturall lyfe in this towne of Chepstowe the Thirde daye of March, and was buryed in the Church of St. James in the Cittye of Bristoll the next daye followinge in Ann° d'ni 1598[-9]."

"M^n. the exequies and fun^rall of Sr Charells Som^rset, Knight, aforesaid in the Churche of Chepstowe was made and done the viij day of May, 1599."

A. E. L. L.

Shirenewton Hall, near Chepstow.

AUTHORS OF QUOTATIONS WANTED.—

"A painter poring on a face
Divinely, through all hindrance, finds the man
Behind it, and so paints him that his face
Lives for his children ever at its best
And fullest." E. WALFORD.

"Dear to the Lowland reaper,
And plaided mountaineer,
To the cottage and the castle,
The Scottish pipes are dear."

VICTOR HEBER.

"What is a letter? Let affection tell.
A tongue that speaks for those who absent dwell."

P. J. MULLIN.

Replies.

"PANIS DE HASTRINELLO."

(6th S. iii. 309, 496; iv. 258.)

At the second of these references MR. EDWARD H. MARSHALL explains *wastell* bread as the same as "panis de hastrinello." It would be interesting to have any possible connexion between the words clearly shown, or to have other instances of "hastrinello" quoted. But I am more concerned with the word *wastell*, for I am astonished that no one has protested vigorously against the confusion of ideas apparently underlying MR. MARSHALL'S note. He says, "*Wastell*, or *wastle*, *bread* is none other than *wassail bread* [a guess of Jamieson's ?], a bread of fine flour eaten at Yule-tide." Then he adds, "The name is said to be derived from the *westellum*, or vessel, in which the bread was made." By these words two derivations of *wastel* are suggested, both impossible: the former sentence implies that *wastel* is the same as *wassail*; the latter that it is the same as the curious form *westellum* or vessel. Who invented *westellum?* The *wastel* of "wastel bread" is French *wastel* or *gastel*; see Littré, *s.v.* "Gâteau," who gives thirteenth century "gastel," "gastiaus"; "Picard, wastel"; "au moyen haut-allemand, wastel"; and suggests as the origin of the word, "wastjan, perdre." The word occurs in *Havelok*, lines 779 and 878, and the plural *wastels* looks as if the word was at home here at the end of the thirteenth century. In the note to Prof. Skeat's edition (E.E.T.S.) reference is made to "Todd's *Illustr. of Chaucer*, who derives the name from *wastell*, the vessel or basket in which the bread was carried." Did Todd invent *wastell*, "a basket"? Possibly Prof. Skeat may have been supposed to adopt this, but reference to his Clarendon Press edition of *Piers Plowman* shows that it is not so. The fact is, it is not a bit better than the wild guess of Ducange, who after the words "nostris gasteau" wrote, "Ita forte dictus a Saxonico *witel*, tegulum, tegmen [*hwitel*, a white cloak] est enim wastellus panis in cinere tectus, coctus." Then *wassail* is English *wes hâl*, be thou healthful, health to thee, hail to thee; also *waes heil*; cf. "*wes þú* Andreas *hâl* mid *þás* wilgedryht," *Andreas*, 914 (quoted in Bouterwek's *Cædmon*); and the curious French-English forms given in Freeman's *Norman Conquest*, vol. iii. p. 451 (ch. xv. § 4) and vol. v. p. 890, as *weissel* from Wace, 12,474. Freeman also refers to Giraldus, *Speculum Ecclesiæ* (ed. Brewer), vol. iv. pp. 209, 213, where the English words ("Anglice") *wesseil*, *wesheil*, and the reply *drincheil* are preserved in the Latin context of a story of a conversation carried on in French. Then *vessel* is clear enough, a French word with old forms; cf. Littré, twelfth century, "veissaus"; thirteenth century, "vasel, vessel, vaissiaus"; fourteenth century, "vaisseaux"; fifteenth century, "vaissel." Stratmann quotes "vessel" from Mirc (fourteenth century). Now *wastel* and *gastel* never drop the *t*, and there is no trace of the *w* or *t* of *westellum* in Ducange or Littré; nor would it have been possible for such a *t* to have crept in, and to have passed into *wastel* from *vaissel* without having left some trace in the history of the French or English *vessel*. There is no evidence that I know of to connect the use of "wastel" bread with Yule-tide at all, nor any early evidence to connect the word *wassail* with Yule-tide. The passages in *Havelok* in which *wesseyl* (noun), line 1246, and *wosseyled*, *wesseylen* (verb), lines 1737, 2098, occur, are clean against it, for they mean general health-drinking. I doubt if there is any evidence for the expression "wassail bread" in any early writer. "Wastel" bread was of "fine flour" (too good for hounds except of the Prioresse, Chaucer, *Prol.*, 147), but it was not of "first," rather of "second, quality"; for "as to demesne bread [*panis dominicus*, of which simnels were made], the halfpenny loaf should weigh the same as the farthing loaf of wastel" (*Liber Albus*, p. 305, *temp.* Edw. I.). All this leaves "hastrinello" where it was before.

O. W. TANCOCK.

PROVINCIAL FAIRS: PIEPOWDER COURT (6th S. i. 13, 64, 163; iv. 235, 295).—In order to ascertain exactly how far the jurisdiction of this ancient court extended, I wrote to a well-known solicitor in Newcastle, with whom I am acquainted, and he has kindly made some inquiries about it for me. The court itself is, I am sorry to say, entirely obsolete, and nothing remains to keep the remembrance of the custom from sinking into oblivion except the annual proclamation, which, however, is in itself interesting. My friend writes thus:—

"Rather than rely upon my own knowledge, I thought it better to make inquires at the Town Clerk's office, with the following result:—The Piepowder Court practically does not exist, though the Mayor, Sheriff, Under-Sheriff, and Chief Constable attend at the opening of the fair, when proclamation is made by the mace-bearer, upon completion of which ceremony the officers retire. No business is transacted at the court, and there have been no entries in the books for one hundred years. The court sat in former years, when it transacted any business that arose during the fair."

If any of the old court books are in existence they must, I should think, contain some curious and interesting entries. ROBERT HOLLAND.

Norton Hill, Runcorn.

At Modbury, in South Devon, on May 4, being the eve of St. George's Day, old style, even though it falls on a Sunday, the Portreeve and Bor[illegible] Jury assemble in the centre of the town, [illegible] market cross. Here the proclamation [illegible] St. George's Fair is read as follows:—

"Oyez! Oyez! Oyez!
The fair called St. George's Fair, within t[illegible]

Modbury, is now held in the right of Mrs. Mary Crespin, lady of the said borough, in whose name and behalf, and according to the statute of second year of King Edward III. cap. 15, we do proclaim and publish the same, and that it is to continue for nine days from hence, being St. George's Eve (Sunday excepted by 27 Henry VI. cap. 7), during which time it is the duty of all persons who shall come to this fair (especially the officers and inhabitants of this borough) to use their utmost endeavour to preserve the Queen's Majesty's peace within this borough, and to cause every one that shall disturb it to be punished for so doing; and if any matter shall happen to arise relating to any bargain within the jurisdiction, or time of the said fair, it is determinable by a Pye-powder Court, wherein the steward of this borough will be ready to perform his part."

The proclamation further gives particulars as to the sale of horses, quoting Acts of Philip and Mary and of Elizabeth.

From this proclamation it appears that the Pie-powder Court applies only to matters arising out of disputes connected with buying or selling within the jurisdiction of the fair and during the legal time, which was shown by a glove exhibited in a conspicuous place. That the powers of this court were limited is shown by a statute 17 Edw. IV. cap. 2, on "The Constitution of Court of Pipowders," which sets forth that private wrong was done in their administration, as the commissioners or stewards appointed by the lords of the fair to preside abused their power to their own advantage. It was represented that they tried cases which were beyond their jurisdiction, and, by the connivance of unprincipled accomplices, persecuted honest traders; and goes on to set on the statute-book for the first time a formal recital of the nature of the courts and their privileges, ordaining that every plaintiff shall swear that the matter occurred in the same fair, and during fair time; that the defendant may answer and plead that the matter was not within the jurisdiction and time of the fair, in which case, or if the plaintiff refuse to swear, the cause shall be dismissed out of court, when the plaintiff must take his remedy at common law.

P. F. S. A.

Ashburton.

Fall of Dunbar: Faa, &c. (6th S. iv. 248).—The following facts may be of assistance to Mr. Groome, if he has not already noted them. *Act. Parl. Scot., Gen. Index*:—

"Faa, Robert, bailie of Melrose, Commissioner of Supply for Roxburghshire, 1685, viii. 464b; 1689, ix. 70a. Robert, Commissioner to Parliament for Dunbar, 1693, 1695, ix. 240b, 348b; 1696, 1698, 1700, x. 5, 115, 185, 198; signs association in defence of King William, 1696, x. 11a; votes for an Act and dissents from the address concerning Caledonia, 1701, x. 246b, 521b; dissents from the continuation of an increase in the army, 1701, x. 294a. William, serjeant (*sic*) in Sir James Leslie's regiment; indemnity granted to him for robbery, 1693, c. 5, ix. 251."

Mr. Groome has probably already noted the information to be obtained by the study of the various Scottish Acts relating to the gipsies, whether during the period of their good or of their evil repute. In the first category he would find John Faw, Lord and Earl of Little Egypt, 1560; in the second the "idle and counterfeit people" denounced by the Privy Council in 1572, and who were to be "scourgit fra paroch to paroch while they be utterly renderit furth of this realm." Some interesting notices of the gipsies in the south of Scotland will be found in Hunter's *Biggar and the House of Fleming* (Edin., 1867). At p. 395 Mr. Hunter gives an account of a great battle between two contending gipsy clans, the Faas and Shaws, at Romano in Tweeddale, Oct. 1, 1677. The names mentioned by Mr. Hunter as borne by the principal Upper Ward clans at that time it may be of interest to place on record in the pages of "N. & Q." They include some distinctively southern family names, together with others pointing to a more northern affinity; "the Jardines, Browns, Baillies, Faas, Shaws, Ruthvens, Keiths, and Wilsons." Of these Baillie, although it has sent out northern branches, is yet historically an Upper Ward name. Brown was probably assumed from a stock of that name which once, as Mr. Hunter says, "prevailed largely in the Biggar district." We find Richard Brown of Hartree in 1409; and the first Brown of Coultermains was his younger son. Jardine, of course, carries us into Annandale, while Ruthven inevitably suggests "St Johnston" and the Gowrie conspiracy. Curiously enough, a Jardine of Birnock, one of a family recorded as having committed many barbarous outrages in the Upper Ward at the close of the sixteenth century, was hung in 1609 for the murder of a Brown of Coulter. Wilson is not a name that carries with it the connotation of a particular district, but there are four Wilsons in a list of "The Abill men of the Parochin of Biggar," 1640, printed by Mr. Hunter. Shaw and Keith are the most northern of this collection of gipsy names, and almost demonstrate a previous relation of the southern clans with the north of Scotland. With regard to Faa and Fall—names of which Mr. Groome evidently suggests, if he does not actually assume, the identity—I must say that to me such identity is as yet not proven. I admit, of course, on the authority of the *Act. Parl. Scot.*, that there were Faas connected with Dunbar at a date not very far distant from that of the Falls; and the gipsy use of the name Faa is as old as the earliest facts known concerning their settlement in Scotland. But it does not therefore seem to me to follow either that Faa and Fall are varying forms of the same name, or that the Faas, whom the Acts show us as town magistrates, county officers, and members of Parliament, were gipsies by male descent. There is nothing more clear than that the "idle and

counterfeit people" took the names of the best and most powerful families in their neighbourhood. The gipsy Baillies, who were allowed chiefs of the southern clans, claimed descent from a son of Lamington. Probably the Jardines, Keiths, &c., had similar stories ready to hand, the grain of truth in which, if there at all, would be hard to extract. With regard to Fall, there is the heraldic question to be considered. Has Mr. Groome proved the existence of any armigerous families of ascertained gipsy descent in the male line? The arms of Fall of Dunbar are in the *Supplement* to Berry, and they are also in the last edition of Burke's *General Armory*. C. H. E. Carmichael.

New University Club, S.W.

Knighthood conferred by the Lord Lieutenant of Ireland (6th S. iv. 287).—The question as to the power of the Lord Lieutenants of Ireland to confer the honour of knighthood was brought in 1823 before the King in Council, and by his Majesty's command referred to the judges of England. "My Lords" Abbot, Best, Holroyd, Bayley, Park, Graham, Hullock, Burrough, Richards, Garrow, and Richardson gave a unanimous opinion "that the Lord Lieutenant of Ireland does, since the union of Great Britain and Ireland, possess the power of conferring the honour of knighthood, as he did whilst Ireland was a separate kingdom" (see the entire judgment printed in "N. & Q.," 2nd S. v. 9).

Edward Solly.

Whether the above right legally exists or not it is and has been exercised by successive Lord Lieutenants of Ireland. There are a number of gentlemen in various parts of Ireland who have been knighted by different Viceroys, and who take rank and precedence accordingly. In Ireland it is understood that the Lord Lieutenant, being her Majesty's representative, has the power to confer that honour as a right inherent in his office. C.

Boccaccio's "Il Decameron" (6th S. iv. 288).—The following are the prices asked for the 1573 edition of Giunti (Florence) in Ermanno Loescher's (Turin) and B. Quaritch's catalogues respectively. E. L. varying from 12 lire 50 c. to 25 lire (10*s.* to 1*l.*); B. Q. a fine edition on large blue paper at 4*l.* 4*s.*, with the following note:—

"This is a very curious edition, issued with the corrections of a great council of the Church which gravely debated Boccaccio's text. A more singular fact could scarcely be stated. It is the only issue which might be called the 'Family Boccaccio.'"—*Cat.* 1868.

For the 1665 Amst. edition B. Q. quotes copies from 1*l.* 16*s.* to 3*l.*, adding Brunet's note "Edition belle et correcte." J. C. H.

Having a copy of both editions before me, I find in the Florentine edition of 1573 a MS. note ...ibing it as "rare and greatly extolled by 'Manni,'" p. 652 of his *Illustrazione Istorica del Boccaccio*. Gamba, in his *Serie dei testi di Lingua*, No. 180, has pointed out, concerning this edition, its numerous mutilations of certain passages which could offend pious persons. Nevertheless he praises it highly, and Brunet considers it "fort correcte." As to the Amsterdam edition of 1665 (a reprint of the Florentine edition of 1527, produced by the Giunti Press), it has been often attributed to the Elzevir Press of Amsterdam. Brunet, however, believes it was printed by "F. Blaeu." He calls it an "édition belle et correcte" (*v. Manuel*, i. col. 1002). H. Krebs.

Oxford.

A Tree at Penang (6th S. iii. 69).—I have delayed answering B.'s query about the "great tree of Penang" until I had visited the island. The tree is marked on the naval chart. It was 30 ft. in circumference near the base, 110 ft. to the lowest branch, and at that height 20 ft. in circumference. Mr. Norris, in *Notes on Penang*, records this, and adds that it was called "the milk tree, for it produced milk sweet and drinkable." I have ascertained that the tree was a *jelutong*, also called *kayu susu* milkwood (lit. wood milk). Botanically an Alyxia, it is common on Singapore island, and yields an inferior kind of gutta—the "milk." Its timber, white, light, only moderately durable, is worth about twenty or thirty cents a cubic foot. There are trees as large in the Malay peninsula, and probably were formerly on Penang and Singapore islands. I have seen a sketch of the "great tree" in question. It stood tall and graceful amidst a growth chiefly of secondary jungle. Mr. Norris says, "it died from old age and decay." Isolation, from the destruction of timber around it, tapping, and cutting names, no doubt accelerated its end; but I hear that a fire lit at its base finally deprived this beautiful island of an object of which it was justly proud, yet sadly neglectful to preserve. F. A. W.

Penang.

Loggan the Artist (6th S. iv. 90).—I am fortunate enough to possess an unmutilated copy, in its original binding, of David Loggan's views of the Oxford colleges. The title-page is as follows:—

"Oxonia Illustrata | sive | Omnium Celeberrimæ istius Universitatis | Collegiorum, Aularum, | Bibliothecæ Bodleianæ, | Scholarum Publicarum, | Theatri Sheldoniani, | nec non | Urbis Totius | Scenographia. | Delineavit & Sculpsit Dav: Loggan | Univ. Oxon. Chalcographus. | Oxoniæ | E Theatro Sheldoniano | Anno Dni M.DC.LXXV."

Opposite to the title-page is a fac-simile of a wr from King Charles II., granting to David Logg the sole privilege of printing and selling pictures for a term of fifteen years, dating March 17, 1672/3. From the fact of the C

colleges only being mentioned in this writ, I suppose that the views of the colleges in Cambridge which Mr. Dodgson mentions had not then been executed. I shall be very glad to transcribe the writ for Mr. Dodgson, or give him any further information about the book, if he will write to my address as below. Robert Holland.

Norton Hill, Runcorn.

Mr. E. S. Dodgson will find notes about this excellent engraver in Mr. J. C. Smith's *British Mezzotinto Portraits*, part ii., in Bryan's *Dictionary of Painters and Engravers*, 1853, in Wilson's *Catalogue Raisonné of the Select Collection of Engravings of an Amateur*, 1828, and elsewhere. Materials hitherto unknown may quite possibly be found at Oxford, where he lived. The volumes of *Oxonia* and *Cantabrigia Illustrata* complete are now indeed becoming rare. Your correspondent will earn much gratitude if he will compile a biography of Loggan with a good catalogue of his prints. Julian Marshall.

In Walpole's *Anecdotes of Painting*, &c., edited by Wornum, vol. iii. p. 937, will be found a notice of Loggan and his productions.

J. Ingle Dredge.

See Strutt's *Biographical History of Engravers*. Edward H. Marshall, M.A.

The "Sepulchre" in Churches (6th S. iv. 148).—Mr. Batty should consult on this subject the learned paper by Major Alfred Heales, F.S.A., on "Easter Sepulchres: their Object, Nature, and History," in the forty-second volume of *Archæologia*, pp. 263-308, as read by him before the Society of Antiquaries on March 12, 1868. The words "where the sepulchre was accustomed to stand" imply that the custom of Easter watching had then (1548) been discontinued, and, indeed, Major Heales shows that it was one of the first of the various ceremonies which were abolished in England about the period of the Reformation. He says of the mediæval Easter sepulchre:—

"The structure was a temporary wooden one, richly decorated with hangings, set on the north side of the chancel (sometimes having a tomb or recess as a nucleus), wherein was deposited, in England, the reserved host with a cross, from Good Friday to Easter morn, during which time a light burnt before it, and a watch was kept in remembrance of the guard of Roman soldiers."

Rothwell is not one of the numerous churches he mentions. E. W. B.

A full and very interesting account of the holy sepulchres which were placed on the north sides of many cathedral and parochial churches, with a view of the holy sepulchre at Heckington Church, co. Lincoln, appeared in the *Mirror of Literature* for Dec. 24, 1831. Sir Henry Colet willed to be buried at Stepney, at the holy sepulchre before St. Dunstan. Thomas Fiennes, [eighth] Lord Dacre [d. 1534], by will dated Sept. 1, 1531, desired that his body should be buried on the north side of the high altar of Hurstmonceaux Church, Sussex, and that a tomb should be made for placing there the Sepulchre of our Lord.

Calcuttensis.

The Easter sepulchre, about which information is asked, stood on the north side of the chancel, near the high altar. Quotation would take up too much space; I will therefore refer your correspondent to Walcott's *Sacred Archæology*, p. 243, and Rock's *Church of our Fathers*, vol. iii. pt. i. p. 95; pt. ii. pp. 102 and 240, where he will find where the sepulchre stood, for what used, and how connected with the burial-place of important persons, also in what churches in England there are still remains of the structure. H. A. W.

See Parker's *Glossary of Architecture*, vol. i. p. 197, for a full account. There is a very fine one at Hawton, near Newark, and a poorer specimen at, I think, Sibthorp in the same neighbourhood. They are also called Easter tombs.

P. P.

Conversion and Corruption of Family Names (6th S. iv. 166).—I would ask H. W. if he has seen the very long list of surnames given in Camden's *Britannia*, edit. 1870,* which time has changed by "contracting, syncopating, curtolling, and mollifying them"? Camden gives also a list of names of ancient good families as written in old Latin records with those now in use, "whereof many are so transformed in common pronunciation from the original as they will scantly seem to have been the same." See chapter on "Surnames," p. 109, *et seq.* Fredk. Rule.

Ashford, Kent.

Heraldic (6th S. iv. 149).—In both Glover's *Ordinary of Arms* and in Edmondson's *Heraldry* occur arms so nearly the same as those that Mr. Deane is inquiring for, that I send the nearest I find in each:—

1. Or, a stag trippant gu.—Edmondson: Or, a stag trippant gu., attired ar., with a bordure of the second (Macartney, Scotland). Glover: Argent, a buck trippant gu., attired or (Macartney).

2. Sable, a spear between three scaling ladders erect ar.—Glover (Vale). To the name of Vale in Edmondson different arms are given.

3. Gu., three chevrons arg.—Glover (Mikelly, Milkelly, and Averey). Edmondson (Mykeley, or Milkeley, of Herefordshire). Edmondson gives Averey [Burke, Avery] of Haddon, in Derbyshire, as Ar., six annulets, 3, 2, and 1, and this is not unlike No. 6 in Mr. Deane's query.

* Published by John Russell Smith, Soho Square, London.

4. Gu., a chevron ermine.—Glover (Berkley). Edmondson (Barkeley): Gu., a chevron arg.

5.—Glover: Argent, a buck lodged gu. (Griffith ap Griffin).

6.—I cannot find this coat.

7. Or, three eagles displayed purp. — Glover (Rodney). Edmondson: The same; also for Rodney, Or, three eagles displayed sa., 2 and 1; and the same again, with the field argent.

If the tinctures were taken from old paintings, it is possible that the silver, if tarnished or worn, might appear purplish; if this were so, the coat of Averey as given by Edmondson might be correct, as there would then be a connexion between it, possibly, and the No. 3, which both Edmondson and Glover give alike, the latter also ascribing it to Averey. B. F. S.

Loge de la Fidélité (6th S. iv. 149).—See Clavel, *Histoire Pittoresque de la Franc-Maçonnerie*, Paris, 1844, p. 149. J. Woodward.

"When I left thy shores, O Naxos" (6th S. iv. 149).—I have the song in my possession; the composer of the music is J. W. Harding, and I have never had any doubt about the words being Lord Byron's. I have certainly seen them in one or more editions of his works. The song, which came into my possession about twenty years ago, is published by Metzler of Great Marlborough Street. Frances Tucker.

Dr. Colin Milne (6th S. iv. 189).—From the *Biographical Dictionary* of Thompson Cooper, F.S.A., we gather (*s.n.*) that this divine

"was born at Aberdeen, and educated at the Marischal College there under his uncle, Dr. Campbell. From thence he removed to Edinburgh, after which, on becoming tutor to Lord Algernon Percy, he took orders in the Church of England, and was presented to the rectory of North Chapel, in Essex. He was also chosen lecturer of Deptford. Died 1815. He published *A Botanical Dictionary; Linnæi Institutiones Botanicæ; Indigenous Botany, or the Habitats of English Plants;* and a volume of sermons."

William Platt.

Callis Court, St. Peter's, Isle of Thanet.

In conjunction with Alexander Gordon, M.D., he wrote *Indigenous Botany*, 1793, 8vo.

Geo. C. Boase.

15, Queen Anne's Gate, Westminster, S.W.

Aver-de-pois (6th S. iv. 167).—This term includes, according to Roquefort, all merchandise that is sold by weight, "Avoir de poiz: marchandises qui se vendent au poids"; and he quotes from Mandeville, "Ils treuvent en l'isle de Cathay tout ce que mestier leur est [all that is of service or necessary to them], en soye et espices et dras [cloths] et tout *avoir de pois.*" Kelham, in his *Norman-French Dictionary*, gives rather a different meaning to the term, "*Avoir de pois*, any bulky commodities"; *avoir* meaning wealth, substance, goods (Cotgrave); but he seems to be mistaken. Corn and wines were sold by bulk, and the meaning of the passage is, "Corn, wines, and whatever is sold by weight, as flesh," &c. J. D.

Belsize Square.

This word formerly did not denote any specific commodity, but was used for such goods as were weighed by avoirdupois weight, and not by troy weight. This may be seen by referring to the dictionaries of Minsheu and Cowel, who in each case say "as in Statute of York, 9 Ed. III." Halliwell gives, in illustration of the use of the word,

"Hail be ȝe marchans, with ȝur gret packes
Of draperie, *avoir-de-peise*, and ȝur wol-sackes."
Reliq. Antiq., ii. 175.

F. C. Birkbeck Terry.

Cardiff.

A Translation of Faust's First Soliloquy (6th S. iv. 149).—The lines of which A. C. asks the authorship occur in Dr. John Anster's version, 1835, vol. i. p. 30. They begin the speech immediately following the words, "Er beschaut das Seichen" (he considers the sign, viz. Macrocosmus). The six preceding lines, in inverted commas, look like a metrical version of some passage in Böhme's *Aurora*; but I have not verified this conjecture. C. M. I.

Athenæum Club.

Women and Wine (6th S. iv. 286).—The idea that wine is injuriously affected by the presence of women under certain circumstances prevails, I believe, more or less in Germany. I have myself heard it spoken of in the Rheingau. Probably there is a foundation for it in fact. It is not more remarkable than that certain culinary operations should be marred by the same influence, as is universally believed to be the case, in this country at least. E. R.

The use of Fern Ashes and Lichen (6th S. iv. 208).—The fern referred to by Ivon as being burnt in North Wales for the sake of the ashes is, no doubt, the common brake (*Pteris aquilina*), the fronds of which are collected and burnt in considerable quantities, for the sake of the ashes, not only in Wales but in other parts of the country; these ashes contain a large quantity of alkali, and are made into cakes and balls which form an article of trade, and are used as soap for washing, as well as by glass-makers. The lichen spoken of as being collected from the stones and boulders is in all probability *Lecanora tartarea*, which is a common species growing on boulders and rocks. Of this species we read in Lindsay, *Popular History of British Lichens*, that—

"When Cudbear [dye] making flourished in Gl. and Leith, the Cudbear Lichen, so called, was collected in the Western Highlands and islands

poor peasantry, who were thus able to earn in 1807, according to Hooker, fourteen shillings a week. In Derbyshire and the rocky parts of Cumberland and Westmoreland it was also at one time collected by the peasantry, probably for the London market; they sold it to the manufacturer at a penny a pound, and were able usually to gather twenty to thirty pounds a day."

JOHN R. JACKSON.

Jocelyn Road, Richmond.

Perhaps the following extract from the Dundonald Session Records, which I am at present printing in the *Kilmarnock Standard*, may partly answer IVON's query :—

"1609. thomas rodman.....confessit the burning of grainis of asch tries on the saboth in his barn to be lie, qrby thay [he and his wife] set ye barn on fyr."

W. F. (2).

The lichen was most probably used for dyeing. It used to be employed for that purpose in the Highlands, and produces a dirty yellow.

J. R. HAIG.

ADAM DE CARDONNEL (6th S. iv. 287).—For several notices of De Cardonnel and his family, see "N. & Q.," 2nd S. ix. 24, 187; x. 239, 456; xi. 335, 378. W. GEORGE.

Bristol.

THE AUTHORSHIP OF THE "IMITATIO CHRISTI" (6th S. iv. 246).—Will MR. COOLIDGE have the kindness to produce any extract from any Carthusian author subsequent to the year 1430, in which *exterius* is used in the sense of "by heart," like *van buyten* in Flemish, and *auswendig* in German? EDMUND WATERTON.

Athenæum Club.

AN UNDESCRIBED EDITION OF BURNS (6th S. iv. 168).—MR. JERVIS is mistaken; the book he describes is that numbered 38 in McKie's list of 1866, among editions not then acquired by him. His No. 95 there is the same edition of 1803 with a substituted title purporting to be "London, second edition, printed and published by J. White, Ratcliffe Highway, 1824." White, no doubt, succeeded to the business of Cleugh, the original publisher, and finding a stock of the genuine book on hand, may have supposed it would sell better with a fresher title, and so launched the impostor. I have both, and supplied McKie with the note affixed to his 95, identifying it with 38. Findlay only printed the book for Cleugh in London, and the same year put forth, for the Arbroathians, a smaller volume as a taste of the larger, entitled *The Beauties of R. Burns*, which I have seen but not yet acquired. On the printer's removal to Dublin he published in 1816 Findlay's edition of the poet, a coarse little square volume, which is in my Burnsiana. J. O.

FRANÇOIS VILLON'S "BALLADE OF DEAD LADIES" (6th S. iv. 168).—"The Queen who willed to slay Buridan" was Joanna, Queen of Navarre, spouse of Philip the Fair, King of France, and "Buridan," the intended victim, a learned logician, and rector of the University of Paris. The common tradition, adopted by the poet Villon in his *Ballade des Dames du temps jadis*, places this philosopher among the queen's cast-off lovers, and refers to his miraculous escape from being thrown into the Seine in a sack, like other guilty companions of Joanna's amorous caprices. WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

I believe that it was Victor Hugo who dramatized, in the *Jour de Nesle*, a ghastly legend in which Queen Isabeau de Bavière and Buridan were conspicuous actors. CALCUTTENSIS.

AMERICAN AND COLONIAL BISHOPS (6th S. iv. 169).—The covers of a recently published memoir of Bishop Tyrrell, of Newcastle, bear a representation of his episcopal seal. On it the arms of Newcastle see impale those of Tyrrell, the latter being, Arg., two chevrons az. and a bord. engr. gu.

J. WOODWARD.

THE FFOLLIOT OR FOLIOT FAMILY (6th S. ii. 128, 173, 217).—In the *Annales Cambriæ* (Rolls Series), p. 52, we read, "Galfridus *Foliot* archiepiscopus Eborensis ab archiepiscopo Thoma excommunicatus est." This is under date 1168. Has not the chronicler made an error here; or is there any ground for the surname *Foliot* to this Plantagenet Archbishop of York, who was excommunicated by St. Thomas of Canterbury, as well as Gilbert Foliot, Bishop of London? State Papers, *temp.* Charles II. (Domestic Series), frequently mention Raphael Folliard, otherwise Ralph Folliott, barber and barbing-lace purveyor to the king. In the same reign, A.D. 1664, a Michael Folliott was a J.P. for co. Meath. In September, 1741 (*vide Gent. Mag.*), died "Capt. Lewis Folliott, of Tyrawley's Horse." In the middle of last century (besides Col. John Folliott, Governor of the Royal Hospital, Kilmainham) there were three Lieutenant-Generals John Folliott, governors respectively of Carlisle, Ross, and Kinsale. John Folliott, Governor of Ross Castle, was M.P. for Sligo in 1761, and died 1762. The Governor of Carlisle was until 1726 resident in the parish of St. Anne, Westminster; afterwards, until his death in 1748 (*vide* Manning and Bray's *Surrey*), he resided at Leith Hill Place, near Dorking. In 1724 and 1727 a John Folliott of Hollybrook was elected to serve in Parliament for Sligo and Granard respectively, besides the member for Donegal in 1729 of the same name. About a century ago there was another John Folliott, who became a Quaker, and lies buried in the Friends' ground at Castle Corr, near Oldcastle, co. Meath. Information respecting any of the several Folliotts named (especially as to the names

and residence of their immediate progenitors) is much desired, except as regards the Governors of Kilmainham and Kinsale. Thomas Lord Folliott, second Baron of Ballyshannon, was Governor of Londonderry in 1645. Is there trace of any other Folliott in Derry; and when and whence did the family first appear in county Meath?

J. W. GRAY.

Aireville Mount, Shipley, York.

CURIOUS CHRISTIAN NAMES (5th S. x. 106, 196, 376; xi. 58, 77, 198; xii. 138, 237, 492; 6th S. i. 66, 125, 264; ii. 177, 475; iv. 77, 178).—A former sergeant-major in my old regiment (6th Royal Warwickshire) was in the habit of giving his children, and he had a goodly number, names which he called "appropriate." I recollect two. A son was born on board the troop-ship Tamar, on July 4, 1875, and was duly christened George Washington Tamar. The next son was born about the time the new rifle was introduced, and the name given was Martini Henry. The worthy old soldier would not object to seeing his surname in print—it was not a common one—Pilgrim.

H. SKEY MUIR, M.D.

Barrackpore.

In the registers of St. Paul's, Bedford, are some very curious Christian names; the following are one or two specimens:—

1723. Bury'd Vespasian Farrar, a Dancing Master, ye 5th October.

1723. Bury'd Willm ye son of Willm Kemp, lab'er, and Nantinina his wife, ye 12th December.

1726. Bury'd John Paul, ye son of Mr Mathew Priaulx, Proctor, and Althamæa his wife, ye 16th July.

I should like to know what the office of "Proctor" after Mr. Priaulx's name signified. Mr. Leith, the vicar for about fifty years, was evidently a very faithful recorder of particulars in connexion with his parishioners when entering their births, &c., in the registers, and amongst the entries I find "wool combers," "horse coursers," "jersey combers." I should be glad for information concerning the above trades.

D. G. C. E.

On searching the church registers of Linton, Camb., I found the following entry: "Dec. 3, 1745, bur. Mary, dau. of Jonathan and Siberia Casbolt" (the marriage of Jonathan Casbolt to Siberia Chambers being registered as taking place Sept. 30, 1741). Thinking this might interest your readers I extracted it. The registers abound with notices of the Casboults or Casbolts from 1559 to the present date, and several of the name are now living at Linton. In fact, Casboult, Flacke, and Thorowgood or Thurgood are the principal names registered.

CHARLES E. B. BOWKER.

Saffron Walden, Essex.

"OVERSLAUGH" (6th S. iii. 430, 517).—The following definition of the word is given in Ogilvie's *Imperial Dictionary*, 1856, "*v.t.* [Dutch *overslaau*], to skip over, to omit [a word used by New York politicians]." I do not remember to have heard the word used otherwise than as a military technicality, the force of which has not been very distinctly given. When an officer, from any cause, has been placed on duty out of his turn, as his name in due course comes to the top of the *roster* for duty it is passed over. The phrase is that "Captain So-and-so is entitled to *an overslaugh*" in respect of the duty already done. This is how the word is used in a brigade-major's office. Invariably, in my experience, the substantive is employed, never the verb; indeed, till I came upon the dictionary definition above given, I was not aware that there was such a verb.

ALEX. FERGUSSON, Lieut.-Col.

A bar in the channel of the Hudson river, a short distance below Albany, was known by this name. Albany was settled by the Dutch.

BAR-POINT.

Philadelphia.

"ORIEL" (4th S. v. 577; x. 256, 360, 413, 480, 529; xi. 164; 6th S. iv. 252).—Sir Walter Scott must have been in error when he described a window in a flat wall (at Melrose) as "the east oriel"; and what can he mean by "each shafted oriel"—as though there were many oriels in the building? Could he have been thinking of "the orient east"? Concerning Oriel College, Oxford, and suggestions as to the origin of the word *oriel*, see Ingram's *Memorials*, vol. i., with references to Wade's *Walks in Oxford*, pp. 145–7; Skelton's *Oxoniana*, and the *Archæologia*, vol. xxiii. pp. 105–116. I have heard of an epitaph, which, after giving the name and dates, ran thus:

"He resided in Oxford—was a Fellow of Oriel;
And of him we 've really no other memorial."

CUTHBERT BEDE.

PRONUNCIATION OF KERR (6th S. iv. 69, 255, 279).—While it is true, as a learned but too infrequent correspondent of "N. & Q." has pointed out to me, that Kerr is sometimes pronounced *Kaur* by the lower classes in Scotland, I only know two cases in which Kerr is pronounced *Carr*; the first is when, from some idea of Anglicising the name, it is so pronounced; the second when it is done in error by an Englishman. The former cannot be cited as an instance of common pronunciation, and as to the latter, we are accustomed to *Obān* for Oban, *Crinān* for Crinan, and think little of such a slip as *Carr* for Kerr; but if the stranger be not corrected he must not always assume that he has pronounced aright.

W. G. J

In the west of Scotland it is quite comm hear the name pronounced as if it were *Cr* model nurse of my acquaintance is th

appropriately spoken of as Mrs. Care. Her name, of course, is spelt *Kerr*. THOMAS BAYNE.

"COLONEL" (6th S. i. 104; iv. 314).—

"'In Elizabeth's Irish army of 1588 we find the terms Colonel-General, Colonel, and Lieut.-Colonel. In France, infantry regiments were instituted in 1558. The staff officers of infantry consisted of a Colonel-General, a Mestre de Camp, and a Sergeant-Major.'—*Mil. Fran.*, ix. 46."

This I quote from Scott's *Hist. of the British Army*, ii. 382. TIX.

[*Vide* paper "Lieutenant," 6th S. i. 103.]

ENGLAND "THE CLASSIC LAND OF SUICIDE" (6th S. iv. 308).—See the following quotations:—

"O, Britain, infamous for suicide!"
Young, *Night Thoughts* (1798), Fifth Night, l. 442.

"Some cannot sit it out;
Oft their own daring hands the curtain draw,
And show us what their joy, by their despair."
Ibid., Eighth Night, l. 1324.

A. GRANGER HUTT.

8, Oxford Road, Kilburn, N.W.

"MAUND": "MAND" (6th S. ii. 388; iii. 14, 278, 335, 437; iv. 17).—The folk hereabout use this word to signify a root. For example, an old man to whom a friend had done some kindness expressed his intention to bring up to the house two *maunds* of a very superior kind of rhubarb, on which he lay great store. The two maunds turned out to be two roots of this rhubarb. A long basket is the ordinary meaning of the word here.

F. S. WADDINGTON.

Horrabridge, South Devon.

"FORTHLOT" OR "FORLOT" (6th S. iii. 289, 458; iv. 17).—Cowel renders *forlet-land*,—"Such land in the bishoprick of Hereford as was granted or leased *dum episcopus in episcopata steterit*, that the successor might have it for his present income."

R. S. CHARNOCK.

1A, Adelphi Terrace.

"TO DINE WITH DUKE HUMPHREY" (6th S. iv. 166).—To the quotations given in Nares's *Glossary* may be added the following, from *The Penniless Parliament of Threadbare Poets* (1608):

"And if I prove not that a mince-pie is the better weapon, let me dine twice a week at Duke Humphry's table."

"And to conclude, since there are ten precepts to be observed in the art of scolding, we humbly take our leave of Duke Humphry's ordinary, and betake us to the chapel of ill counsel."

F. C. BIRKBECK TERRY.

Cardiff.

HAIR DRESSED ON LEAD (6th S. iii. 426; iv. 33).—I am much obliged to those correspondents who have given instances of persons who dressed their hair like my grandfather. I have just come across an odd volume of the *Arminian Magazine* (vol. ix., for 1786), in which are portraits of Methodist preachers. These appear generally to have worn their hair long and more or less curled behind. "Mr. [not "Rev."] Wm. Sanders, Ætatis 31," evidently has his hair dressed in lead.

J. T. F.

Winterton, Brigg.

Strips of lead, lead wire, and copper wire covered with tow and finally covered with leather or worsted, are still largely used by ladies for curling their hair, and have been so used and sold for at least three generations; the name, hair rollers or kid rollers. T. N.

AUTHORS OF QUOTATIONS WANTED (2nd S. xii. 210; 6th S. iv. 190, 238, 319).—

"I'll hang my harp on a willow tree."

I can well recollect hearing the authorship of this song discussed and ascribed to John, thirteenth Lord Elphinstone, who died *s.p.* in 1860. The "motive" of the words was said to be the *contre-coup* of a too soaring passion disappointed. The fact that the names of both the author and the composer remained unacknowledged, even after the singular circumstances, detailed by M. DE LESSERT, *ante*, p. 319, under which Wellington Guernsey was enabled to appropriate the property in a song which attained, and for several years retained, considerable popularity (my own recollections date from 1847-9), "makes" to some extent for the mystery which always surrounded the matter. F.

(6th S. iv. 309.)

"The Spanish fleet thou canst not see," &c.

See Sheridan's *Critic*, II. ii. A. GRANGER HUTT.

Miscellaneous.

NOTES ON BOOKS, &c.

A Historical Catalogue of the Pictures in the Royal Collection at Hampton Court. With Notes, &c., by Ernest Law, B.A. (Bell & Sons.)

THIS stately volume affords a welcome contribution to our knowledge of some of the choicest treasures of art belonging to the crown, as distinguished from those acquired in later times by money publicly voted and known as the *national* collections. All persons, in fact, who wish to learn everything about Hampton Court, both past and present, have only to turn to this comprehensive catalogue. Mr. Law has therein incorporated, with much good judgment and discrimination, all the salient points of previous catalogues and guide-books, starting even from the quaint old inventory of Henry VIII.'s own period, and selecting all those pictures which may still be recognized in Hampton Court Palace. He makes full use also of Vander Doort's invaluable catalogue, prepared in 1639 for Charles I., and has succeeded in identifying many pictures that have hitherto been unnamed. He also dispels many fond illusions as to portraiture; but in most instances, on the strength of recent antiquarian publications, substitutes a more conclusive nomenclature. This catalogue has an authoritative tone about it. In the first instance, we observe that Mr. Law dates his preface from "Hampton Court Palace, July, 1881"; and, secondly, he gives us the advantage of the very latest state of information concerning the pictures by quoting from the elaborate volumes drawn up for the use of the Lord Chamberlain by Mr. Richard Redgrave, R.A., the recently retired

surveyor of the crown pictures. The amount of work now completed may be best stated in the author's own words, as given in his preface:—"Researches have been made among the old inventories of Henry VIII., Charles I., the Commonwealth, James II., Queen Anne, &c., and in the State Papers and other records, which have resulted in the identification of most of the pictures, and in fixing the time when they came into the royal collection and the names of the artists to whom they were originally ascribed. Every picture also has been subjected to a careful scrutiny, which has given further aid in their identification, by the frequent finding of Charles I.'s brand, old labels, and other marks, and has often determined the true artists by the discovery of their signatures." It is very convenient thus to have all these results in a single portable volume, although exceeding in bulk that which is usually adopted for a handbook. The very getting up of this book, with its delicate pale cover, patterned in rich gold with royal devices, has a palatial air about it. The title-page, printed in black and red, is in quaint old letters, such as the earlier printers would have used; and the black ornamental blocks employed to separate the different rooms are also antiquated, but heavy and clumsy in comparison with the rest. The successful treatment of this royal residence and its contents naturally leads to a thought of another treasury of art, in a royal habitation of still greater historical importance, namely, Windsor Castle, which includes relics of every kind—arms, furniture, plate, books, pictures, and miniatures. This would form a noble continuation of a work spiritedly begun, and, as such, we recommend it to the consideration of the Queen's librarian, Mr. R. R. Holmes, a gentleman eminently qualified for the undertaking, and who, like Mr. Ernest Law, has the special advantage of being always on the spot.

Diocesan Histories.—Canterbury. By Rev. Robert C. Jenkins, Rector of Symingc.—*Salisbury.* By Rev. W. H. Jones. (Society for Promoting Christian Knowledge.)

THE S.P.C.K. has undertaken to supply a real want by issuing a series of handy and trustworthy histories of the different English dioceses, showing how each diocese was originally formed, how it was remodelled at the Reformation, how and when the cathedral church was built, and what famous men have been connected with the see. A series of this kind by different hands must always be of unequal merit; but it begins with a great success, for Mr. Jenkins's *History of the Diocese of Canterbury* is a model of what such books should be. Abbreviations are proverbially dull, but his brief sketches of the archbishops from Lanfranc to Cornwallis are as amusing as they are instructive, from the anecdotes with which he has enlivened his narrative. We read that Archbishop Cornwallis was the first primate who allowed his chaplains to dine at his own table, and that the clergy who attended the visitations of the last century sat down after dinner smoking long white pipes, which, by the way, are still known as "churchwardens." The absence of any narrow sectarian spirit is remarkable, and Mr. Jenkins finds room for a graphic sketch of Wesley and Baxter's preaching, and of the rise and progress of Methodism in Kent. He also does full justice to Cardinal Wiseman's efforts, which had the pope's full sanction, to recover the registers of the earlier archbishops, which have been missing since 1279, when they were carried off to Rome by Archbishop Kilwardby. The diocese of Salisbury is less fortunate in its historian, and this volume falls below the standard as much as the Canterbury volume rises above it. We scarcely expect to read in these days that St. Osmund was Earl of Seez, in Normandy, or of any other place; but Mr. Jones might be forgiven for not being an antiquary. It is less easy to excuse his omission to state that Berkshire was transferred to the see of Oxford in 1837, because by this severance the see of Salisbury was shorn of its crowning honour—the chancellorship of the Order of the Garter, which was recovered with so much difficulty by Bishop Seth Ward in 1669. It might, too, have been supposed that the map would show the present limits of the diocese, or that it would at all events be stated that a change had been made.

Mother Goose; or, the Old Nursery Rhymes. Illustrated by Kate Greenaway. Engraved and printed by Edmund Evans. (Routledge & Sons.)

WRITING once concerning originality, Théophile Gautier appealed triumphantly to the practice of Nature. "Jamais (he said) les arbres verts n'ont essayé d'être bleus." But it is clear that so sound a critic must have been thinking rather of matter than of manner; for without that fortunate personal quality which we name an artist's "style," and without this, too, in some marked and special degree, no work can gain attention, still less secure permanence. The case of Stothard may be taken as an example. When he was illustrating Harrison's *Novelist's Magazine* he had at least half-a-dozen colleagues. The names of Burney, Dodd, Corbould, &c., are still to be read upon the plates. They employed the same costume and accessories, they worked in the same atmosphere, the same engravers engraved them; and yet the collectors who now pay their ten or eleven guineas for a decent set of Harrison at Messrs. Bain's in the Haymarket, or Mr. Parsons's in Brompton Row, purchase those ancient volumes for Stothard, and Stothard alone. The others live because their work is bound up with his; he lives because his individual grace and sweetness retain their native charm. Something (as we think) of the like speciality of gift belongs to the talented artist whose latest picture-book lies before us. "Within her circle none dare walk but she." What she does none does so well, nor with like felicity. She has her imitators; but they are no nearer to her than Dodd and Burney were to Stothard. Her little folks are unique in their freshness, their archness, their *naïveté*. We are never tired of watching them or of studying their varieties. Not long since it was "Under the Window"; then it was the "Birthday Book"; now it is "Mother Goose." Here is the most delightful "Little Bo Peep" that ever was born. Here is a "Cross Patch" in sage-green that might almost make one an æsthete; here is the dearest little "ten o'clock scholar," "creeping unwillingly to school"; here are "Jack Horners," and "Humpty Dumptys," and "Little Tom Tuckers," *à ravir!* Here they are, all of them—artless, bright-eyed, coy, demure, engaging, frolicsome, graceful, happy, idle, jubilant. But it is needless to go right through the alphabet. The book is a perfect "Golden Treasury" of childhood.

Alfred Tennyson: his Life and Works. By Walter E. Wace. (Edinburgh, Macniven & Wallace.)

WE have read this little volume with much interest. Passing over points of minor concern in the book, such as the poet's life at Cambridge and the significant record of the ten years' silence which preceded the works that have made him famous, we turn instinctively to the chapter headed "Arthur Henry Hallam"; and we rewarded. The description of the origin of the *In Memoriam* is written in a spirit full of appre Mr. Wace's manual besides supplies a list of and criticisms of Tennyson, most valuable

student, and the book as a whole is to be welcomed as an introduction to the study and appreciation of an author whose name will always stand among the mighty masters of song.

Mr. James Coleman (9, Tottenham Terrace, Tottenham) has reprinted the pamphlet, which was originally "printed and sold by Andrew Sowle, at the Crooked Billet in Holloway Lane in Shoreditch," in 1683, containing the memorable letter from William Penn, proprietary and governor of Pennsylvania, to the committee of the Free Society of Traders of that province residing in London. This letter is dated August 16, 1683, and encourages emigrants to settle there by a full description of the province and its natural advantages, the natives and their customs, and the present condition and government of the province. Then follows "a short advertisement upon the situation and extent of the city of Philadelphia and the ensuing platform thereof by the Surveyor General," with the names of the purchasers of city lots. Sowle's pamphlet is supplemented from the Penn's Library by an address to the assembly convened at Philadelphia March 10, 1692, and by a list of settlers, with the condition and value of their lots in 1720–30.

Messrs. Greenstreet and Russell have just published a most useful reference list of fifty-four extant rolls of arms which are the standard authorities for ancient coat armour. Each roll is separately described, with a summary of its contents; and an alphabetical list at the end shows which of them have been printed, and where they can be consulted. It will be observed that nine of the most important rolls in the series have been printed at length in "N. & Q." since 1875. We are requested by Messrs. Greenstreet and Russell to state that only sufficient copies have been reprinted for presentation to the principal public libraries and the libraries of certain of the learned societies; also, that they will be glad to hear of any such libraries which still remain unsupplied.

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In addition to the new and forthcoming works mentioned in our advertising columns, Mr. Murray promises us the twelfth edition, containing Dean Stanley's latest corrections and an unpublished poem by Keble, of the *Life and Correspondence of Dr. Arnold*; the third and concluding volume of the *Life of Bishop Wilberforce*; *Speeches and Addresses*, political and literary, delivered by the Earl of Dufferin; and a revised edition, edited by Mr. H. F. Tozer, of Bishop Wordsworth's *Greece: Pictorial, Descriptive, and Historical*.

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R. C. (Cork).—Mr. P. S. P. Conner, Union League Club, Broad Street, Philadelphia, Pa., hopes "that R. C., of Cork (6th S. iii. 491), will be so kind as to send him his name and address in full, per post. Mr. Conner is very desirous of communicating with R. C. on the subject of his valuable list, given in 'N. & Q.'"

H. W. O. H. will find the lines referred to in Tennyson's *Ode on the Death of the Duke of Wellington*:—

"O fall'n at length that tower of strength
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Errata.—In the first quotation from the Caius College books, made by Mr. Hartshorne (*ante*, p. 290), "aperit" was inadvertently omitted. The sentence should run, "Porta, quæ honoris dicitur et ad scholas publicas aperit," &c. P. 314, col. i. line 10 from top, for "1550–60" read 1550–1660.

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LONDON, SATURDAY, OCTOBER 29, 1881.

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Notices to Correspondents, &c.

Notes.

ROBERT HOOKE, ARCHITECT.

How much the London of to-day differs from the London of fifty years ago can scarcely be credited except by those who are old enough to remember its appearance during the reign of George IV. At that time the chief features of the city—the churches, public buildings, and streets—presented almost the same aspect to the citizens and wayfarers as they had done during the previous hundred and fifty years; it was the city that arose from the ashes of the great fire in 1666. But the removal of the houses in old St. Martin's-le-Grand, to make room for the erection of the General Post Office, and the making of the approaches to new London Bridge, were the beginning of a march of improvement and alteration which has continued until the present time, and goes on at an ever-increasing rate; so that by the commencement of the next century the city, with its palatial offices, gigantic railway stations, and trading emporiums, will present an appearance differing far more widely from the London of the Georges than that did from the London of Queen Elizabeth and Shakspere's days. While some of the houses and streets which are associated with so much that is interesting in our domestic history during the last two centuries yet remain, I venture to ask whether Robert Hooke was employed as architect, and to what extent he assisted in the rebuilding of the city. He is best known by his scientific researches and wonderful mechanical contrivances; but that he attained some fame as an architect is proved by the erection, from his designs, of three large buildings in what were then the suburbs of London. These were Bethlehem Hospital, in Moorfields, erected at a cost of 17,000*l.*, which remained until 1814, when it was taken down and Finsbury formed on the ground; Montague House, Bloomsbury, built in 1678 for Ralph, third baron of that name (this building was unfortunately destroyed by fire a few years after its construction, but John Evelyn, in his *Diary*, speaks of it as a "fine palace built after the French style"), on the site of which the British Museum now stands; and Aske's almshouses, at Hoxton, an important building, erected for the Haberdashers' Company. For this last work Hooke is said to have been recommended by Archbishop Tenison. Hooke, as well as John Evelyn and Mr. (afterwards Sir) Christopher Wren, after the Fire submitted plans for the rebuilding of the city; and although Wren's scheme was approved by the king, Hooke's model, which was submitted to the Royal Society, found such favour among the civic authorities that it led to his appointment as Surveyor to the Corporation, in which capacity he toiled early and late in laying out the ground for the several proprietors. When a young man his abilities attracted the attention of Boyle, Wren, and others at Oxford, and his mechanical ingenuity and penetrative sagacity must have been of value in the early days of experimental philosophy. If we consider the large number of churches, in addition to the cathedral, that were erected from the designs of Wren, it is evident that his time must have been fully occupied; and it is from Hooke's intimate connexion with Wren during many years that I am led to infer that many other structures beside those already mentioned were built from Hooke's designs, although I have never met with any notice of them.

The question was asked some years ago in your columns whether there was any known portrait of Hooke (3rd S. ix. 431), and there was no reply. Remembering the prominent position he occupied at Gresham College, as professor of geometry, and curator of experiments to the Royal Society, at the time when it was the fashion to affect a taste for science and to visit the Gresham curiosities, it is very strange if no sketch of this remarkable man is in existence. Pepys had a high opinion of him, and in his *Diary*, Feb. 15, 1665, after describing the ceremony of his admission as a Fellow of the Royal Society, he says:—

"After this being done they to the Crown Tavern, behind the Change, and there my Lord (Brouncker) and

most of the company to a club; Sir P. Neale, Sir R. Morny, Dr. Clerke, Dr. Whistler, Dr. Goddard, and others of the most eminent worth, above all Mr. Boyle was at the meeting and above him Mr. Hooke, who is the most and promises the least of any man in the world that ever I saw."

Twenty years subsequent to this Samuel Pepys was elected President of the Society, and most probably was frequently brought into business relations with Hooke. His great talents and odd appearance must have attracted attention, and the following description of his person, in which it is apparent there is no flattery, would help to identify his portrait, should one remain. "He was always," says his biographer, Dr. Waller, "very pale and lean, and latterly nothing but skin and bone, with a meagre aspect, his eyes grey and full, with a sharp, ingenuous look when young; his nose but thin, of a moderate height and length, his mouth meanly wide and upper lip thin, his chin sharp and forehead large, his head of a middle size. He wore his own hair of a very dark brown colour, very long, and hanging neglected over his face until about three years before his death, when he wore a periwig. He went stooping and very fast, having but a light body to carry, and a great amount of spirits and activity in his youth." Dr. Tyndall, at the conclusion of one of his lectures upon sound, said "that he feared his contiguity to Newton had dimmed the fame of this extraordinary man," and this is doubtless true; yet when we look at the variety and extent of his labours, the zeal and indomitable perseverance with which he pursued them notwithstanding great bodily infirmities, he certainly was one of the most remarkable, if not one of the greatest, men of his time. THOMAS J. HUX.

Burlington House, Piccadilly.

"THE FIGHT AT DAME EUROPA'S SCHOOL," AND THE LITERATURE CONNECTED WITH IT.

(*Continued from p.* 284.)

69. How Miss France managed affairs at home when Papa and Mamma were away. Pp. 19. *London*, [1871], 12mo.—France is described as incapable of ruling herself after the deposition of Napoleon III.

70. *How the fight ended, and the lesson it taught Johnnie. Dedicated, by Permission, to the Rev. Canon Pullen, Author of *The Fight at Dame Europa's School*. Pp. 21. London and *Chertsey*, [1871], 16mo.—England, taught by shame and disgrace, undertakes a vigorous policy for the future under a Conservative Government. The *second edition and the *tenth thousand do not differ, being from the same type. On the outside cover of at least the second edition French and German translations are announced as "in the press."

71. *Impeachment of the British Lion by the British Unicorn at the Queen's Arms. By Wykehamicus Friedrich (Author of Lord Macaulay's "New Zealander"). Pp. 20. *London*, 1871, 12mo.—An imaginary scene on Feb. 9, 1871, in the House of Commons. The present sluggishness of England condemned by comparison with her past history.

72. Incredulity John, in his right little tight little island. London [1877?].—See No. 32. The existence of this work is perhaps doubtful.

73. *John B— and Jonathan. An instructive story. Founded on fact. Pp. 12. Exeter and London (*Oxford*), 1871, 16mo.—Represents America as ambitious and fond of aggrandisement both in the past and present.

John Bull and Uncle Sam, see No. 155.

74. *John Bull's Atonement: a sequel to the "Europa School Fight," by Milton T. Lowe. Pp. 16. Winterton and Hull, 1871, 16mo.—England revolts against the principle of neutrality and helps France, turning out the Liberal Government.

75. *John Bull's dream: and what caused it. A legend of Europa School. [At top:—] A reply to some recent pamphlets. Pp. 16. *London*, 1871, 12mo.—In part i. England's inaction is explained and almost approved: in part ii. the result of it is shown in a German invasion of England from the shores of France.

John Bull's new clothes, see No. 156.

76. *John justified: a reply to the "Fight in Dame Europa's School," showing that "There are Two Sides to Every Question." Pp. 16. London and *Bath*, [1871], 16mo.—In defence of England's conduct, and of Germany. There is a preface, and at the end of the pamphlet a date "December, 1870." This pamphlet may have been the first, as it was the most popular, of the answers to *The Fight*. The *1st, *7th, *13th, and *32nd editions are nearly identical: the *31st, *44th, *83rd and *93rd are identical, the preface being in larger type than in the first issues. The *106th has eight additional pages of "illustrative notes," but the type of the rest is identical with the second issues, though re-arranged. Advertised as "Johnny justified, now ready," in the *Times*, Jan. 26, 1871: "2nd ed.," *Times*, Feb. 2, 9, 18: "new edition with important additions," *Times*, Feb. 23, 24. Author known.

77. *Johnnie's Account of the fight, and why he took no part in it. Pp. 8. *London*, [1871?], 12mo.—Strong defence of England's policy. Rare.

Johnny justified, see No. 76.

78. *John not so wrong after all: or, what he said for himself, or could be said for him, to Dame Europa. By a boy who was present in a letter to his cousin. Quis custodiet ipsos custodes? What shall prevent the extinguishers themselves from taking fire? Pp. 8. London and *Wellington*, Somerset, [1871], 16mo.—Defence of England. Signed "H. H." There are slight typographical differences in the issues. Advertised in the *Times*, Feb. 16, 1871: "2nd ed. now ready," *Times*, Feb. 23, 24.

79. *John's Account of some other rows at Dame Europa's School: and of how the little Roman boy was bullied by the Italian boy. Pp. 14. London, 1871, 16mo.—Advertised as "just published" in the *Times*, March 30, 1871, and Mar. 31.

John's Defence, &c., see No. 49.

80. *John's Fag in Dame Europa's School. Pp. 16. London, Dublin, and Edinburgh, 1871, 16mo.—An advocacy of Home Rule, based on a review of the relations between England and Ireland in the past and present.

81. †John's Governor's view of the situation: and of the way in which John should act in every crisis in Dame Europa's School. Pp. 15. Taunton, [1871], 16mo.—Against both France and Germany, with advice to England to be on her guard.

82. *John's Governor visits Dame Europa's School, the result of which is among things that yet remain to be seen, being a rejoinder to *The Fight*. Seventh thousand, pp. 32. *Edinburgh* and London, 1871, 12mo.—An elaborate and powerful apology for England's neutrality. The *7th, *9th, *30th, *34th and *40th thousands are identical. Advertised in the Times, Feb. 2, 1871.

82b. *John's Letter to Dame Europa. Pp. 8. No place, [Jan. 1871], 24mo.—Against the German Emperor and the Liberal Government: in favour of vigorous remonstrance, if not intervention, on behalf of France. Authoress known.

83. *John's Letter to Dame Europa, expostulating against being called a Coward. Pp. 24. London, 1871, 16mo.—Slightly anti-French. Advertised in the *Times*, April 25, 1871, and May 3, 11. Author known.

84. *"John's Uncle" Addenda. 1. Extravaganza! Army Reform! 2. Danish, Turkish, Alabama Questions. 3. The Old Shekarry reviewed. Pp. 32. *London*, [1871], 12mo. See No. 85; dated Feb. 21.

85. *John's Uncle (a Thoughtful Old Gentleman) Thinks it time to say a Word; or, 1. How to conquer England! 2. How to defend England! 3. How to thrash the Prussians! Pp. 32. *London*, [1871], 12mo.—A hastily-written but vigorous alarum to England, inveighing against her present unprepared state and sluggishness, and proposing wonderful schemes for defence and attack. Against the Germans. Dated Feb. 3, 1871. The *3rd and *4th editions are identical with the 1st, but add an "Appendix, As to the 500,000 Men," forming four additional pages, dated Feb. 10. The suggestion is that Malta should be a permanent camp for an Indian army which is to fight our battles. The "Addenda" (No. 84) is a discussion on military points connected with the defence of England and the raising of a large army, with allusions to a pamphlet entitled "England fortified. By the Old Shekarry." Advertised as "this day" in the *Times*, Feb. 17, 1871, and Feb. 21.

Jonathan's Bunkum, see No. 157.

King Bramble, see No. 158.

86. †King Log or King Stork? An Eastern Question. A legend of our parish of Europa, past and present. The fable becomes history. King Log burnt to roast King Stork. Our parish in flames. Wanted a fire brigade. Pp. 46. *Darlington* and London, [1878], 12mo.—A curious and elaborate attempt to provide a peaceful solution of the Eastern Question. Dated April 27, 1878.

87. *The Ladies' School across the water; or, how came John to be Neutral? A forgotten chapter. Edited by a Graduate of Dame Europa's School. Pp. 19. London and *Kingston-upon-Hull*, [1871], 16mo.—Attributes the neutrality of England to mischievous advice and false ideas of liberty and of freedom from responsibility, derived from America. Author known.

88. *The last fight at Dame Christiana's School: shewing how it was that the English boy would not join in it. Pp. 29. London, Manchester, and *Newcastle under-Lyme*, n.d., 12mo.—Approves of England's neutrality in the Franco-German war, but hints that selfishness and the love of making gain had much to do with it. Strongly against the fighting propensities of modern nations.

89. *The latest Row in Dame Europa's School and what the new masters said. Fourth thousand, pp. 24. London and *Cardiff*, [1876], 16mo.—Against Turkey in the matter of her treatment of Servia, Bulgaria, and Montenegro; and against Lord Beaconsfield. The *seventh thousand is identical.

A leedle Ballad about Vaterland, see No. 159.

90. †The Lion, the Monkeys, and the Bear. An apologue on the Eastern Question. Pp. 32. *London*, 1876, 16mo.—A "moral" is appended.

91. *Look before you leap; or, another account of the fight at Dame Europa's School. By a present Etonian. Pp. 16. *Eton* and London, [1871], 16mo.—A parody on the facts of the war, with little or no political discussion on it. Represents England as acting against her instinctive feelings, and urged to a policy of neutrality by Mr. Gladstone and Lord Granville on the ground of self-interest. Advertised as "just published" in the *Times*, Feb. 28, 1871.

92. *Louis' Own Account of the fight at Dame Europa's School. A Literal Translation from the French. Pp. 24. *London*, 1871. 12mo.—Represents Napoleon as forced to war by the French people. Very gentle criticism of England and Germany. *Not* a translation.

93. *Master John and his tenants; or, what Sandy thought of the matter. A letter from John Bull to Dame Europa, in which he proves himself in the right, and obtains a verdict in his favour. Pp. 25. London and Cheltenham, [1871], 16mo.—The second edition is in the British Museum.

94. *Mrs. Britannia's defence of Johnny's conduct at Dame Europa's School. Pp. 12. *London*, [1871], 16mo.—A peace-making pamphlet, in the style of the Queen's Speech.

95. †Mrs. Britannia's East Wind Symptoms, treatment and Previous Medical History. By her Chemist's unrecognised apprentice. Pp. 24. Dublin and *London*, 1876, 16mo.—On the Conservative side, in the matter of Turkish and other Eastern complications.

96. *Mrs. Britton's letter touching the Europa troubles. By the author of "A fairy tale for the Nineteenth Century." Pp. 95 ("91"). *London*, 1871, 16mo.—A moral discourse defending England's neutrality; against France more than Germany. Advertised as "now ready" in the *Times*, March 3, 1871, and March 4.

97. †Mrs. Bull's little bill, an allegory, in Six Parts. Pp. 36. *London*, 1872, 12mo.—On the Alabama claims; in favour of England.

98. †Mr. Bull and his family troubles; especially in relation to "the case" Jonathan *versus* Bull. Pp. 27 ("29"). *London*, 1872, 16mo.—On the Alabama claims, against America's claims, but persuading to peace.

99. *Mr. Bull's School How it was disgraced by a bad head boy. With a moral for the young gentlemen reassembling after the vacation. Pp. 12. Edinburgh and London, 1881, 12mo.—In verse; praises Lord Palmerston's and Lord Beaconsfield's Governments; against the Liberal party.

100. More about the Fight in Dame Europa's School, with John's reasons for not joining in the Quarrel. Signed at end, "S. A. S." Second edition, pp. 8. *London*, [1872], 24mo.—Neutral, from religious and philanthropic considerations.

101. †Mother Britannia and her boys and girls; or, The Elementary Education Question in a nutshell. [A long table of contents follows.] Pp. 31. London and Bristol (*Frome*), 1874, 8vo.—Against the secularization of elementary education.

102. *Napoleon the third at the tribunal of History. Translated from the French. Pp. 16. London and *Bath*, 1871, 16mo.—A violent attack on the late Emperor of the French. According to the preface (dated Jan. 31, 1871) it is "translated from the many" *brochures* "circulated in Paris during the siege." The *third edition is identical. A fourth was announced. Advertised as "in a few days" in the *Times*, Feb. 9, 1871; "now ready," *Times*, Feb. 16.

F. MADAN.

4, Radcliffe Square, Oxford.

(*To be continued.*)

"THE FIGHT AT DAME EUROPA'S SCHOOL" HISTORICALLY ANTICIPATED. — MR. MADAN'S papers (*ante*, pp. 241, 281) having revived our recollections of Dame Europa, it will be an appropriate time to record not the least curious

fact connected with my friend's very popular *brochure*, that the main feature of its plot was actually anticipated in the schooldays of the great emperor himself.

The author says respecting "His Uncle's Nephew" and his school companions, "Each of the upper Boys at Dame Europa's had a little garden of his own in a corner of the play-ground. The Boys took great interest in their gardens, and kept them very neatly.....Every garden had in the middle of it an arbour, fitted up according to the taste and means of its owner. Louis had the prettiest arbour of all," where John used sometimes to pay him a visit, "lying at full length on the soft moss, and eating grapes and drinking lemonade" (p. 12, Nast's American ed.). After the defeat of Louis by William in the open playground, "Foot by foot, and yard by yard, he gave way, till at last he was forced to take refuge in his arbour, from the window of which he threw stones at his enemy to keep him back from following him" (p. 27).

Compare this with the record given by Madame de Rémusat of what Napoleon said to her about his schooldays during a *tête-à-tête* dinner which she had with him in the camp at Boulogne in November, 1803:—

"'I was educated,' he said, 'at a military school, and I showed no aptitude for anything but the exact sciences. Every one said of me, "That child will never be good for anything but geometry." I kept aloof from my schoolfellows. I had chosen a little corner in the school grounds, where I would sit and dream at my ease; for I have always liked reverie. When my companions tried to usurp possession of this corner, I defended it with all my might. I already knew by instinct that my will was to override that of others, and that what pleased me was to belong to me.'"—Madame de Rémusat's *Mem.*, Eng. trans., 1880, i. 143.

As Monsieur Paul de Rémusat did not publish the charming MSS. of his grandmother until some years after *Dame Europa* saw the light, the author of the latter could not have borrowed his idea from the former, and the coincidence of the fictitious incident of 1870 with the historical fact of nearly a century earlier is very singular. It is, however, possible that this incident in the first emperor's school life has been recorded by an earlier writer; and it would be interesting if the author of *Dame Europa* would tell us whether he ever met with it before.

HILTON HENBURNY.

BURIED ALIVE: A TALE OF OLD COLOGNE.

It would require the magic pen of a Barham to do proper justice, in the *Ingoldsby Legend* style, to the tale, narrated in the curt old German manner, on a broadside—date about 1660, and the whole engraved on copper—representing the resuscitation of Frau Richmuth in A.D. 1357. The picture and verses given in the broadside profess to be copied from the original, which had hung for three hundred years in the tower of the church of the Apostles, in memory of a "wonderful yet true history" of what had occurred at that date in the churchyard of the Apostles' church, situate in the New Market at Cologne. The following, for want of a better, may serve as a rendering into English of the drift of the German lines:—

In the year of grace thirteen hundred and fifty-seven
The sick in Cologne were gathered fast for heaven.
The clock had struck its fourth hour after noon,
When a dread thing occurred—'twill not be forgotten soon—
To the Mother of Charity, Richmuth by name,
Who in bygone ages well honoured was by fame.
From the Adonyt family her origin she traced,
And in the Papegeyen her open house was placed.

She died—at least it was by every one imagined so—
And in the grave the time had come to lay her body low;
When in memory sweet of married life free from any vexing
Her husband dear the wedding ring left on her finger resting.
With it they went and buried her in her grave so trustingly,
But all the while the gravedigger took note of it so cunningly
That soon as shades of night came down, as sure as that came he,
With lanthorn and with prentice lad to help him dig and see
If in the coffin-case they grubbed from out the graveyard ground
The ring of goodly value could still by them be found.
With digging hard the prentice lad the coffin's lid did gain,
And soon as this was done the woman came to life again.
Affrighted and amazed, they cut and run like anything,
And of course they quite forget their light away to bring.
So with the lanthorn bright the wife hastes home, and pulls the bell so loud
That her husband and the servants, all awakened, to her crowd.

To her husband she was known by her voice and by her ring;
She was quickly within doors, and to his arms she did spring.
But first he needed to revive her by fire-warmth and food,
Before the freshening glow of health could come back to her blood.
This done, three younger sons to her spouse she further bore,
And thanked her God continually in gratitude therefor.
These three sons in holy orders all took their solemn vows,
And to the praise of God our Father the minds of men did rouse.

Very curious are the graphic illustrations of the broadside, especially the views of the scenes in the churchyard; of the old streets with their ave of trees; of the gabled houses with proje gothic windows; of the name of the Pa street, denoted by the sign of a parrot ove the doors; and of the arms of the Lady who seems to have belonged to some se

of fifteen families connected with Cologne, as described in the sixth line of the German verses. The crabbed text of these runs thus :—

Als man zehlt MCCCLVII. Jahr
Allhier zu Collen ein gross Sterben war,
Umb vier Uhren zu Nachmittag
Ein wunderding das da geschach
Ein Erbarfrau Richmuth genannt,
In den funfzehen Gschlechtern hoch bekannt,
Von der Adonyt, dieses ihr herkunfft war,
In der Papegeyen ihr wohnung hatt offenbar.

Diese stirbt wie Sie vermeinet haben
Und als man Sie nun solt begraben
Durch lieb desz Ehestands ohn verdrüss
Ihr Man ihr den trauring am finger liess,
Damit mann sie zu dem grab hintrug
Der Todtengraber desz nahm achtung gnug,
Desz abends spaat mit seinem Knecht
Ihr Schantzenwaar sie nahmen recht.

Die Lade sie gruben ausz der Erden
Und hofften ihnen solt der Ring so werden,
Damit der Knecht den Deckel auffbricht,
Alsz bald sich da die Frau auffricht,
Vorschrecken die beede da lauffen gehn
Und lassen der fraun die Lucern da stehn,
Mit welcher sie heim geht und die schell thut trecken,
Damit sie den Man und dasz gesind thut wecken.

Der Man sie bey der stim und dem Ring erkandt,
Gieng bald hin, liess sie hinein zu hand,
Mit Feuer und Cost that er sie erquicken
Zu frischer gesundheit ward Sie sich schicken,
Drey junger Sohn hernach Sie trug,
Desz Sie Gott nicht kunt dancken gnug,
Welche drey sich in Geistliche Orden begaben,
Und thäten Gott unseren Herrn allzeit loben.

FREDK. HENDRIKS.

Linden Gardens, W.

A PASSAGE IN SHELLEY'S "PROMETHEUS UNBOUND," ACT II. SC. IV. (1st S. ix. 351, 481; x. 37).—Asia asks,—

"Who made that sense, which when the winds of spring
In rarest visitation, or the voice
Of one beloved, heard in youth alone,
Fills the faint eyes with falling tears, which dim
The radiant looks of unbewailing flowers,
And leaves this peopled earth a solitude
When it returns no more."

What is the meaning of this passage? and what is its grammatical construction? I believe the latter requires the subaudition of *are* for the winds, and of *is* for the voice. It appears to be just such a case as some critics have found for Shakespeare in the lines (*Hamlet*, I. i.)—

"As stars with trains of fire, and dews of blood,
Disasters in the sun."

If, as one supposes, "As stars" is a misprint for *Asters*, or, as another, for *A star* (for a comet may have several tails, and probably a meteorite more than one streamer), we are to understand *shone* for the stars or star, *fell* for the dews, and *happened* for the disasters. And truly there are many instances of this kind of ellipsis in the works of our poets. But, after all, as ERICA (at the last reference) suggested, "a line may have dropped out which may have contained words similar in meaning to 'recall the remembrance of youthful days'"; for, as he argues, the poet is signalizing that sense which so strongly moves us, when the spring-breezes, or the voice of a long absent friend, recall some such remembrance, or a still deeper feeling, such as Wordsworth's "intimations of immortality."

In a former note on Shelley I have referred to a letter to myself from Prof. J. Beete Jukes, in which he sensibly sums up Shelley's shortcomings. Now in this letter he wrote of this passage: "The difficulty and obscurity of the sentence to my mind is the 'dim the radiant looks'";* and I remember that Mr. A. E. Brae, an old correspondent of "N. & Q.," objected to this part of the passage, because the flowers seemed to be dragged in neck and crop, *à propos de rien*. As to this, however, I must say that I feel no difficulty. I call to mind a beautiful passage in *Mr. Gilfil's Love-story*, by George Eliot, chap. ii., which fully justifies Shelley's reference :—

"The flowers were glowing with their evening splendours.....It seemed a gala where all was happiness,..... and misery could find no sympathy. This was the effect it had on Caterina. As she wound among the beds,..... where the flowers seemed to be looking at her with wondering elf-like eyes, knowing nothing of sorrow, the feeling of isolation in her wretchedness overcame her."

But the chief objection, in my view, lies in the last two lines, which do not say what one feels to be wanted there. Now in Shelley's beautiful essay *On Love* (Forman's ed., vol. vi. p. 269) we get his own expression for the thing wanted. He writes :—

"There is eloquence in the tongueless wind, and a melody in the flowing brooks and the rustling of the reeds beside them, which, by their inconceivable relation to something within the soul, awaken the spirits to a dance of breathless rapture, and bring tears of mysterious tenderness to the eyes, like the enthusiasm of patriotic success, or the voice of one beloved singing to you alone. .....So soon as this want or power is dead, man becomes the living sepulchre of himself, and what yet survives is the mere husk of what he once was."

The resemblance between this and the passage under criticism is very remarkable. But the conclusions are not identical. In the prose we are told that the decease of this mysterious sense leaves man—not a solitary amidst a multitude, but—the mere husk of his former self. This is perfectly *ad rem*, absolutely true, and infinitely beautiful; but the two concluding lines of the passage in the *Prometheus Unbound* are pointless and poor. True, he misses what he has lost, and feels lonely in consequence; but the awful fact is that the very genius or spirit of beauty and happiness has left him for ever. Does not the collation of these two passages go some way to justify Mr.

* *Letters of J. B. Jukes*, pp. 382-3 (Chapman & Hall, 1871).

Matthew Arnold's judgment, that there may be more life in some of Shelley's prose writings than in any of his poems? C. M. I.

Athenæum Club.

WILLIAM MASON, THE POET.—The ninth edition of the *Encyclopædia Britannica* has not yet, I think, reached the letter M; and those who have that letter in charge may like to know that the eighth edition is inaccurate and imperfect in its account of Mason. That account states that Mason's father was "Vicar of Hull," and omits to state that he was married. Now there is, I believe, no vicar of Hull, and certainly there is, except in common parlance, no such place as Hull.* Mason, the poet, was the son of the Rev. William Mason, who in 1735 and afterwards was vicar of the great central parish of the Holy Trinity, at Kingston-upon-Hull. In the year 1765 the younger Mason, who was then exactly forty years old, and was a canon of York and vicar (if I recollect rightly) of Aston, in Yorkshire, was married to—I quote Chalmers's description of her—"Miss Sherman, daughter of William Sherman, Esq., of Kingston-upon-Hull." And the other day, in looking for something else, I happened upon the register of his marriage. It took place at the church of the parish of St. Mary, Lowgate, at Kingston-upon-Hull; and the courtesy of the present vicar of that parish—himself the owner of an honoured name—enables me to give the terms of the entry, which are these:—

"William Mason, of the Close of the Cathedral Church of St. Peter in York, and Mary Sherman of this Parish, were married in this Church by Licence this Twenty Fifth Day of September in the Year One Thousand Seven Hundred and Sixty Five, by me Arthur Robinson.

This marriage was solemnized between us
W. MASON.
MARY SHERMAN.

In the presence of
ELIZA CAYLEY.
WM. SHERMAN.'

Wm. Sherman was, I presume, the young lady's father. Eliza Cayley will probably be found to have been the daughter of Cornelius Cayley, one of the Cayleys of Brompton, who was then living at Kingston-upon-Hull. The marriage lasted for two years only. In 1767 Mrs. Mason died of consumption at Bristol, and I understand that her epitaph, written by her husband, is still to be seen (unless the "restorers" have destroyed it) on the walls of Bristol Cathedral. A. J. M.

"HIP, HIP, HURRAH!" AND THE JEWISH WAR-CRY "HEP!"—The following extract from a letter in the *Jewish World* of August 26, alluding to cruelties to Prussian Jews, is so very singular that I think it deserves embalming in "N. & Q." I have never before seen this derivation of our national cry of exultation:—

"I may add that in my humble opinion the present period may be compared to the גזירת ת"ח, when on the 20th Sivan, 5408 A.M., under the leadership of Chimielnicki, commenced the massacre of the Jews of Poland, in which about 1,200,000 co-religionists were slain. The cause of his fiat for this horrible tragedy is portrayed in Sepher כרי מקולם, page 11b, which I refrain from giving in a public journal. It began also, as during the mediæval epoch of 4856 A.M., when (קהלת ש"ל"ם) the communities of Speyers, Worms, and Mayence, were exterminated with the war-cry of HEP, which I believe to be a Hebrew monosyllable ה"ע"פ or ה"א"ב as initials for Haman, Amalek, Pharaoh, Hadrian, Antiochus, Balak, Balaam (the descendants and relations of six thereof embraced Judaism), that our ancestors used against their ferocious foes to demonstrate how the virulent oppressors of our nation are ultimately condignly crushed and annihilated and merged within our fold. האב may also signify the fifth month Ab, as therein so many of our national reverses occurred, being initials for the exile of ארום בבל. It may likewise denote ה the Five Books of the Pentateuch, א the Unity of the God of Israel, ב the two Tablets of the Decalogue, and the whole monosyllable, amounting to eight, figurative of the eight days of the Abrahamic covenant, for which our forefathers were cheerfully מקדש השם. But amongst these fiends may have been scholars who insidiously used this appellative in retaliation to envenom the remembrance of Israel's greatest iniquities. That of ה I object to divulge in a public journal. ע—עגל the golden calf, Exodus xxxii. 34. פ—פעור Numbers xxiii. 28, as hinted by T. B. Soudah, p. 14 a, Yalkoot, p. 241 b, 765, which catastrophe happened in the month of Tebeth. Then, in course of time, it may have degenerated into an infatuated war-cry of the infuriated mob. I am aware that Dr. Zunz derives this expression from הב, Proverbs xxx. 15, for being in juxtaposition with לעלוקה, leeches, and that it is also regarded as Latin initials, which subsequently were transformed to the English drinking ejaculation, 'Hip, hurrah!'—Yours obediently,

"N. L. D. ZIMMER.

"24th Menachem Ab, 5641."

JAMES HOOPER.

3, Claude Villas, Denmark Hill, S.E.

"THE POPISH KINGDOME."—In an advertisement in "N. & Q.," July 30, it is stated, in a quotation from the *St. James's Gazette*, that a recent reprint of Barnabe Googe's translation of Naogeorgus's *Popish Kingdome* is made from a unique copy of that production in the University Library, Cambridge. This statement is incorrect, as I happen to possess a perfect copy of that work, "imprinted at London by Henrie Denham, for Richarde Watkins, anno 1570." It is bound in morocco by Lewis. In addition to *The Popish Kingdome* and "A Table of the prin-:—" matters contained in this Booke," my volum tains *The Spirituall Husbandrie*, in two with a preface in English "to the right hon and worthie Lords, the gouernors and Bern." J. FULLER RUSSEL

4, Ormonde Terrace, Regent's Park.

* I have not forgotten that Chaucer says of his Shipman,—

"Ther was non such from Hulle to Carthage."

CECILY, WIFE OF RICHARD OF YORK.—It may be of interest to HERMENTRUDE, who lately inquired about the portraits at Penrith, to know that, in the recently published *Report of the Historical Manuscripts Commission*, there is at full length a letter written by "Cecil, the King's Modre, and late wif vnto Richard, in right King of England and of France and lord of Irland," "to the Right reverende Fadre in God, oure right trusty and welbeloued the Bisshupe of Wynchestre." It is in respect of the admission of a scholar to Magdalen College, Oxford (*Rep. VIII.*, pt. i. p. 268, 1881). No other letter of Cecily Neville appears to be known. ED. MARSHALL.

"LET ME LIGHT MY PIPE AT YOUR LADYSHIP'S EYES."—I always thought hitherto that the Irish labourer who thus addressed the beautiful Duchess of Devonshire at Fox's Westminster election was at least an original wit; but I have just stumbled on the same expression in the early *Letters* of Mrs. Montagu, who writes in 1741 to her sister Miss S. Robinson: "I have known a brand lighted at a lady's eyes, but I never heard of a poker, tongs, and fire-shovel applied to them."

E. WALFORD, M.A.

Hampstead, N.W.

"TO MAKE LOVE."—The following passage is interesting as apparently showing the origin of the phrase:—

"If you meane either to make an Art or an Occupation of Loue, I doubt not but you shal finde worke in the Court sufficient: but you shal not know the length of my foote, vntill by your cunning you get commendation. A Phrase now there is which belongeth to your Shoppe boorde, that is, *to make loue*, and when I shall heare of what fashion it is made, if I like the pattern, you shall cut me a partlet: so as you cut not with a paire of left hand d sheeres."—Lyly, *Euphues and his England*, 1581 (ed. Arber, 1868, p. 290).

F. C. BIRKBECK TERRY.

THE FIRST TRAIN LIGHTED BY STORED ELECTRICITY.—It is, I think, worth notice that on Friday, Oct. 14, 1881, a train from Victoria to Brighton was the first ever started lighted by stored electricity. I think this fact is of sufficient historical interest to be worthy of a record in "N. & Q." J. W. JARVIS.

A FRISIC GUILD (*ante*, pp. 107, 126, 147).—"Essai d'une bibliographie de la Littérature Frisonne" is a catalogue of at least two hundred Frisic works. Among these are Jan Althuysen's *Friesche Rymlery*, &c., containing the Psalms of David ("Dy 150 Psalmen fin David"); Ringer's *Stichtelijke Sangpriëel*, containing translations of three of the Songs of Solomon; the parable of the Sower in Friesic, published by Prince L. L. Bonaparte; and Posthumus's *Sint Jans Apokryf Testamint*. R. S. CHARNOCK.

1A, Adelphi Terrace.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CHAINED LIBRARIES.—Can any of your readers help me to find any libraries in England where the books are still attached to the shelves by chains? I do not refer to single volumes chained to desks in churches, but to whole libraries. The one at Denchworth, Berks ("N. & Q.," 6th S. iv. 304), is new to me, but unfortunately it has been improved away before I could have an opportunity of examining it. That in Wimborne Minster is, of course, well known. There is also one in All Saints' Church, Hereford, bequeathed by William Brewster, M.D., in 1715. The books are arranged on three shelves, occupying two sides of the room. They are all chained on a system similar to that still existing in the cathedral, where the most remarkable chained library remaining in England may still be seen. Probably the example of the cathedral may have suggested to the authorities of All Saints' Church the idea of protecting their books by a similar device; for on any other theory it would be difficult to account for so late a use of chaining. J. W. CLARK.

1, Scroope Terrace, Cambridge.

OKEY FAMILY.—It is stated in Harl. MS., 1096, f. 124, that Thomas Salmon, of London and of Hackney, in Middlesex, married, in 1651, Elizabeth, daughter of John Okey, of Dolzell, Worcestershire, who was a sister of Colonel Okey. Can any of your readers inform me where I can learn further as to this John Okey, the father of Elizabeth? EDWARD PEACOCK.

Bottesford Manor, Brigg.

RALPH SELDEN.—Can any correspondent of "N. & Q." state the date at which the clockmaker, Ralph Selden, in St. James's, flourished?

G. D.

THE ANEMONE PULSATILLA.—Mr. Cussans, in his *History of Hertfordshire*, lately published, states that the *Anemone pulsatilla*, which grows luxuriantly at Ashwell, near Baldock, Herts, and nowhere else in that county, is called "Dane's blood" by the natives, who believe that it will grow only in places where Danish blood has been shed. I recommend this local belief to the attention of Mr. Gomme and the Folk-lore Society, and shall be glad to know if it can be corroborated.

E. WALFORD, M.A.

Hampstead, N.W.

PORTRAITS IN CHURCHES: CHARLES I.—Ninety years ago, when they were copied by an admiring loyalist member of my family, the following lines

were to be found over a painting of King Charles I. in St. Paul's Church, Bedford. Are they, and is the portrait, still extant?—

> "Behold the charge is drawn, the day is set,
> The silent lamb is bro', the wolves are met,
> The Martyr's slaughter ho: Whitehall must be,
> Lately his Palace, now his Calvary."

H. W.

New Univ. Club.

VINALL OF RUTLAND.—Denham Hunloke, of Chelsea, who resided "in a house over Durham Gate, Strand," and was buried in St. Clement's Church, Strand (will proved November, 1677), is stated to have married "..... daughter of ..... Vinall of Rutland." I should feel much obliged for information respecting the Vinall family which would enable me to fix date of marriage, and supply Christian names of the father and daughter, and place of abode of the former. J. J. H.

"YOUNG LOCHINVAR."—Who wrote the music to this song, in six-eight time and in A flat? I am aware that the words have been set more than once; but I shall be much obliged to any one who will give me the name of the composer of this particular setting. JULIAN MARSHALL.

A PROVERB.—In Bacon (*Adv. of Learning*, ii. xxi. 7) there is mention of "A proverb more arrogant than sound, 'that the vale discovereth the hill.'" Where is there an earlier use of it?

ED. MARSHALL.

ANDREW SWINTON: GEORGE SWINTON.—Can any reader of "N. & Q." inform me regarding the birth and parentage of Andrew Swinton, who was the author of *Travels into Norway, Denmark, and Russia in the Years* 1788–91, published in London in 1792, and of which a German translation appeared in Berlin the following year? I should also like to know if there are any sufficient grounds for attributing *An Elegy inscribed to the Duke of Cumberland* (the subject of which is the rumoured death at the battle of Falkirk of a Mr. Thornton), which was published by Hamilton & Balfour, Edinburgh, in 1746, to "Mr. John Swinton, Advocate," afterwards a judge in the Court of Session under the title of Lord Swinton.

A. C. S.

ETCHING BY H. WIGSTEAD.—I should be glad to know the subject of an etching by this gentleman; size, 15 in. by 11 in. A very dishevelled-looking female is reclining among some rocks by the sea-shore, while what looks like the corpse of a man is tossed about by the waves near her feet. The etching has been tinted with sepia, and is very effective. I should like to know what scene, in fact or fiction, is represented by the picture. It is stated in a recently published life of Rowlandson that H. Wigstead, amateur etcher, was a friend of the great caricaturist, and was a sitting magistrate at Bow Street, London.

W. H. PATTERSON.

[Can the etching be an illustration of Gay's ballad (in *The What d'ye Call It?*), "'Twas when the seas were roaring"?]

NUMISMATIC: JAMES II.: GUN MONEY.—I have a half-crown with "Feb. 1689" on it; weight, 198 g. I find in Ruding, edit. 1840, vol. ii. sup. pt. ii. pl. v. p. 389, note, "There are some of these coins for every month from June, 1689, to April, 1690, inclusive.—Simon, p. 59." Humphreys's *Coin Collectors' Manual*, vol. ii. p. 512, gives June, 1689, to July, 1690. Can any of your readers give me any explanation of my February, 1689, coin? W. STAVENHAGEN JONES.

79, Carlton Hill, N.W.

[? Feb., 1689–90.]

THE VIRGIN MARY: ASHTORETH [ASHTAROTH].

> "In Phœnicia one still sees grottoes of the Virgin Mary which are old shrines of Ashtoreth, bearing the symbols of the ancient worship of Canaan."—Robertson Smith, *The Old Testament*, &c. (1881), p. 229.

Where are the sites of these grottoes, and what are the exact forms of the old symbols to be still seen therein? A. L. MAYHEW.

THE ARK OF THE COVENANT.—On two occasions, when I have asked Cornish school-children what became of the Ark of the Covenant, I have been answered "that it is buried in St. Michael's Mount." Is this a mere coincidence, or is it part of a forgotten legend? W. C. M.

SIR GEO. GRIFFITH, KNT., OF WHICHMORE, SUFFOLK, AND BURTON AGNES, YORK.—This knight lived about 1515. Whom did he marry, and where can I find his pedigree? His daughter Dorothy married Gabriel St. Quintin.

SIR WM. CREYKE, KNT., OF COTHINGHAM, YORK.—This knight's daughter Agnes married Geo. St. Quintin in 1584. Whom did Sir Wm. Creyke marry, and where can I find his pedigree?

LEOFRIC.

WEDDING SONGS.—Is there any collection of old English wedding songs, or any evidence that epithalamia were commonly sung in England during the Middle Ages? The wedding songs of the Slavonic nations form quite a little literature of lyric poetry. Is there any trace of such traditional songs, used before or at weddings or espousals, having been once common among our English peasantry? W. S. LACH-SZYRMA.

A COIN.—Does any coin in the British Mu answer to the following description? Th a copy, of copper, somewhat smaller th thing; one side has been rubbed smoo other bears a Phrygian cap between tw

underneath are the letters EID MAR, and the whole is surrounded by a dotted circle about one-sixteenth of an inch from the edge. What I take to be a Phrygian cap may be an inverted bowl.

T. J. WHARTON.

MORRIS DANCERS.—I have heard that morris dancers still exist in some of the villages in Cambridgeshire. Is there any truth in this report? When did morris dancing die out in Devonshire? I have made inquiries in Cornwall, but can find no memory of it among the old people.

PENWITH.

AN OLD PRAYER BOOK.—I have lately seen a folio copy of "The Book of Common Prayer. Printed at the Theatre, Oxford. Charles R." There is in the beginning of the book a large print of St. Paul's Cathedral, and the book contains a "Form of Prayer to be used on the 2nd day of September for the Dreadful Fire in London." The friend in whose possession I saw the book told me he had shown it to the late Mr. Coxe, of the Bodleian, who said he had never seen another copy of the book or heard of its existence. Can you give any information regarding it and its value?

F. R. S. E.

"SERO VENIENTIBUS OSSA."—"When the day of his [the Earl of Argyle's] execution came, Mr. Charteris happened to come to him, as he was ending dinner: he said to him pleasantly, 'Sero venientibus ossa'" (*Burnet's Reign of King James II. Illustrated*, by Dr. Routh, p. 34, Ox., 1852). What is the source of these three Latin words; or in what other place do they occur?

ED. MARSHALL.

TWO PORTRAIT PAINTERS.—When did Thompson and Joseph, two Dublin artists, flourish? The latter was, I believe, living *temp.* George IV.

C. S. K.

PHOTOGRAPHS OF THE HOLY LAND.—The splendid series of photographs of the Holy Land by Bonfils is probably known to most travellers who have been to Palestine. I shall be much obliged if any reader who has a descriptive, or even a price, list of these photographs will lend it to me for a few days. I have not been able to obtain any sort of list in any London photographic agency, and I believe that at the present time no public institution in England is possessed of these highly important works of archæology and art.

WILLIAM H. SEWELL.

Yaxley Vicarage, Suffolk.

WRITING WITH LEMON JUICE.—In State Papers (Domestic), Queen Elizabeth, vol. ccxxxiv., No. 48, there is a letter from Tho. Cely to Lord Burghley, dated Dec. 8, 1590, in which mention is made, *inter alia*, of the destruction of letters written with lemon juice. Can you refer me to an earlier instance on record of the use of lemon juice in writing?

ABHBA.

THE HAMERTON FAMILY.—Gervase Hamerton was born in 1597 and died 1668. Foster, in his *Yorkshire Pedigrees*, only records two brothers of his, namely, Peter and George. He appears, however, to have had two, if not three, more brothers—Nicholas, Hugh, and (I think) Henry. I should like much to know anything that is known of Nicholas, who died some time between the years 1640 and 1649, and also whether it is known that a brother or near relation of Gervase Hamerton was killed in the Civil Wars.

HAUTBARGE.

[See also *ante*, p. 208.]

Replies.

THE ETYMOLOGY OF "BEDFORD," &c.

(6th S. i. 173, 469; ii. 249, 334, 474; iii. 117, 250, 318, 350.)

Though it is perhaps rather late to resume the discussion on this subject, I should like to make a few remarks on the Celtic derivation suggested by SIR J. A. PICTON. Of the correctness of the general statement that the local nomenclature of England is largely Celtic in origin there can, of course, be no question; it has been abundantly shown in Mr. Taylor's *Words and Places*, though it may be added parenthetically that the chapter on the Celts is the weakest part of that very admirable work.

A very common mistake of some, who have in the past looked to the Celtic dialects for an explanation of English place-names, has been to take modern forms to explain old names, without inquiring what changes such forms may have undergone. Welsh, for example, which has often been laid under contribution, has its history, like every other language, and a very obscure history it often is; and in the course of ten centuries it has undergone great changes. How great these changes have been can well be seen by reference to Prof. Rhys's analysis of the early inscriptions of Wales. In no department of inquiry has fancy run riot more wildly, or history been more completely set at defiance, than in Celtic etymology. For example, in some of our dictionaries English words are constantly derived from Welsh words, which are in reality themselves corruptions of the very forms the derivation of which they are used to explain. To this too general rule Prof. Skeat's *Etymological Dictionary* is a noteworthy exception; and to a student of Celtic the sober caution and the discriminating accuracy displayed by the author in the treatment of the Celtic element in English afford the most conclusive evidence of the general trustworthiness of the work.

Perhaps SIR JAMES PICTON has not quite

escaped the besetting sins of Welsh etymologists. For instance, to derive *Mancunium* from an imaginary *Man-cyn*, "chief place," is impossible; such a compound as *Man-cyn* could not exist. If we are to form a compound of *man* and *cyn* to signify "chief place," it must be *cynfan*. Again, in the assertion that "*Gwent* is changed to *Venta*" there is at least a verbal mis-statement; in reality it is *Venta* that has been changed to *Gwent*, the prothetic *g* having been added in post-Roman times, as in French and Italian.

But to come to *Bedford*, or *Bedican-forša*. I quite agree with MR. MAYHEW that the derivation from *Bedw-can* cannot be accepted, though not exactly for the reasons assigned by MR. MAYHEW. It is true that *bedw* is a collective, and as such is feminine; but it is also a plural, and so would not require the modification of the initial in the adjective, even if the present laws of initial mutation had obtained in the sixth century. So, assuming that the adjective *can* was ever used as an epithet of *bedw*, or any other tree name (an assumption for which, however, I can now recall no evidence), *Bedw-can* would not be (in the modern language) an impossible or "ungrammatical" place-name. Further, *Bedwgan*, if it existed, would not mean "white birch"; it would be an adjective, meaning "birch-white," just as *penwyn* signifies not "white head," but "head-white, white-headed."

The chief objection to deriving *Bedican* from *Bedw-can* is found in the fact that these Cymric words could not have had their present form in the sixth century:—

(1) The word *bedw* was formerly *betu*, as is proved by the cognate forms in the kindred dialects compared with the Gaulish *betula*, or *betulla*, Pliny's "Gallica arbor mirabili candore atque tenuitate" (xvi. 18). That the dental surd had not become sonant as early as A.D. 571 is clearly seen by a glance through the Oxford glosses, which cannot be put earlier than the ninth century, and in which vowel-flanked *t* still regularly remains. When we find in these glosses such forms as *clutam*, *etem*, *anuton*, *peteu*, *notuid* (for the modern *cludaf*, *edaf*, *anudon*, *pydew*, *nodwydd*) still remaining, we are not justified in assuming that *betu* was abnormally developed into *bedw* three hundred years before.

(2) Again, the old form of *can*, Bret. *kann*, Corn. *can*, was *cant* (*cantus* or *cantos*), which appears in the Gaulish *Canto-rix* (splendidus rex), *Canto-benna* (album cornu). Now it is quite certain that the assimilation of this *t* in *auslaut* had not taken place so early as the sixth century. Indeed, it has never been completely carried out even in the spoken language; and words from which the *t* has now disappeared are found to have retained it up to no very distant date; *e. g.*, such forms as *ariant*, *ugeint* (for *arian*, *ugain*), occur down to a comparatively recent period. Of the late preservation of the *t* in *cant* we have positive proof in the proper name *Gurcant*, which thus occurs several times in the *Liber Landavensis*. This *Gurcant* is the modern *Gwrgan*, and represents an older *Vercantus*, "valde candidus, splendidus" (Glück, *Keltischen Namen*, p. 176).

Whatever may be the real origin of *Bedican*, the facts above detailed will, I think, make it evident that SIR JAMES PICTON'S ingenious suggestion cannot be accepted as a satisfactory solution of the puzzle. THOMAS POWELL.

Bootle, Liverpool.

TREDEGAR (6th S. iii. 351).—SIR J. A. PICTON mentions this place, Tredegar, as an example of the word *tre*, meaning a homestead, and the meaning and derivation of the name is given as "the ten homesteads"—*Tre* being taken for a homestead, *deg* as the Welsh for ten, and the last syllable *ar* not being accounted for. The cart is put before the horse; for if it signified "ten homesteads" it would be Deg-tre, the numeral in Welsh coming before the noun; therefore this cannot be the meaning or derivation.

Tredegar, in Monmouthshire, is the ancestral residence of my family, which there is every reason to believe was established there at the beginning of the twelfth century, as Bledri ap Cadivor Vawr, the direct lineal ancestor of the family, was witness to a charter of Roger de Berkerolles, who was then living and dwelt close by, which charter granted to the Abbey of Glastonbury the tithes of one division of the parish of Bassaleeh, which was constituted at that time, and in which parish Tredegar is situate; and as Bledri died in 1119 it must have been signed very early in the twelfth century.

There have been many explanations and derivations of the name of Tredegar given by ingenious persons—chiefly, I suspect, English. One is a contraction of the Welsh words *Troed-yr-gaer*, the foot of the camp, because there is an ancient earthwork on a hill in the park opposite the house, called, as many Welsh forts are, "the Gaer." Another was *Tre-deg-erw*, the mansion, home, or dwelling of the ten acres. Others thought that ten acres was but a small piece of land for so large an estate, and fancied it might be *Tri-deg-erw*—three ten acres, or thirty acres. Another idea has been that it may be *Tre-dau-gaer*, the home of the two forts, as there is another earthwork on a hill in front of the house. These will serve to show what a charmingly fertile language the Welsh is for persons who like to speculate in derivations. name "Tre-deg-erw" is found in old letters in the Ordnance Map, as if it were dited ancient name; but how it got mystery, for there is no such place, n such a name or place that any one n recollect or ever heard of, and

was any field of ten acres to have given the name. I well remember the county being surveyed for the Ordnance Map by the engineers in 1820, and can only imagine that they got hold of this name from the conjecture of some ingenious person trying to explain the name Tredegar. The most obvious derivation, and which is the true one, does not, however, seem to have occurred to these ingenious persons.

The word *tref* (pronounced *trēv*), sometimes abbreviated into *tre*, means, not a single house, which would be *ty*, but the dwelling-place, chief mansion, or homestead of some important person, with the necessary offices, stabling, and out-buildings for the accomodation of the family of servants necessary for the performance of such various duties as would be requisite, and was in fact rather a group of buildings analogous to the German *Heim* or *Ham*, and thus came to signify a village, and subsequently a town. There could not, therefore, have been ten *trefs* together. The *tref* generally took its name from that of the owner or founder of the dwelling—as Tre-gwilym, Tre-madoc, Tre-gunter, &c. (though sometimes the name was derived from the situation, or some other circumstance), as Tregoed, the mansion of the wood; or Trecastle, from the vicinity of a castle, as Trecastle, in Carmarthenshire, Englished into Castleton—and there is no doubt that Tredegar took its name from the first founder or owner, whenever he may have lived, and the name, as is usual, has continued to the present day.

The earliest mention of the name which I find in writing is in an old copy of a poem of Gwilym Tew, a Welsh poet who lived in the fifteenth century, for there are no very early deeds to be found in which it is mentioned by name. The property having been in the family for so many centuries, the original charter or grant, if there ever was one, may have been lost or destroyed. Tredegar is situated in the ancient lordship marcher of Wentllwch; and being freehold was most probably granted to our ancestor Bledri ap Cadivor Vawr (whose father, a Pembrokeshire chieftain, was buried at Carmarthen in 1084), by Robert FitzHamon, after his conquest of Glamorgan and Wentllwch from the ancient Welsh prince, Jestyn ap Gwrgant, about 1100, and it is probable that any charter or other such document may have been destroyed when Owen Glyndwr ravaged Wentllwch with fire and sword in 1404.

The poet Gwilym Tew, or William the Fat, flourished between 1430 and 1470, and presided at a Gorsedd in Glamorgan in 1460, about which time he wrote a complimentary poem in praise of Sir John Morgan of Tredegar, Knight of the Holy Sepulchre, whom in the title he styles Syr Sion ap Morgan o Dre-Degyr, and again in the poem itself he writes the name Tre-Degyr, the *t* and *d* being in the Welsh language interchangeable consonants, according to the letter which precedes them, for the sake of euphony. The *Tre* and *Degyr* in both instances are separated by a hyphen, and the *Degyr* in both instances has a capital *D*, indicating a proper name. In a MS. of the seventeenth century, in the possession of Mr. S. R. Bosanquet, is this statement, "The house of Tref-ddigr, holden by inheritance of blood from time to time, is the most ancient in all Wales." "Teigr ap Tegonwy was an ancient prince in King Arthur's time." The *t* being changed into *d* for the sake of euphony, the place is again called "Tref-Deigr"; and though Teigr may be as mythical a personage as King Arthur, this is strong presumptive evidence that there was such a traditionary personage connected with this place, at whatever time he may have lived. Again, in a pedigree by Robert Vaughan, of Hengwrt, made about 1660, and now amongst the Hengwrt MSS. at Peniarth, the name is written "Thomas Môrgan de Dref-degyr, Esq." From this evidence it seems to me clear that Tredegar received its name from its earliest possessor, whose name was Teigr, though when he lived or who he was is not known, but his name was attached to his *tref*, or homestead, and has continued to this day, as is the case with an adjoining hamlet in the same parish, which now retains its name of Tre-gwilym, which it derived from being the *tref*, residence, or homestead of William de Berkerolles, a Norman, who came over at the Conquest, and was father to Roger de Berkerolles before mentioned, who built a small castle adjoining it, which, after the Norman usage, he called Rogerston, and both names are retained at the present day, the one being the Welsh name of the *tref* and hamlet, and the other the name of the manor founded by Roger, the builder of the small castle, a scanty fragment of the wall of which still exists. OCTAVIUS MORGAN.

The Friars, Newport, Mon.

DR. BELL AND MR. LANCASTER (6th S. iii. 306, 417, 458; iv. 17, 155, 295).—The following gleanings from memorials of Joseph Lancaster, the founder of a system which has developed into the great British and Foreign School Society, may interest your readers, and help to solve the questions which have lately appeared in "N. & Q."

He was born in Kent Street, Nov. 25, 1778; his father was a Chelsea pensioner who had served in the American war, and he belonged to the Friends. The son Joseph at eight was pondering over the Gospels in secret; at fourteen was reading Clarkson on the slave trade, and was determined to go to Jamaica to teach the blacks. Accordingly he left home, having a Bible and a *Pilgrim's Progress*, and a few shillings. Brought back, he became an assistant in schools, and at twenty—it was now the year 1798—his father gave him the use of a back room at their house in Kent Street for a

cheap school. Lancaster, with twenty shillings of his pocket money, himself made his first desks and forms out of rough boards. At this time a Friend, looking over the bookstall in Kent Street, had to see young Joseph about a book; conversation ensued, and a valuable patron was interested and secured. This was Thomas Sturge, of Newington Butts, who with other Friends—Anthony Sterry, of High Street, St. George's, and Elizabeth Fry, kindly helpers of the poor and ignorant at that time of distress and famine—now helped in this new movement for educating the children of the poor, by obtaining subscriptions to pay for those who could not pay for themselves, and by otherwise encouraging Lancaster. Lancaster himself, in his poor room in Kent Street, insisted on children coming to him whether they could pay or not. Henry Tyler, an old leader among the Methodists in Southwark, was about 1798 one of these poor boys, and, being "too poor or too lazy," said he should not come any more, that he was too poor to pay. Lancaster's response was, "Never thee mind about the money, Henry; thee continue to come."* This was in accordance with the printed notice outside, "All who will may send their children and have them educated freely, and those to whom this offer may not prove acceptable may pay for them at a very moderate price." About 1800, the school having increased from ninety to one hundred and twenty scholars, a move became necessary. The second school was, I believe, a sort of shed in Newington Causeway, opposite Brandon Row, holding from one hundred to one hundred and fifty children, and was known as Lancaster's school, to which the children got on a plank placed over a ditch—a common way even so late as 1820 of getting to poor cottages about this neighbourhood, which, being of low level and very wet, was intersected with ditches, and was often flooded. Probably this shed was enlarged to meet the increasing demands, and some Friends guaranteed the rent. About 1803 the third school was opened in James Street, Borough Road, in a rough, dilapidated, barn-like building, which was to some extent fitted up for the purpose. Before this the school had become known, and strangers and foreigners began to visit it and take an interest in the system of educating hundreds of children by means of one man assisted by monitors selected from the advanced scholars. Now, the Duke of Bedford, Lord Somerville, and Earl Stanhope led the way and helped liberally. In 1805 the king and some members of the royal family took much fancy to Lancaster and warmly favoured the work. The school was now named the Royal Free School; it was on City land, opposite the present site, Lancaster having the ground fenced in as far back as Martin Street. After this we find him in an unused parish school. From 1798 to 1808 Joseph Lancaster conducted the institution without a committee, but as he had less than no talent for finance he speedily got into debt and became much embarrassed; he was, however, from time to time relieved. It became at length clear that, with great virtues, much love for children, and a passion for education, he had two serious defects—he could not make both ends meet, and he was unable to act under others who could, namely, his great friends, who would have managed his finances and left him to the work of education alone. He so loved children that in an early naïve publication he says he never saw them but his heart yearned towards them; it was at one time his custom on Sunday evenings to have from forty to sixty children to tea with him, the elder serving the younger.

As to the question between Dr. Bell and Mr. Lancaster, Dr. Bell in 1798 published *An Experiment on Education made at the Male Asylum at Madras.* At this time Lancaster's school in Kent Street was well attended, he himself practically and painfully working out his plans. Lancaster is candid, and says in 1803, "From this publication [Dr. Bell's] I have adopted several useful hints," and "I much regret I was not acquainted before with the beauty of his system"; but in a later publication he protests against the injustice of Dr. Bell's claiming his inventions. The words of the great *Edinburgh* reviewer, churchman, and most competent witness, who lived at the time and took part in all such questions, the Rev. Sydney Smith, in his article "Trimmer and Lancaster," 1806, confirm this. I have already noted it in your pages.

W. Rendle.

* *The Stranger's Friend*, 1864.

Jeremiah Clark, or Clarke (6th S. iii. 410; iv. 112, 256, 316).—Whether this musician spelt his name with, or without, a final *e*, is not a generally interesting question; but since it was I who first raised the point by doubting the accuracy of the spelling with the final *e* in a note of Mr. Cummings's, I feel bound to say a word or two on the subject before it drops. It is, of course, only in recent times that any strictness in spelling proper names has been observed. I have seen a letter of the great Lord Burleigh's, in which he spelt his own family name in five different ways—as nearly as I remember, thus: Cecil, Cecyl, Cicel, Cicele, and Cecile. Even in the last century, people were not always unvarying in their mode of spelling their names; and the addition or omission of the final *e* was one of the commonest variations in which they indulged. The last piece of evide adduced by Mr. Cummings would be of n value than it is if it were an original docun that he quoted. It is not so, but only a cop therefore of no authority. There are, three of Clark's compositions in the

Museum, in his own autograph, on which his name is, in each case, without the final *e*. They are three anthems, "I will love thee," "Praise ye Lord," and "The Lord is full of compassion." The last is printed in *Divine Harmony* (second collection), as also another, "O be joyful"; both bearing the composer's name, "Mr. Jere. Clark." There are also two catches in the MS. Department of the British Museum (29,386), in the handwriting of E. Warren Horne, with the composer's name similarly spelt. All the evidence, therefore, in the National Collection is on my side, except the certificate (copy) quoted by Mr. Cummings, against which Warren Horne's accuracy as a copyist may be confidently set. Again, the anthems and hymns by Jeremiah Clark, published in *Harmonia Sacra*, have his name spelt in the same way, without the final *e*.

And now, to be fair, I will admit that I possess Jeremiah Clark's own copy of the last-named work, with his name written on the title-page, "Jer. Clarke." I need not say that I had forgotten this when I wrote my first note on the subject.

Julian Marshall.

"At bay" (4th S. xi. 507; xii. 14, 116; 6th S. iii. 149).—It is a great pity, so it seems to me, that "N. & Q." is not made more use of as a book of reference. If it were, many questions would not be asked which are asked, for the answers would have been found in back numbers of "N. & Q." I myself, before I write a note, always look at the five general indices, which I possess, and then I know whether or not there has been any note on the subject in the five series to which the indices correspond. Those contributors of "N. & Q." who live in small towns and have not a copy of their own* cannot, of course, refer; but I am afraid that even those who live in large towns and could refer often think it easier to write to "N. & Q." than to take that trouble. In the present case, if Mr. Mayhew, after consulting Wedgwood, Diez, and Skeat, had referred to my note on the subject (4th S. xii. 116), I think he would not have written for further information, though he might possibly still have had his doubts.

My note is a very long one, and I hoped I had shown conclusively that Mr. Wedgwood's derivation from *stare* or *tenere a bada* cannot possibly be maintained. The only thing that can be said in favour of it is, to my mind, that, so far as form goes, *bay* might easily be derived from *bada* through an old Fr. *baie*, which seems to have existed. But the oldest English form was not *bay*, but *abay* (though, as Prof. Skeat shows, this was sometimes written *a bay*, as if it were two words), and we also find *at abay* (Halliwell) exactly corresponding to the Fr. *aux abois*.

In the second place, the Italian expressions quoted above were never (so far as I can make out) used of hunted animals, and they never really meant anything at all like our "to stand or keep at bay." Mr. Wedgwood does indeed, in a passage quoted from an Italian author by him, translate *per tenere i nemici a bada*, "in order to keep the enemy in check, or *at bay*," but any one who is at all familiar with the language and reads the passage attentively will see that the meaning is rather "to divert the attention of the enemies," *i. e.*, to make them attend to one thing instead of another, and so obtain an advantage over them.* The only meaning given to *tenere a bada*, in Villanova's large Italian dictionary, is in Ital. "*trattenere*, ritardare uno dal suo pensiero, dalla sua impresa"; and in Fr. "faire perdre le temps," and this explanation agrees very well with that given by Mr. Wedgwood before he quotes his passage, viz., "to keep one waiting.....to amuse."

I am the more pleased to find that Prof. Skeat now opposes Mr. Wedgwood, because formerly he adopted his derivation. See Morris and Skeat's *Specimens of Early English* (Clarendon Press, 1872), vol. ii., Glossary, *s.v.* "abaie."

For other details, and amongst them how Cotgrave's *tenir en abbay* (mod. Fr. *tenir quelqu'un en aboi*, Littré) came secondarily to have the meaning given by him, "to delay or drive off with false hopes," which is very nearly the meaning of *tenere a bada*, I must refer to my original note.

F. Chance.

Sydenham Hill.

François Villon (6th S. iv. 168, 335).—So many errors have appeared concerning Buridan and the queen who, in Villon, seeks to have him slain, that a few facts may be acceptable. Jean Buridan, the Nominalist philosopher, was rector of the University of Paris. In his *Compendium*, Gaguin the historian gives as authoritative the legend that

* It is not to be expected that every one should possess a complete copy of "N. & Q." from the beginning; but I think that every one who contemplates writing to it frequently should, if he is able, possess himself of the general indices, of which the expense is about six shillings in six years, or one shilling a year!

* The inhabitants of Pisa were attacking some enemy, and they made a feint and began the attack on one side when they really intended to make it seriously on the other. Such a feigned attack surely could not be said *to keep their enemy at bay* (which is what Mr. Wedgwood endeavours to make out); it really only made him lose his time and opportunity. "To keep at bay" is to make such a determined stand and to offer such a desperate resistance as to prevent one's enemies from coming to close quarters. But nothing of this sort is to be found in Mr. Wedgwood's passage. When used of a stag the expression means literally (if derived from the Fr. *aboi*, the barking of a dog, as it should be) to keep the dogs barking, *i.e.*, at a distance, for as soon as they are able to rush in and bite they cease to bark. Whilst they are kept at bay, or barking, they are in suspense and are in danger of losing their prey, and hence the secondary meaning given in the text, in the last paragraph.

Buridan escaped with difficulty from the fate designed for him by *a* queen who sought to have him treated after a fashion she had employed with other lovers, namely, tied up in a sack and thrown into the Seine. That queen, Gaguin states, was not Jeanne de Navarre, as tradition asserted, but one of the wives of the three sons of Philippe le Bel, all of whom were confined on the charge of adultery in Château-Gaillard, in Normandy, These three queens were Marguerite de Bourgogne, Jeanne de Poitiers, and Blanche, Comtesse de la Marche.

Bayle conjectures that Marguerite de Navarre caused Buridan to be thrown into the river not as her lover, but on account of his warning his scholars against her. In *La Tour de Nesle*, of which Dumas, not M. Hugo, as supposed by CALCUTTENSIS, is the author, Marguerite de Navarre is the heroine. At the first production of the drama, at the Porte-Saint Martin, on May 29, 1832, Mdlle. Georges played Marguerite de Bourgogne (Reine de Navarre) and Bocage Buridan. The pair in Dumas have been lovers, but are not so at the time of the action. Dumas's share in the play was fiercely contested by his *collaborateur*, Frédéric Gaillardet. Brantôme, in his *Vie des Dames Galantes*, speaks of the death of Marguerite de Bourgogne at the hands of her husband, who made her "mourir cruellement entre quatre murailles au Chasteau-Gaillard."

JOSEPH KNIGHT.

MARRIAGES AND BURIALS OF SERVANTS (6th S. iv. 9).—I am ashamed to give A. J. M. such an entry as he asks for without a more accurate reference, but in the parish registers of Over, near Cambridge, there is one, about the middle of the seventeenth century, of the burial of "Anthonie, servant to Dr. Pope." However, if A. J. M. can look into, I think, the second volume of Dr. Howard's *Miscellanea Genealogica* (I am again sorry I cannot refer more distinctly), he will find it among the other entries of the Pope family which I published there some years ago.

C. F. S. WARREN, M.A.

Farnborough, Banbury.

In the parish register of Clent are these two entries :—

Agnes, sometime servant of Richard Cleave, was buried ye last day of February, 1584.

A maid at Mr. William Cox his house departed ye present life ye 29 of May, 1658.

And also the following, which relates to neither a marriage nor a burial :—

Margaret, the daughter of Marye Walcar, whose father as she saith is one William, servant to James Carter, was christened ye 5 day of February, 1576.

VIGORN.

The marriages and burials of persons so described are very frequent in our parish registers. The register of marriages for the parish of Littleham, near Bideford, contains twenty entries between 1538 and 1545 ; of these seven are described as servants. There are seventeen entries of the burial of servants in the Bideford register between 1561 and 1599. From other parishes in this neighbourhood many more examples can be produced. A. J. M. had better communicate with me.

J. INGLE DREDGE.

Buckland Brewer, near Bideford.

It seems to have been the custom in entering the marriage or burial of servants to describe them as such. As an instance from the Selmeston register:—

Ann. Dom. 1696. October ye 20th. Buryed Thomasen Bently, a servant maid.

The name Thomasen occurs a second time on the same page, from which the following extracts may be worthy of note:—

Buryed Richard the son of Thomas Parsons, a Batcheler.

Buryed Old Ellenor Lee, a widow.

Buryed John Boyse, an ancient inhabitant of this parish.

Buryed Old John Pollard.

Buryed Ellenor Pollard, a widow, being very old.

The last entry conveys an unpleasant impression that the poor old lady's age was the cause of her being put to death.

W. D. PARISH.

Selmeston.

My experience of registers is small, still I have found many entries of burials of servants, but cannot call to mind having seen any marriages. Such entries I have not usually copied, but, on looking through some extracts I was enabled (by the courteous permission of the vicar) to make from the Hemel Hempsted registers, I find the following, which may interest A. J. M.:—

1559. William Rolfes man, of Piccotsend.

1562. October the xxxj daie Thomas Ewer, servante to Johnson the glover.

1563. December the viij daie Alce Newton, servante to Thomas Byrchemore.

1588. Marche the xix daie Annis Web, servaunte to Symon Cox.

1590. Januarie the xxvj daie John Streate, servante to Mr. ffrauncis Combes, who was murthered by John Bates, servante likewise to Mr. Combes."

J. EDWARD K. CUTTS.

THE NAME JAMES BEFORE 1258 (6th S. iv. 308).—I have met with the inscription "S' James de Hokaungre" on a seal attached to an undated Hampshire deed among the muniments of Magdalen College, Oxford, which I assigned to about the year 1240. But of *Jacobus* (which is used not for Jacob but for James) I have noted an ins occurring about 1220–30. I do not think the name Jacob, which was distinctively was ever used in a Latin form.

W. D. M

The name *James* came to England

mandy. There is a small town called St. James situated on the frontiers of that province and Brittany, a little inland of Pontorson, which, no doubt, bore that name long before the year 1258. Compare the Spanish form of the name, *Jaime*.

EDGAR MACCULLOCH.

Guernsey.

TENNYSON'S "QUEEN MARY," I. v.: ASHES MADE OF PALMS (6th S. iv. 309).—It is stated in Ellis's *Brand*, i. 94, that "the ashes used this day [Ash Wednesday] in the Church of Rome are made of the palms consecrated the Sunday (*i. e.*, of course the *Palm* Sunday) twelve months before." Or, rather, as is quoted in a note, "The ashes which they use this day are made of the *palmes* blessed the Palm Sunday before."—*New Helpe to Discourse*, 1684, p. 319. Is there any contemporary authority to which we can be referred with regard to this custom in England or elsewhere, and can it have suggested to Tennyson the words "kindled with the palms of Christ"? The poet himself could doubtless explain what he meant. J. T. F.

Bp. Hatfield's Hall, Durham.

THE CHURCHYARD OF ST. PANCRAS (6th S. iv. 308).—Mr. T. T. Cansick is, I believe, the person referred to by the *Pall Mall Gazette* as "having once published the epitaphs on the tombstones in the churchyard of St. Pancras." The title of the work, of which I possess two volumes, is simply *Epitaphs of St. Pancras Parish*. Mr. Cansick, I may add, resides at Kentish Town.

E. WALFORD, M.A.

Hampstead, N.W.

[The fourth volume of Mr. Cansick's work was to have dealt with the epitaphs in the graveyards of the City, and it is matter for regret that it has not yet appeared].

SIEGE OF CHEPSTOW (6th S. iv. 307).—The particulars relating to the occupation of Chepstow by Sir William Waller in 1643 A. E. L. L. will find in the introduction to J. Washbourn's *Bibliotheca Gloucestrensis* (1825), pp. xxxviii–ix. Amongst the tracts in this work that Mr. Washbourn has "reprinted with fidelity" is one entitled "The Victorious and Fortunate Proceedings of Sir William Waller and his Forces in Wales.....which was sent in a letter from Sir William Waller and Sir Arthur Haslerig, and read in both Houses of Parliament, Aprill 15, 1643," London, April 17, 1643. After mentioning the victory at Highnam, near Gloucester, on March 24, where more than 1,500 of Lord Herbert's "Welch" army were taken prisoners, the writers say:—

"We then marched for Wales, the Welch left their garrisons, they quitted Newnam, Rosse-bridge, Monmouth, *Chepstow*, we entered those townes, very weary of the Welch wayes over the mountaines, and sensible of their wants: And hearing Prince Mauriee was neare us on the one side, and the Lord Herbert with his contracted garrisons on the other.....we resolved for Glocester, through Prince Maurice's army: And upon Monday at night, being the tenth of this instant, having sent away our foot to guard it over the Wye, to Aust, and so on the farre side of the river [Severn] for Glocester, wee marched from Chepstow all night, for Prince Maurice's quarters with our horses and dragoons."

On the morning of the 12th Waller came up with a body of the enemy at Newnham, skirmished with them at Little Dean, and reached Gloucester the same evening. Waller's not meeting with any opposition at Chepstow will account for A. E. L. L. not finding any burials in its parish register for April, 1643. Chepstow Castle, after several days' siege, surrendered to Captain Morgan on Saturday, October 11. The entries of burials, &c., which are recorded in the parish register in 1645, cannot refer to this siege, as supposed by A. E. L. L.

W. GEORGE.

Bristol.

THE EARLIEST RAILWAY (6th S. iv. 288).—DR. CHANCE will find at p. 382 of this year's *Whitaker's Almanack* a useful summary of railway history, in which this passage occurs:—

"The first act obtained for the construction of a railway was that of the Surrey Iron Railway Company in 1801 for a railway from Wandsworth to Croydon. Then followed the Severn and Wye, the Berwick and Kelso, the Gloucester and Cheltenham, and other small undertakings, about twenty in number altogether, with an aggregate of 250 miles, and an authorized capital somewhat under a million. It is almost unnecessary to add that animal power only was contemplated in their working."

R. B.

Upton.

AN ENSHRINED HEART (6th S. iv. 189).—Robert Pocock, in his *Memorials of the Family of Tufton* (Gravesend, 1800), p. 79, says in a note, respecting John, Earl of Thanet (who died at Skipton Castle in April, 1680):—

"There is in the vault of Rainham Church among the remains of the Tufton family a heart-shaped leaden box, *containing the bowels* of one of them, probably of this earl, whose body being brought from so great a distance, embowelling must have been necessary for its removal."

W. A. SCOTT ROBERTSON.

Elmley.

"PANNES-PEECE" (6th S. iv. 168).—*Pans* or *panse* denoted in old French that part of a knight's armour that covered the sides of the body, "Partie de l'armure qui couvroit le coté" (Roq.). It is equated by Roquefort with Nanchière, "Partie de l'armure destinée a couvrir le ventre." In this part any armorial bearings might conveniently be placed, and sometimes, I believe, they were so worn. J. D.

Belsize Square.

"FIERCE AS A MAGGOT" (6th S. iv. 309) is not local, but general in England, and is short for "Fierce as a maggot with its tail cut off,"—a metaphor which commends itself to apple-eaters.

D.

CROY FAMILY (6th S. iv. 69).—If W. can procure a sight of Maurice's work, *Le Blason des Armoiries de tous les Chevaliers de la Toison d'Or* (folio, La Haye, 1665), he will find therein a mass of information with regard to the arms, descent, and general history of this illustrious Flemish house. No family furnished so many members to the order of the Golden Fleece. The original arms of the family are, arg. three bars gu.; but they are usually quartered with those of de Renty; arg. three doloires (or broad axes), two in chief addorsed, and one in point, gu. They are thus borne by Antoine, Sr. de Croy et de Renty (No. xv.), one of the original knights of the Golden Fleece, grandson of Guillaume, Sr. de Croy, by Isabeau, heiress of Renty.

Genealogists have given to the family of Croy a descent from the royal house of Hungary. This will be found set out in Spener, *Opus Heraldicum*, p. spec. lib. iii. cap. x. There must be accounts of the family in all genealogical books which relate to the Low Countries. A copy of the rare work, *La Généalogie et Descente de la très illustre Maison de Croy*, 8vo. (rather high 4to.), Douay, 1589, par Jean Scohier, is in the library at South Kensington; and another work, in folio, by the same title but without the author's name, is in the British Museum Library. It is probable that Popliment's *Dictionnaire de la Noblesse Belge* (Bruxelles, 2 vols. 4to. 1863-7) has an account of the family. They held the duchies of Cambray, d'Aerschot, and d'Havré, and were princes of Chimay, Havré, and of the Holy Roman Empire, besides possessing many inferior titles.

J. WOODWARD.

Montrose.

GREAT MEN BELIEVERS IN GHOSTS (6th S. iv. 307).—On reading F. V.'s query I turned to the *Diary* of Archbishop Laud, under the impression that it contained many references to ghostly visitations. I find in it many allusions to visions of departed friends, but all are spoken of as having occurred during sleep. Still Laud, I think, by the way in which he speaks of these visions, and by the evident importance he attaches to them, leaves the impression on the mind of the reader of his *Diary* that he believed that he had been visited in sleep by the actual spirit of the departed. For example, the only entry under July 3, 1625, is:—

"Sunday, in my sleep his Majesty King James appeared to me. I saw him only passing by swiftly. He was of a pleasant and serene Countenance. In passing he saw me, beckned to me, smiled, and was immediately withdrawn from my sight."

On August 21, again a Sunday, he says, "That night, in my sleep, it seemed to me, that the Duke of Buckingham came into Bed to me," &c. Jan. 5, 1626-7, was the entry:—

"Epiphany Eve and Friday. In the night I dreamed that my mother, long since dead, stood by my Bed, and drawing aside the cloaths a little looked pleasantly upon me.....She then shew'd to me a certain Old Man, long since deceased; whom, while alive, I both knew and loved."

No other event is recorded on this day. Under March 27, 1627, Laud records some difficulties that he had had in obtaining payment of some legacies due to Lady Dorothy Wright, the widow of Sir George Wright. He adds:—

"This night Sir George Wright appeared to me in my sleep, having been dead two Years before at least. He seemed to me in very good plight, and merry enough. I told him, what I had done for his Widow and Children. He, after a little thought, answered, That the Executor had satisfied him for those Legacies, while he was yet alive. And presently looking upon some Papers in his Study adjoyning, he added, that it was so. He moreover whispering in my Ear, told me, that I was the Cause, why the Bishop of Lincoln was not again admitted into Favour, and to Court."

The wording of this passage makes it clear that Laud believed that he had been visited by the spirit of his deceased friend, and had received from him information to which he evidently attached importance. Under October 26, 1635, there is a curious account of the apparition of Laud's servant, Will. Pennell, at the very time when he was lying at a distant place at the point of death; and to give but one more instance, the archbishop, under date January 24, 1639-40, records an appearance of "my Father (who died 46 Years since)."

JOHNSON BAILY.

Pallion Vicarage.

CHISWICK (6th S. iv. 127).—This word is given in Charnock's *Local Etymology*. He remarks that it "is not found in Domesday." "There is a tradition," he says, "that within the last hundred years a very considerable mart or fair for cheese was annually held in the field called the Great Downs, nearly opposite the Duke of Devonshire's." In Mr. C. Blackie's *Etymological Geography* the word is derived from A.-S. *crosel*, sand, gravel, a sandbank, and means sandy dwelling or bay.

F. C. BIRKBECK TERRY.

Cardiff.

PLACE NAMES (6th S. iv. 166).—There is a Finkle Street also in Carlisle, spelt *Fenkle* in the old maps. Can the word be a corruption of *Fengeld*, a tax imposed for the repelling of enemies? I believe there is a Finkle Street in nearly all the larger towns in Yorkshire, also at Kendal. So far as I can ascertain, this street is generally near the castle.

E. F. B.

PATIENCE, A MAN'S NAME (6th S. iv. [illegible]). There is no doubt about there being a Sir [illegible] Ward, Lord Mayor of London, 1680-[illegible] memoirs which he is said to have left [illegible] life, he gives this account of the [illegible] singular baptismal name he b[illegible] having had six sons, the father [illegible]

family increased too fast for his estate, and he made a vow that if there was another son he would call him Patience. Another son was born, and though it was tried to dissuade him from doing so by friends, he kept his word, and gave him the name at his baptism. Sir Patience Ward had a great-nephew called after him, who had a son named Patientius. (See pedigree in Hunter's *South Yorkshire* ii. 143.) C. J.

The following is from *History of Christian Names* (Lond., 1863, Parker, Son & Bourn), vol. i. p. 400:—

"The Puritans indulged in Piety as a name, and it still sometimes occurs in England, as well as Patience and Prudence, though little aware that there were saints thus called long ago, St. Patiens, of Lyons, and St. Prudentius, the great Christian poet of primitive times."

EVAN THOMAS.

Battersea, S.W.

FOLK-LORE: A CURE FOR FITS (6th S. iv. 106).—The following passage is from Smiles's *Thrift*:—

"Charms are devoutly believed in; a ring made from a shilling offered at the communion is an undoubted cure for fits; hair plucked from the cross on an ass's shoulder and woven into a chain, to be put round the child's neck, is powerful for the same purpose; and the hand of a corpse applied to the neck is believed to disperse a wen. The 'evil eye,' so long dreaded in uneducated countries, has its terrors among us; and if a person of ill life be suddenly called away, there are generally some who hear his 'tokens' or see his ghost. There exists, besides, the custom of communicating deaths to hives of bees, in the belief that they invariably abandon their owners if the intelligence be withheld."

Perhaps MR. PENGELLY could furnish me with more instances of the last curious piece of superstition, which I do not remember to have met with before. HEPATICUS.

An exactly similar mode of cure was adopted in this village about eighteen months since, in the case of a female about seventeen years old. The sixpences were collected from single young men. I dare say the subject in this case had faith in the remedy, the fits, I believe, having long since disappeared. G. J. DEW.

Lower Heyford, Oxon.

THE ORIGIN OF FAMILY NAMES (6th S. iv. 148).—I would recommend *Men and Names of Old Birmingham*, by Toulmin Smith, as a book containing information on this subject, with lists of Birmingham families showing the development of their names. P. F. S. A.

See Bardsley's *English Surnames: their Sources and Significations* (2nd ed., 1875, pp. 148-9).

HIRONDELLE.

ABINGER CHURCH (6th S. iv. 147).—I have looked at my notes regarding this church, but do not find the date at which the earliest part was built. I think it is to be found in Manning and Bray's *Surrey*, vol. i., in Aubrey's *Surrey*, vol. iv., or in Cox's *Magna Britannia*; in the two latter books are mentioned the "ring of bells" and monuments, brasses and inscriptions then in the church, but of which now not a trace is left.

On July 27 of this year the Surrey Archæological Society held their meeting, and the annual Dorking excursion was made, when Abinger Church was visited, and in a paper read by Major Heales the date of the building of the church was touched upon, which may be of interest to E. H. A. and others who may know this church. The earliest part was the nave, "the chief and remarkable feature of which consisted in the three windows, which were placed very high up in the wall on either side, and which there was every reason to believe were of an early Norman period, perhaps from 1120 to 1150." The inventory of the goods of the church is preserved (*temp.* Edw. VI.). The registers commence 1559, and are very clear and perfect. B. F. S.

"INFERNAL": ROGER HELLE, &c. (6th S. ii. 324; iv. 318).—A curious instance of the *infernal* nomenclature recently came under my observation. A few months ago I was on the shores of the Boden See, and paid a visit to the quaint old town of Ueberlingen, on an arm of the lake, for the purpose of inspecting and sketching its noble mediæval church. Adjoining the church, facing the main street, there is a house of entertainment with the following sign:—

"Wein Stube zur Hölle
von A. Teufel."

Literally "Hell Tavern kept by A. Devil." There did not appear much sign of "revelry by night." All seemed as quiet and peaceable as became a dull, sleepy German town. Probably the proprietor's name being Teufel, he has, with a species of grim facetiousness, appended the natural adjunct of the place of abode of Herr Teufel. Be that as it may, I simply transcribe the inscription as it stands. J. A. PICTON.

Sandyknowe, Wavertree.

"SOOTHEST" IN "COMUS," 823 (6th S. iii. 248, 411, 452; iv. 55, 96, 296, 312).—May I be allowed to thank PROF. SKEAT for his late courtesy? I am hardly likely to be able to call upon him, as he so kindly invites me to do, nor can I trouble him now that he is extremely hard pressed for time to pen for my private enlightenment arguments of such length that he thinks he could not make them clear without trespassing too much on the space of accommodating "N. & Q." Well were it for "N. & Q." if its columns were never less worthily encroached upon than by PROF. SKEAT, whose public withdrawal from the discussion above referred to I shall scarcely be alone in regretting. The substitution of *tree* for *three* (*trees*) is satisfactorily accounted for; but it was the substitution

of *three* for *tree* (*arbor*) that I intended to instance in my note. ST. SWITHIN.

"STUART" (6th S. iv. 267, 314).—North of the Tweed, in the country of the Stewarts or Stuarts, the name is invariably pronounced as a dissyllable. If illustration be needed, see numerous instances in Hogg's *Jacobite Relics, e. g.:*—

> "You 're welcome, Charlie Stuart,
> There 's none so right as thou art.
> Had I the power to my will
> Thy foes to scatter, take and kill,
> I 'd make thee famous by my quill
> From Billingsgate to Duart."

The change from the original spelling is understood to date from Queen Mary's residence in France. NORVAL CLYNE.

Aberdeen.

LOGGAN, THE ARTIST (6th S. iv. 90, 332).—The Privilege quoted by MR. R. HOLLAND is, or should be, found in every complete copy of the *Oxonia Illustrata*. Lowndes gives a collation of this work, as also of the *Cantabrigia*, and the correct date (1688) of the latter. There are some slight variations in copies and in the plates, too long to note in these columns. I shall be happy to give a note of these to MR. DODGSON, if he cares to have it, from the copies in my collection.

JULIAN MARSHALL.

13, Belsize Avenue, N.W.

"INN" AS A VERB (6th S. iv. 69, 312).—The following examples may be added of a not uncommon usage:—

> "He that eateth His flesh and drinketh His blood dwelleth in Christ, and Christ in him; not inneth or sojourneth for a time, but dwelleth continually."—Bp. Andrewes's *Sermons*, ii. 205.

> "Every man's head inns at the horned Ram
> * * * * *
> The heart, in the way, at the Blue-lion inns."
> Bp. Hall, *Satires*, II. vii. 31, 37.

Butler (*Hudibras*, II. iii. 434) speaks of—

> "Th' houses where the Planets inn."

And Horace Walpole, in 1775, writing to a friend to whom he had sent some things, says, "You had better send for them where the machine inns"

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

WAREHAM (6th S. iv. 232, 277).—F. H. H. says, "I do not think there are any records or remains of enclosure or fortification" at Wareham. On the contrary, Wareham is enclosed, or all but enclosed, by what remains of its ancient fortifications. You walk along the top of the earthworks, and see the widespreading watery vale outside them; and inside them the shrunken old town, with gardens and crofts where once were houses and churches. Two churches only remain, and one of the two is desecrated and used as a day school. It is a pathetic place, this Wareham; more interesting far than its neighbours — than ugly Poole, and brand new Bournemouth, and stony Swanage, and even than Corfe, with its church spoilt by "restoration" and its castle ruined by civil war. A. J. M.

BOON-DAYS (6th S. iii. 449; iv. 13, 55).—In North Derbyshire "boon work," or "booning," was formerly considered, and it may be so now, as work done over and above the work that could be demanded by law or custon. Fifty years ago a surveyor of highways came to me and told me of an improvement he wanted to make in the roads over and above the ordinary statute labour, and he said all the farmers had agreed to do "boon work" for it in their several proportions, and as I had no cart-horses he requested from me, in addition to my composition, a "boon" in money. Some years afterwards I wanted a quantity of material carted without delay for some distance, and got a number of farmers to do it. On paying one of them, he said, "I would gladly have *booned* it if you had done it that way." ELLCEE.

Craven.

THATCHED CHURCHES (6th S. ii. 447; iii. 56; iv. 117).—The Church of Salhouse, spelt in the parish registers Salehouse, six miles from Norwich, had a thatched roof prior to its restoration, which is now going on, and the new roof is to be thatch.

REGINALD STEWART BODDINGTON.

Titley, Herefordshire.

THE AUTHORSHIP OF THE "IMITATIO CHRISTI" (6th S. iv. 246, 335).—In answer to MR. WATERTON, I must confess that my knowledge of Carthusian writings is very limited. I therefore cannot satisfy his demand. But I hardly see what end such a passage would serve, as I presume even MR. WATERTON would admit that this use of "exterius" might, very soon after 1430, have become known at the Grande Chartreuse from the *Imitation* itself. What I conceive its use in 1430 to show may be made clearer by quoting the rest of the passage, "C'est donc que cette expression était employée par tout le monde et non point exclusivement en Allemagne" (*La Grande Chartreuse*, p. 203, note), and by adding that, whether it was used "par tout le monde" or not, it was certainly used at the Chartreuse.

The authority of the official publication from which I quoted may be given for the statement that when the inmates of the Chartreuse meet in the Chapelle des Morts, before taking their rare walks, to hear read some passage of a [illegible] treatise, the book ordinarily selected is [illegible] *book* of the *Imitation* (*ibid.*, 230).

W. A. B. C[illegible]

Magdalen College, Oxford.

Miscellaneous.

NOTES ON BOOKS, &c.

The Works of Alexander Pope. New Edition. Including several hundred Unpublished Letters, and other New Materials. Collected in part by the late Right Hon. John Wilson Croker. With Introductions and Notes by Rev. Whitwell Elwin and William John Courthope, M.A. Vol. III.—*Poetry*, Vol. III. (Murray.)

FEW of our readers interested in the story of Pope, his life, character, and writings, and the history of his times, and who have shared our appreciation of the manner in which Mr. Elwin has executed the five volumes of the works of the bard of Twickenham which have appeared under his careful and admirable editorship, but must have shared our longing for the completion of a work which has been carried on with so much learning and good taste. But after a careful examination of this new volume of Pope's *Works* we feel bound to congratulate our old friends in Albemarle Street, and with them the Rev. Whitwell Elwin, that the latter's mantle has fallen on no unworthy shoulders. Mr. Courthope has obviously been a patient and careful student of the writings and history of Pope; and having had, in addition to the advantage of communication with Mr. Elwin, the assistance and counsel of Mr. Garnett, of the British Museum, and of many other scholars who have made Pope their especial study, he has produced in this volume a sufficient guarantee that the Elwin and Courthope edition of Pope will be brought to a conclusion in such a manner as to justifythe expectations excited by the admirable way in which it was commenced.

A Supplementary English Glossary. By T. Lewis O. Davies. (Bell & Sons.)

MR. DAVIES has produced a work well worthy of standing on the same shelf with the compilations of Nares and Halliwell. In some respects it is of more value than either of the above-named standard books. It is indeed more nearly akin to Dr. A. Hoppe's *Englisch-Deutsches Supplement-Lexikon* than to any English book we know. The work of the learned German, though occupying much the same ground as that of Mr. Davies, is devoted much more to modern literature. Ancient and modern books have contributed alike to Mr. Davies's word-museum. All that was wanted to ensure a place therein was that the claimant should not have been properly described or illustrated by example in some three or four standard dictionaries which are taken as tests. A book like this makes evident the vast wealth of our tongue—a richness unregarded, unknown indeed except to a very few specialists. Of course many of the words catalogued and illustrated here are objectionable compounds, and some others useless as being without anything corresponding to them in nature or in thought; but many are good words which are really wanted to express ideas. We could get on very well without the word *bilocation*, a term which has been invented to express the faculty some saints are reputed to have possessed of being in two places at the same instant of time, but such words as *bush-draining* and *bushing* are required by farmers and game preservers. Sales by inch of candle might be traced earlier up and later down the stream of time than any of the instances here given. There is a notice in the *Archæologia*, xxxvii. 388, of a sale of this kind in 1794, and Mr. Briscoe informs us, in his *Old Nottinghamshire*, that the custom still prevails in Dorsetshire, and in the *Historical Manuscripts Commission Report*, vol. iv. p. 103, we have an account of a sale of this sort which took place in 1641. *All up*, *i.e.* total failure, discomfiture, destruction, has not been traced further back than Fielding. No dictionary which gives examples can be said to be complete that does not under "All up" reproduce the mock epitaph which the late Mr. W. J. Conybeare inserted in his novel called *Perversion*. It is supposed to commemorate a former squire of Hogs Norton who was cut off in the midst of festivities, and runs thus:—

> "Quite well at ten,
> Had a few friends to sup with me;
> Taken ill at twelve,
> And at one it was all up with me."

We trust Mr. Davies's work will become widely known, and that it may soon be succeeded by other volumes from his pen of a like character.

Materials for the History of Thomas Becket, Archbishop of Canterbury (Canonized by Pope Alexander III., A.D. 1173). Edited by J. G. Robertson, M.A., Canon of Canterbury, for the Master of the Rolls.—Vol. V. *Epistles.* (Longmans & Co.)

THE Latin lives of Archbishop Becket are naturally followed by a complete collection of his letters, which will now for the first time be arranged in one series and in the order of time. The MS. collection in the Vatican Library, which contains 535 letters, was the work of Alan, Prior of Canterbury, and afterwards Abbot of Tewkesbury, whose life of the Archbishop is printed in Canon Robertson's second volume. Alan takes credit for attempting to present the letters in their true order; but a monk of the twelfth century could scarcely be expected to perform correctly a work of so critical a kind, and little dependence can be placed on his order of arrangement. For example, his third book contains the letters connected with the legation of Gratian and Vivian, which was of subsequent date to the legation of Simon and Bernard, the subject of his fourth book. Alan's collection was edited by Lupus from the Vatican MS., and has been largely supplemented by Dr. Giles with letters chiefly derived from a MS presented to the Bodleian Library by Sir Thomas Cave. The chronological principle of arrangement is discarded altogether in Dr. Giles's edition, and the letters are printed according to the rank of the writers. The pope's letters are placed first, then come those of cardinals, then of archbishops in the alphabetical order of their sees, then of bishops, then of clerks; whilst the letters of laymen, kings, queens, nobles, and knights are similarly arranged. Letters which were included in his editions of the letters of John of Salisbury and of Arnulf of Sisseux are excluded altogether, however important they may be in their bearing on the archbishop's history; and this confusion is aggravated in the Abbé Migne's reprint of Giles's edition by the removal of Pope Alexander's letters to another volume of his *Patrologia*. Canon Robertson, therefore, found little help from his predecessors in the difficult task of determining the true dates of the documents printed in this volume, but he brought to his task an unrivalled knowledge of the details of the archbishop's career, which has enabled him to accomplish it with equal skill and success. The letters in this volume are 226 in number, and range from 1158 to 1166.

Genealogical Memoirs of the Families of Chester of Bristol, Barton-Regis, London, and Almondsbury, and of the Families of Astry descended from Sir Ralph Astry, Lord Mayor of London, 1493, &c. Attempted by Robert Edmond Chester Waters, Esq., B.A., and of the Inner Temple. (Reeves & Turner.)

THIS admirable genealogical monograph is by the same skilful and practised hand as the much larger work on the Chesters of Chicheley. The Chesters of Chicheley

were formerly considered to be of one stock with those of Bristol, and the relationship was shown in the Baronetages. It is presumed the author had collected everything about the latter before he found that these were really distinct families; but we must thank him for printing the materials he had gathered. On the other hand, Mr. Waters has for the first time shown the connexion of all the Astry families. The book is of somewhat limited interest, as the Chesters and Astrys are apparently extinct, and the married daughters few from whom a descent could be claimed at the present day. But on other grounds, as a model of what a moderate "family history" should be, we cordially recommend it to our readers; for the author seldom speculates, but tests every received statement by records, and therefore is a most trustworthy authority. The narrative is very readable; there are tabular pedigrees, some armorial woodcuts, and a full index. The wills of the merchants of Bristol and of the old "civic aristocracy" of London are of wider interest. The work is dedicated to Mr. Chester-Master, of the Abbey, Cirencester, and of Knole Park, Gloucestershire.

The Vision of the Twelve Goddesses: a Royal Masque. By Samuel Daniel. Reprinted and Edited, with Introduction and Notes, by Ernest Law. (Quaritch.)

THE splendour which attended the performance, rather than any special merit of language, appears to have commended to Mr. Law for reproduction the Royal Masque of Samuel Daniel. Performed on the evening of Sunday, Jan. 8, 1604, by Queen Anne of Denmark and eleven maids of honour in the Great Hall at Hampton Court, it was "in a certain sense the first true masque ever presented." As such it attracted considerable attention, and references to its performance still survive. Mr. Law has made this solemnity the basis of a disquisition upon masques in general, and has furnished in addition an account of those who took part in the performance. His work supplies a want in our theatrical histories, and as such has real value. It is, moreover, written in an agreeable and picturesque style, and constitutes a desirable possession. Whether Mr. Law's recommendation that the masque, as an essentially English form of entertainment, should be revived, will be accepted by managers is doubtful. His book, with its agreeable erudition and pleasant criticism, will at least find a place in every theatrical library. In all bibliographical respects the reprint is satisfactory.

The Story of the New Testament told in connexion with the Revised Version; the Chief Divergences between it and the Authorized Version Compared and Criticized. By the Rev. Andrew Carter. (Whittaker & Co.)

THIS pocket volume contains a concise account of English translations of the New Testament, about fifty pages being devoted to the revision. There is prefixed a clear summary of the history of the canon, and of the preservation of Greek MSS. and versions, with definitions of terms which would be likely to puzzle unlearned readers of such notices of the Revised Version as have occupied so much space lately in reviews and newspapers. The writer points out the bearing which the revision has upon eternal punishment, and other doctrines which are now uppermost in the religious world. Though the book is small, it is furnished with a useful index.

The Creed of Science, Religious, Moral, and Social. By William Graham, M.A. (C. Kegan Paul & Co.)

THIS is a thoughtful book of a very high order. To criticize it within any limits which we have at our command would be impossible, and justice demands that when dealing with subjects of the deepest interest to humanity we should not blame or praise offhand in a few easy sentences without giving the grounds of our assent or dissent. In the present instance, though we find much that we approve most heartily, we are bound to say that we are at issue with some of the most important of the general conclusions. The remarks as to the theory known as the "nebular hypothesis" are very wise, and we think highly of the manner in which the theory of evolution is stated. Many of the conclusions, however, are such as cannot be arrived at by those who hold the fundamental facts which lie behind the creeds of the Christian and Moslem worlds.

PROF. SKEAT'S *Etymological Dictionary*, which was announced for publication on Nov. 1, will not be quite ready by that date. It is, however, nearly finished, and may be expected to appear in the course of that month.

AMONGST Messrs. Longmans' announcements are *The Speeches of Lord Beaconsfield*; Vol. IV. of Mr. Blanchard Jerrold's *Life of Napoleon the Third*; Vols. IV. and V. (completing the work) of *The History of Rome*, by Wilhelm Ihne; Mr. S. R. Gardiner's *The Fall of the Monarchy of Charles I.*; *Memoir of Augustus de Morgan*, by Mrs. De Morgan; and *Notes on Foreign Picture Galleries*, by Charles Locke Eastlake, F.R.I.B.A.

COLONEL GRANT'S LIBRARY.—Pope's star is once more in the ascendant. In another column we have noticed the new and interesting volume of his works just issued from Albemarle Street, and we now call attention to the coming sale of Popiana, Swiftiana, Johnsoniana, Curliana, &c., contained in the remarkable library of Colonel Grant, which are to be sold by Messrs. Puttick & Simpson, in Leicester Square, on Wednesday, Nov. 16. All who are interested in the literature of that brilliant period will thank us for advising them to secure a catalogue of this highly important sale, rich almost beyond precedent in the peculiar class of literature which it embraces, and which we shall be surprised if they do not preserve as a bibliographical *bijou*. When we say that among Colonel Grant's treasures is not improbably the only remaining copy of Warburton's 1743 edition of the *Ethic Epistles*, which the editor eventually suppressed, and almost all, if not all, the known editions of the *Dunciad*, &c., we have said enough to justify this exceptional notice of a coming book sale.

Notices to Correspondents.

A. M. writes:—"Where can I either buy or see a book containing pictures of the old uniforms of the British Army? It is important that they should be as correct as possible; and more especially the uniforms of the Militia."

Æ. O'N.—The name and address of the secretary of the Browning Society are, Miss Hickey, Clifton House, Pond Street, Hampstead, N.W. Mr. Furnivall is good enough to say that he will send you a prospectus.

J. R.—There is a Carlyle Club. An advertisement giving particulars of a monthly meeting appears in this week's *Athenæum*.

H. B. A.—The wording of the passage is decidedly questionable.

A CORRECTION.—P. 264, col. 1, line 1, for "correcting the proof," read *preparing the draft*.

NOTICE.

Editorial Communications should be addres
Editor of 'Notes and Queries'"—Advertis
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munications which, for any reason, we d
to this rule we can make no exception.

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LONDON, SATURDAY, NOVEMBER 5, 1881.

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THE LIBRARY OF TRINITY COLLEGE, CAMBRIDGE.

(*Continued from p.* 324.)

Having thus briefly sketched the general history of the library, a few remarks may next be added as to its contents.

The total number of volumes in the library is about 90,000,* of which 1,918 are MSS. These are disposed in thirty bays, of which four are guarded by locked doors, three containing MSS., and one early printed books.

Until the large bequest from Mr. Grylls in 1863, the grouping of the library was solely as above, but a sudden incursion of 9,600 volumes, requiring to be housed as a separate collection, made it imperative that something further should be added on a large scale. Accordingly a row of dwarf cases, running the whole length of the library on both sides, was added, sufficient to contain the whole of the Grylls and Hare collections, with room to spare. I propose now to refer briefly to some of the MSS. and then to some of the more curious of the printed books.

Beginning with Oriental MSS., there is an interesting collection of Sanskrit MSS., eighty-eight in number, of which there is a printed critical catalogue by Prof. Aufrecht. These MSS. are, with a few exceptions, a comparatively recent acquisition on the part of the college, and are mostly copies of older MSS., made about the end of the last or the beginning of the present century. The mass of them formerly belonged to Mr. John Bentley, author of *An Historical View of the Hindu Astronomy*, at whose death they came into the possession of Dr. Mill, late Regius Professor of Hebrew and Fellow of Trinity College. From his executors the collection was acquired for the college in 1858. There are also a few Pali MSS., of which, besides those mentioned in Prof. Aufrecht's catalogue, some were given a few years ago by the late Mr. R. C. Childers, the accomplished editor of the well-known *Pali Dictionary*.

Another collection of Oriental MSS., consisting mainly of Arabic, Turkish, and Persian MSS., the mass of which once belonged to Dr. Thomas Gale, Dean of York (*ob.* A.D. 1702), may be found described in the critical catalogue of Prof. E. H. Palmer. In this are numerous copies of the Koran, and of works on Arabian theology, philosophy, and mathematics. Two MSS. in the collection may claim a passing notice: one is a beautifully illuminated copy of the works of the Persian poet Jami, written A.D. 1531. One of the numerous large illustrations in this volume has attracted some attention as being a perfect representation of the favourite modern game of polo, an enthusiast for which recently obtained the leave of the college to have the page photographed. The other MS. is in Carshunic (Arabic in Syriac letters), and contains some early apocryphal Christian writings, the "Apocalypse of Paul," the "Death and Assumption of the Virgin," traditionally ascribed to St. John, the "Testament of Adam to Seth," &c. (For this last most curious work see Dr. Hort, in Smith's *Dictionary of Christian Biography, s.v.* "Adam, Books of.")

There are also about twenty-five Hebrew MSS. in the library, parts of the Bible (Isaiah, Psalms, Esther, &c.), Biblical commentaries, liturgical works, &c. I may mention a valuable early fourteenth century MS. of part of the *Mishneh Torah* of Maimonides, specially interesting as preserving the *Anti-Christiana* intact, and, as a very different sort of example, a translation into very bad Hebrew of the Assembly's "Shorter Catechism," made soon after 1650.

Attention may also be called to a very fine copy of the Samaritan Pentateuch, given to the college by Dr. Lightfoot, the present Bishop of Durham. According to a Hebrew note in the MS. it would appear to be written entirely on the skins of paschal lambs. As is well known to scholars, the above Pentateuch is in Hebrew, though in Samaritan letters, but the library pos-

* The average rate of increase since 1863 has been 677 volumes annually.

sesses also a fragment of the Samaritan version of the Pentateuch (Exod. xxxix. 22—Num. iii. 3).

Some of the more noteworthy Greek MSS. may next be mentioned. Most interesting to many will be the well-known Codex Augiensis of St. Paul's Epistles (F. of critical editions), a Græco-Latin MS. of the ninth century. This MS. was one of those bought by Bentley when engaged at his projected edition of the Greek Testament, and on the death of Bentley's nephew in 1786 it came to Trinity library. One noticeable fact about this MS. is that in the Epistle to the Hebrews there is no Greek forthcoming, and the Latin occupies both columns. Another MS. which, fragment though it be, claims a place in the list of New Testament uncials, is that known to critics as W^d, consisting merely of two leaves of St. Mark and fragments of two more. These were discovered about twenty years ago in the form of strips inserted into the binding of a volume of Gregory Nazianzen by Mr. Bradshaw, to whom the world of letters in Cambridge and beyond Cambridge owes so much. These strips, carefully put together to make up the pair of leaves, are now fixed for convenience between two sheets of glass. Besides the two now mentioned, there are also four cursive MSS. of the New Testament, two of the twelfth century, one of the thirteenth, and one dated A.D. 1316. The last two were brought from Mount Athos and Mount Sinai respectively. There are a few MSS. of the Psalms and other parts of the Old Testament in the LXX version, which, however, need not call for any special remark.

Of the Greek fathers there are, as might have been anticipated, a considerable number of MSS., a goodly addition having been made to the existing stock through those procured by Bentley from Mount Athos. Thus we have MSS., and in some cases not a few, of Origen, Eusebius, Athanasius, Gregory of Nyssa and of Nazianzum, Basil, Epiphanius, Chrysostom, Cyril of Alexandria, and others. These, however, are too numerous to allow of more than this brief passing notice. One of them, a MS. on paper of Origen on St. Matthew, has a special interest from its associations. It once belonged to Isaac Vossius, the friend and librarian of the blue-stocking Queen Christina; by Vossius it was given to Herbert Thorndike, and by him to Trinity College. Here, too, may be mentioned a very large MS. of Philo, given by Dean Nevile.

Of Greek classical authors there are also some MSS., of which a few may be mentioned: a Sophocles (*Ajax*, *Electra*, *Œdipus Tyrannus*) with scholia, a pretty, though late, little MS. of Pindar with scholia, several MSS. of Æsop, a MS. of the *Characters* of Theophrastus, and the well-known Gale MS. of the *Lexicon* of Photius. This last, unfortunately far from complete, is generally considered the parent MS. from which all the other copies of the lexicon have been taken. It was transcribed by Porson in his beautiful Greek hand, and from this transcript, now exhibited in the library, an edition of the lexicon was published in 1822. With respect to Porson's writings it may be remarked that besides two large cases filled with books once belonging to him, in which specimens of his writing are found more or less plentifully, there are complete transcripts of two plays of Euripides, the *Phœnissæ* and *Medea*, written with the most perfect and wonderful neatness and exactness. Indeed, no two manners of writing could well be more unlike than those of the two most famous of all Cambridge scholars, the rough spiky characters of Bentley—legible, it is true, but unpleasing—and the tiny, precise, print-like letters of Porson. I may finally mention a MS. of the Greek lexicon of Harpocration, of the fourteenth century, the readings of which are given in Dindorf's edition.

There are a large number of Latin MSS., both classical and patristic. Of the former I may notice a choice MS. of Livy, unfortunately not beginning till book xxi. This MS., the writing of which is exceedingly fine and clear, is believed to have been the work of an English scribe towards the end of the twelfth century. It appears once to have belonged to the cathedral church of Canterbury. There is also in the Gale collection a well-written MS. of the first decade of Livy, inferior, however, in antiquity to the preceding. I may also mention a very prettily written little MS. of Cornelius Nepos of the fourteenth century, given to the library by Thomas Docwra, "ad æmulationem posterorum"; and a well-written Macrobius, *De Somno Scipionis*. The latter appears to have been bought in London in 1469 by John Gunthorpe for *5s. 4d.* Of Roman poets, Horace and Ovid are very well represented, and there are also MSS. of Virgil, Lucan, Juvenal, Persius, Statius, and Claudian. One MS. of Juvenal and Persius, a tall folio in the Gale collection, is of considerable value, being of the ninth or tenth century, and in the same collection is another MS. of Persius, of the twelfth century, the γ of Jahn's edition. Besides these is yet another, in one volume, with Horace's *Ars Poetica*, and some other writings, formerly belonging to the monastery of St. Mary at Holm-Cultrain, a house founded by David, King of Scotland.

Of the Latin fathers the MSS. are too numerous to allow of more than the hastiest notice. Those most frequently occurring are of Ambrose, Augustine, Jerome, Gregory the Great, Isidore of Seville, and Bede. I will single out a MS. of the Epistles and Commentary on St. Luke, of St. Ambrose; a MS. of Jerome, dated 1477-8, the largest and heaviest MS. in the library; and a

well-written MS. in red and black of the Christian poet Arator, "de actibus Apostolorum Petri et Pauli." Besides the fathers above named there are also MSS. of Prudentius, Orosius, Prosper, Leo, Cassiodorus, Gregory of Tours, Anselm, and others.

Of Latin liturgical MSS. may be mentioned two early fifteenth century MSS. of the Sarum Missal, both richly illuminated, and in beautiful condition, save in so far as they are disfigured by the stupid erasures of the names and titles of popes in the calendars and elsewhere, from which few missals have escaped. In one of them the whole of the mass for the festival of St. Thomas of Canterbury (December 29) is altogether effaced. The larger missal, given to the college by Dean Nevile, once belonged to the Leventhorpe family, who have used the calendar as their register of deaths, the latest being that of John Leventhorpe in 1511. There are two MS. pontificals in the library, one of the twelfth century, apparently belonging to a bishop of Ely; and the other written while Chicheley was Archbishop of Canterbury, *i.e.*, 1414-43. The use is that of Sarum. A very beautifully written and richly illuminated Psalter seems also to have belonged to the diocese of Ely, as may be inferred from the fact that in the concluding litany the names of female saints are headed by Etheldreda, Wythburga, Sexburga, Ethelberga, Ermenilda, after whom follows St. Mary Magdalene. Now the first-named saint was the foundress of the abbey and church at Ely (the 1200th anniversary of whose foundation was celebrated a few years ago), the next three were her sisters, Sexburga being her successor as abbess, and Ermenilda her niece, also afterwards abbess of Ely. The same remark applies also to the pontifical, where the names occur in the order, Etheldreda (Atheldrytha), Sexburga, Ermenilda (Eormenhilda), Wythburga (Wihtburga).

Psalters are, of course, very numerous; the most important of all, the Canterbury Psalter, has already been described, and the only other one I shall name is a gigantic one, which once belonged to the family of the Sydneys, who have entered the births, marriages, and deaths of the members of their illustrious house in the calendar at the beginning. The name of the noble Sir Philip Sydney (the name is not spelt Sidney in the MS.) of course occurs there, with his marriage to Frances, daughter of Sir Francis Walsingham, only three years before his heroic death at Zutphen. R. SINKER.

Trinity College, Cambridge.

(*To be continued.*)

CHARLES LAMB.

(*Concluded from p.* 224.)

I now send you the remainder of Charles Lamb's critical notes upon "Emily de Wilton," and a letter which encouraged me to complete that poem:—

"Sir,—I hope you will finish 'Emily.' The story I cannot at this stage anticipate. Some loosenesses of diction I have taken liberty to advert to. It wants a little more severity of style. There are too many prettinesses, but parts of the Poem are better than pretty, and I thank you for the perusal.

"Your hmble Serv.,
"C. LAMB.

"Perhaps you will favor me with a call while you stay."

Line 42. "The old abbaye" (if abbey *was* so spelt) I do not object to, because it does not seem your own language, but humoursomely adapted to the "how folks called it in those times."

82. "Flares"! Think of the vulgarism "flare up"; let it be "burns."

112. [In her pale countenance is blent
The majesty of high intent
With meekness by devotion lent,
And when she bends in prayer
Before the Virgin's awful shrine,
The rapt enthusiast might deem
The seraph of his brightest dream,
Absorbed in mysteries divine,
Were meekly kneeling there.]

"Was" decidedly, not "were." The deeming, or supposition, is of a reality, not a contingency. The enthusiast does not deem that a thing may be, but that *it is*.

118. [When first young Vernon's flight she knew,
The lady deemed the tale untrue.]

"Deemed"! This word is just repeated above; say "thought" or "held." "Deem" is half-cousin to "ween" and "wot."

119. [But when its sooth was clearly known,
And that he had not fled *alone*,
She yields to overwhelming woe.]

What is "sooth"? "Truth" is just as good, and chimes to it.

143. [By pure intent and soul sincere
Sustained and nerved, I will not fear
Reproach, shame, scorn, the taunting jeer,
And worse than all, a father's sneer.]

A father's "sneer"? Would a high-born man in those days *sneer* at a daughter's disgrace—would he *only* sneer?

Reproach, and biting shame, and—worse
Than all—the estranged father's curse.

I only throw this hint out in a hurry.

176. [The giant oaks which lornly wail
And mutter in the autumnal gale,
Viewed in the faint uncertain gleam,
To minstrel's glance might soothly seem
A group of warriors stern and sear,
Lamenting round a sepulchre.]

"Soothly"?

177. "Stern and *sear*"? I see a meaning in it, but no word is good that startles one at first, and then you have to make it out: "drear," perhaps. Then why "to minstrel's glance"? "To fancy's eye" you would say, not "to fiddler's eye."

331. "Relax" is a verb, not a noun.

354. "Gone" and "scorn" are hardly rhymes.

422. A knight thinks, he don't "trow."

424. "Mayhap" is vulgarish. Perchance.

464. "Sensation" is a philosophic prose word. Feeling.

473. "Certes" is obsolete.

475. "Dawn" and "scorn" are cockney rhymes.

[Canto III.]

27. [The hill, where ne'er rang woodman's stroke,
Was c'othed with elm and spreading oak,

Through whose black boughs the moon's mild ray
As hardly strove to win a way,
As pity to a miser's heart.]

Natural illustrations come more naturally when by *them* we expound mental operations than when we deduce from natural objects similes of the mind's workings. The miser's struggle thus compared is a beautiful image. But the storm and clouds do not inversely so readily suggest the miser.

34. Is "red-cross knight" exactly the word? This is no war of religion.

160. [Havock and Wrath, his maniac bride,
Wheel o'er the conflict, &c.]

These personified gentry I think are not in taste. Besides, Fear has been pallid any time these 2,000 years. It is mixing the styles of Æschylus and the *Last Minstrel*.

175. Bracy is a good rough vocative. No better suggests itself, unless Grim, Baron Grimm, or Grimoald, which is Saxon, or Grimbald! Tracy would obviate your objection [that the name Bracy occurs in *Ivanhoe*], but Bracy is stronger.

231. [The faithful few who yet remain
Of those who lately swelled his train,
With tottering step and failing breath,
Hurry to bear him from the heath.
Vain is their speed. The frown of night
Conceals him, and bewrays their sight.]

"Betrays." The other has an *unlucky association*.

243. [The glinting moon's half-shrouded ray.]

Why "glinting," Scotch, when "glancing" is English?

292. "Consort," the *verb*, is accentuated on the first syllable. Answer to, or responsive to.

401. "Real" you use improperly as one syllable.

421. [Then solemnly the monk did say,
(The Abbot of Saint Mary's gray,).....
The leman of a wanton youth
Perhaps may gain her father's *ruth*,
But *never* on his injured breast
May lie, caressing and caressed.
Bethink you of the vow you made
When your light daughter, all distraught,
From yonder slaughter-plain was brought,
That if in some secluded cell
She might till death securely dwell,
The house of God should share her wealth.]

Holy abbots surely never so undisguisedly blurted out their secular aims.

567. [All is prepared—a felon knight...
Around the lists in armour bright
Rides armed and ready for the fight.]

"Armour" and "armed" come too near. Call the first "harness."

605. [The prayer of faith can never fail.
A drooping lily faint and pale,
She knelt before a lonely shrine;
She rose as from a trance divine;
Oh, what a fount of holy light
Is gushing from her deep blue eyes,
With what a thrill of wild delight
She lifts them towards the evening skies!
"Was it an angel's voice," she said,
"Which whispered, *Vernon is not dead*,
DEMAND THE ORDEAL!"]

The angelic suggestion of the ordeal is spirited.

609. ['Twas riven by the voice of might.]

"Broken," not "riven."

I think there is so much of this kind of poetry, that it would not be *veryta king*, but it is well worthy of pleasing a private circle. One blemish runs thro', the perpetual accompaniment of natural images. Seasons of the year, times of day, phases of the moon, phenomena of flowers, are quite as much your *dramatis personæ* as the warriors and ladies. This last part is as good as what precedes.

Some memoranda of interviews which I had with Charles Lamb in consequence of his invitation above cited, were printed some years ago in a newspaper; but if it be wished that they should be permanently enshrined in "N. & Q." I will send them to you, with some additions.

J. FULLER RUSSELL, F.S.A.

4, Ormonde Terrace, Regent's Park.

[We shall be glad to have them.]

NEWSPAPERS AND ADVERTISING.—The first English newspaper is generally considered to have been the *Public Intelligencer*, commenced by Sir Roger l'Estrange in 1663, and succeeded by the *London Gazette* in 1665. Advertisements are hardly met with until the beginning of the following century. An interesting work was published about two years ago, entitled *A Cavalier's Note-Book* [see "N. & Q.," 6th S. i. 467], consisting of notes and a sort of diary by William Blundell, of Crosby Hall, Lancashire, captain of dragoons in the Royalist army of 1642. The work contains a good deal of shrewd observation illustrative of manners and customs and political affairs during the latter half of the seventeenth century.

Among other things which exercise his mind is the difficulty of bringing together persons whose mutual interest would lie in supplying each other's wants. He says:—

"Many persons have money which they desire to put out for lawful interest, &c., but they are wholly ignorant of the means to do it. Many others would take up money in extreme necessity, and are willing to give security, but they know not where to find money. This hath been the reason the scriveners of London have been employed as brokers for money with benefit to themselves, and commodity to the borrower and lender. This might be practised with much advantage to the country in each county of England by the means of some discreet, honest person in each town of note, whose known employment it should be to put out money and take security," &c.

He further says:—

"The above was writ about the year 1659, since when great practice hath been made in this kind within our neighbourhood, so that now, this present year 1683, it seems so convenient to borrowers and lenders, that I think it is like to continue. And I believe the like might be practised with great advantage to the country in other matters: as in buying and selling of land, and even in marriages, if the person employed be discreet, and tender of other men's credits."

"Some such way might be used for the servants or apprentices, and for the utterance wares and commodities."

"It would be very expedient if each parish might have some place, as the church or so to publish (by papers posted up) the want buyer or seller, as, such a field to be let or such a service to be had, &c. And

venient that each man that will sell his horse should tie a mark or sign thereof on the bridle."

These remarks are replete with good sense. It seems to us difficult to realize a state of things in which placards and advertisements were unknown. There had, however, been already a movement to supply the want. He goes on to say :—

"There was a book published in London weekly about the year 1657 which was called (as I remember) *The Publick Advice*. It gave information in very many of these particulars. Quære—if it continues still to do so, or the reason that it doth not."

"A.D. 1660.—There is an office near the Old Exchange in London, called the office of *Publick Advice*. From thence both printed and private informations of this useful nature are always to be had. But what they print is no more than a leaf or less in a diurnal. I was in this office. The diurnal consisted of sixteen pages quarto in 1689."

Contemporary information on any historical subject is always valuable. We have here newspapers and advertising in their inception. A want was felt, and we see the tentative means adopted for its supply. It is clear from the above statement that advertising in newspapers commenced much earlier than is generally supposed. The *Publick Advice* in 1660 issued advertisements on a single leaf, which had grown in 1689 to sixteen pages quarto. Probably the whole of this might not be occupied by advertisements, but advertising was the chief object of the publication of this "diurnal." J. A. PICTON.

Sandyknowe, Wavertree.

JOHN MURDOCH.—Considering the amiable character and affectionate intimacy which subsisted between Robert Burns and his early teacher, John Murdoch, there is little said about him by any of the poet's biographers, and that little but a repetition from each other, amounting to his being a French teacher, his early removal to London, a single letter from pupil to teacher, and another from Murdoch in reply, alluding therein to the *Poems* being as much relished in England as in Scotland. A few scraps also relate to the establishment of Murdoch in London as a teacher and a publisher of two or three educational works. I have long had in my possession a work by a "John Murdoch," which I ascribe to the poet's friend. It bears this title :—

"Pictures of the Heart, sentimentally Delineated, an Allegorical Tale; the Adventures of a Friend of Truth, an Oriental History; the Embarassments of Love, a Novel; and the Double Disguise, a Drama. 2 vols. Printed for the Author, 1783."

The work is dedicated to the Earl of Galloway. In his preface, contrary to what I usually observe in a Scotsman's book, he makes no allusion to his nationality, but in the present instance his name and that of his patron sufficiently indicate the Scot. At the British Museum I have lately been trying to identify the author of my book with the French teacher and friend of Burns. In the catalogue I find the *Pictures* under "John Murdoch, Bookseller," and the several works upon the English and French languages under "John Murdoch, Teacher." In a postscript to the *Pictures* the author intimates that it was his intention to have subjoined a list of his remarks upon the necessity of a uniformity of orthography, clearly foreshadowing some future work of a more professional kind. This drew my attention to the *Dictionary of Distinctions*, and it proved to be the very work he was meditating when he penned his postscript. Here, then, the Ayrshire teacher is clearly shown. It is printed for the compiler at his library, Hart Street, Bloomsbury, 1811, and contains a list of his subscribers, among whom figure Gilbert Burns, an old pupil, Robert Burns, the poet's son, and many more of his early Scottish pupils and friends. Murdoch died on April 20, 1824. He edited the stereotyped edition of Walker's *Dictionary*.

J. O.

DR. SIBTHORPE'S SERMON ON APOSTOLIC OBEDIENCE, 1627.—In "N. & Q.," 6th S. i. 70, MR. DREDGE quotes the title of Dr. Sibthorpe's sermon on 'Apostolic Obedience.' Since that time an original copy of this famous sermon has come into my possession, and although the date corresponds with MR. DREDGE's title, there is a difference in the name of the publisher. The title-page in my copy runs exactly thus :—

"APOSTOLIKE | OBEDIENCE. | Shewing the *Duty* of *Subiects* to pay | *Tribute* and *Taxes* to their *Princes, accor-* | ding to the *Word of God*, in the *Law* and | the *Gospell*, and the *Rules of Religion*, | and *Cases of Conscience*; | Determined by the *Ancient Fathers*, and the | best *Moderne Divines*; yea even by those | *Neoterickes*, who in some *other things*, put *too* | *strict Limits* to *Regalitie*. | A Sermon Preached at *Northampton*, at the | *Assises*, for the Countie, *Febr.* 22. 1626. | BY | ROBERT SYBTHORPE, Doctor in | Divinity, Vicar of *Brackley*. | *Tributa verò et Census, ijs qui à vobis constituti sunt*, | *ubiq' inprimis conamur pendere*. Iust. Mart. Apol. pro | Christian. ad Anton. Pium. | LONDON, | Printed by *Miles Flesher*, for *R. M.* | 1627."

This agrees with the entry in the Stationers' Registers (Mr. Arber's *Transcript*, vol. iv. p. 179) :

"10 Maij 1627.

Rychard Mynne — Entred for his Copie vnder the handes of [GEORGE MONTAIGNE] the lord Bishop of LONDON and master knight warden, A *sermon* called *Apostolick obedience* by ROBERT SYTHORPE Doctor of Divinity. vj^d"

The inference from these facts, I think, is that more than one impression appeared in the same year; but is it known how "James Bowler" (*vide* MR. DREDGE's note) became the publisher instead of "R. M.," by whom the sermon was originally entered in the Stationers' Registers? John Forster, in his *Sir John Eliot*, vol. ii. p. 58, note, ed. 1865, says :—

"Prominent among divines who so preached were two, afterwards singled out for special favor, Sibthorp and Manwaring, whose sermons, condemned by the archbishop of Canterbury, were published by way of warning and example with the title of *Apostolical Obedience*, under license of the bishop of London."

Is "Apostolical Obedience" in this note a mistake for "Apostolike Obedience"? If so, is Sibthorpe's sermon of such rarity that so accurate and painstaking an historian as John Forster could not get access to it? A. S.

"A LITTLE BIRD TOLD ME."—Some remarkable uses of the word *God* in the olders peech of Germany and that of the common people may have a connexion with heathen notions. Thus it is thrown in, as it were, to intensify a personal pronoun. In early German poems we have, by way of giving hearty welcome, "Welcome to God and me." The Supreme Being is conceived as omnipresent, and is expected as much as the host himself to take the new-comer under his protection. In the same way the name of the omniscient God emphasizes an assurance of knowledge or ignorance. So in the *Nibelungen Lied*, 2308, "Where the treasure is no one knows except God and I." So also we find the combination, "No one hears us here except God and the little woodbird." Again, "No one can find it except he and I and a little bird." Birds play the spy on man's privacy.

The substance of the above note is taken from Mr. Stallybrass's accurate translation of Grimm's famous *German*—or, as Mr. Stallybrass prefers to call it, *Teutonic—Mythology*, i. 15. The transition from the "little bird" seeing to the "little bird" telling what he saw is very obvious.

ARCHDEACON.

ANTIMONY.—In Brachet's *French Dictionary* it it said that the origin of this word is unknown; but the story of the poisoned monks has had a wide currency, and in an old dictionary I possess it is thus stated:—

"Antimony is supposed to have owed its present name to the following incident: Basil Valentine, a monk, observing it purge some hogs he had thrown it to and fattening them afterwards, he prescribed a like dose to his brother monks; but they all dying, the medicine was called from thence *antimoine*, in French, from *anti*, against, and *moine* Fr. a monk."

In a *Life of Madame de Maintenon*, by Gustave Héquet, the following passage occurs on this subject:—

"Les médecins commençaient alors [about 1660] à faire usage de l'antimoine, et personne n'ignore quelle opposition violente rencontra d'abord ce moyen de médication. Les quelques novateurs qui osaient s'en servir étaient l'objet des anathèmes de leurs confrères, et surtout de ceux à qui l'âge, l'expérience et la réputation acquise donnaient le plus d'autorité. Ceux-ci qualifiaient tout traitement par l'antimoine, quelle que fût la dose, quel que fût le cas, d'empoisonnement. Le parlement de Paris avait gravement pris parti dans la querelle, et, par un arrêt solennel, défendu sous des peines sévères l'emploi du nouveau remède. Et il est certain que les premiers essais n'avaient pas été heureux. Il avait fallu en étudier peu à peu l'action, en mesurer la force, et plus d'un malade avait payé de sa vie les tâtonnements des praticiens. Le nom même que l'on donnait à ce métal était sinistre: on l'appelait *antimoine* parce que les premières expériences avaient été faites sur trois moines qui en étaient morts."

The use of antimony, or *stibium*, as a medicine was, however, very common before the time of Madame de Maintenon. Burton, in the *Anatomy of Melancholy*, quotes various medical writers for and against it, and cites Jacobus Gervinus, "a French physitian, who tooke 3 graines only but it almost killed him, and he concluded *antimonium venenum non medicamentum*." Perhaps some reader of "N. & Q." can throw some light on the *tâtonnement* of the monk Basil Valentine.

JAMES HOOPER.

3, Claude Villas, Denmark Hill, S.E.

PHONETIC SPELLING.—The following specimens of English orthography (?) suggest the variety we may have when phonetic spelling becomes general. The figures in parentheses give the dates when the forms are found: 1=eleventh century, 2=twelfth century, and so on:—

Alms.—Ælmesse, ælmysse (1-3); ælmisse, elmisse (2-3); almisse, elmesse (2-4); almesse (2-6); elmes (2); almes (2-7); almys (3); alemesse, almis, allmesse (4); almus (4, 5); elmys, almws (5); almouse, almose (5, 6); almous (5-7); allmes, almoyse, almoise, almos (6); alms (6-9); awmous (8-9).

Anvil.—Anefelt, anuelt, anuylt, anfelde, anefeld, anfeeld, anvelet (1); anfeld (4-6); aneuelt, anuylde, anduell, anuelt, andfelde (5); anuilde, hanfeld, anduile, andvile, anuile (6); anvil (6-9); anvill, anfeeld, anvile, anvild, anuielde, anvelde (7).

Errand.—Erinde, erdene, ernde, earende, ærende, errnde (3); eraunt, erende, ernde, arnd, erant, erande, herande, arende, arunde, herend, erand (4); erant, arunde, erned, heran, errande, erdon, erond (5); erdne (4, 5); earande, haraunt, arrant, arnede (6).

Anguish.—Angoise, anguise, angus (3); anguis, angusse (3, 4); angwisch, anguisse, anguysse, anguys, angwyse, angwish, angwisshe, anguych, angwys (4); anguyssh (4, 5); anguysh (4, 6); angwische, angwyshe (5); anguyshe (6); anguish (6-9).

XIT.

A NOVEL INDEX.—I have read many books in my life—some people might say that I have read too many—and seen many indexes, but never until now have I come across a work which gives a host of quotations in the text but reserves the name of the author and the work from which they are taken for "an index of quotations" at the end. The title of this volume (and it is a very pleasing one) is *Country Pleasures*, by George [illegible] (London, Longmans, 1881). Is this an instance in English literature?

P. W. TRE[illegible]

THE MILKY WAY=SANTA STR[illegible] RETTO.—The milky way was call[illegible] by English speaking folk the W[illegible]

of the sky. This I have long known. I have learned to-day from an unlikely source, namely, the late Mr. Mortimer Collins's *Ivory Gate*, vol. i. p. 258, that in Italy it bears the name of "Santa Strada di Loretto." It is, no doubt, very ignorant of me not to have known this long ago, and is little less than imbecile to admit that I have added to my knowledge by reading a novel. To escape having this humiliating confession to make for the future, I would ask some kind reader of "N. & Q." to inform me what authority that charming novelist had for this, to me, most interesting bit of information. ANON.

PEERS SIGNING THEIR CHRISTIAN NAMES.—Former numbers of "N. & Q." have contained notices of this practice. It may be well to add to them that in the recently published part of the *Archæologia* (xlvii. ii. p. 264) is a plate of the autographs of several of the Lords Cobham, all of which give the Christian name or its first letter.
K. P. D. E.

"DIVAGATIONS."—It is perhaps worth noting that in *Harper's Magazine* for October there is a review of Miss Thackeray's last book, *Miss Williamson's Divagations*, wherein the editor takes occasion to remark that the author does not explain what divagations are, and that the "latest modern dictionary" does not help him to discover. That the word is not in modern dictionaries perhaps arises from the fact that nearly all modern dictionaries have taken Johnson's *Dictionary* for a foundation, or at least have formed themselves on later works which were based on Johnson. "Divagation=a going astray," is given in Bailey. The derivation is obvious. FRANCES COLLINS.

Rosebank, Isleworth.

[The word is to be found, at least, in the dictionaries of Webster, Nuttall, and Hyde Clarke.]

DR. SCHLIEMANN'S DISCOVERIES.—I do not remember to have seen anywhere quoted, in reference to Dr. Schliemann's discoveries, this line (1002) of the *Hecuba* of Euripides:—

χρυσοῦ παλαιαὶ Πριαμιδῶν κατώρυχες.

R. N. GANDY.

Canterbury.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

THEATRES LIGHTED WITH GAS.—Lord Byron, in a letter to T. Moore, dated June 12, 1815, writes: "C. Bradshaw wants to light the Theatre with *gas*, which may perhaps (if the vulgar be believed) poison half the audience and all the *dramatis personæ*." The theatre referred to was Drury Lane. Was this the first London theatre lighted with gas? The last to adopt gas was the Haymarket, on April 15, 1853 (see "N. & Q.," 2nd S. v. 459). H. FISHWICK.

[See "Theatre Illumination," *ante*, p. 326.]

"GOING-OFF CLUBS."—It is possible that the following paragraph, which recently appeared in a Yorkshire paper, being therein quoted as taken from *Textile Manufacturer*, may prove to be not altogether devoid of interest to some of your readers. The writer, after remarking upon the gregarious habits of the Lancashire operatives, who during Whit week make excursions to the seaside in tens of thousands, and who are in the habit of frequenting fairs and wakes in almost equal numbers, proceeds as follows:—

"From a writer in a local paper, referring to this matter on the occasion of the recent Oldham wakes, we glean the following information:—'It is some ten years since 'going-off clubs' were started in Oldham—the clubbing together of a number of people in the factory or workshop for the purpose of putting their savings together, and investing them at interest, and so supplying the means for a holiday excursion of a longer or shorter duration, just as the amount falling due to the member may allow. These clubs are peculiarly identified with the wakes. It is then that the balancing up takes place, and withdrawals are made. The first of these enterprises began in 1871-2. The accumulations have every year increased from that time, and this year it is computed that there has been in the hands of private people, and in the loan accounts of limited companies, no less than 20,000*l*."

Is this arrangement unique; or does it prevail elsewhere? F. C. BIRKBECK TERRY.

Cardiff.

HICKS OF BODMIN, "THE YORICK OF THE WEST."—Are any of the stories with which this genial wit and humourist used to indulge his friends to be found in print, and where? Julius C. Young, in his *Journal*, mentions, as amongst the best, "The Jury," "The Coach Wheel," "The Rheumatic Old Woman," "Will Rabley," "The Two Deacons," "The Bed of Saltrum," "The Blind Man, his Wife, and his Dog Lion," and "The Dead March in Saul." G. H. H.

"ANY WHEN."—In a letter from a Dorking servant occurs this passage:—"I can come the first week in November, or *any when* from Nov. 1." Is this rather pretty expression merely a blunder, or, as I hope, is it a scrap of local dialect? The letter is addressed to me, and dated Oct. 20, 1881.
ALICE B. GOMME.

NAME OF BRASENOSE COLLEGE.—This name "is supposed to have been derived from a *brasinium*, *brasen-huis*, or brewhouse, attached to the hall built by Alfred" (Parker, *Handbook of Oxford*, p. 79, cited by Max Müller, Lect., *Science of Language*, ii. 580). It would be interesting to know in what language brasen-huis means brew-

house, and what documentary evidence there is for the form as applied to the ancient hall which was eventually merged in "*The King's Haule and Colledge of Brasenose in Oxford*, vulgariter nuncupatum" (Preamble of the Statutes given by Sir Richard Sutton, 1522). One would feel more comfortable about the beery origin of this famous college name if a passage could be produced in which "the hall built by Alfred" is referred to by the name of *brasinium* (or *bracinium*).

A. L. MAYHEW.

Oxford.

THE EARLDOM OF SUFFOLK.—Weever, in his account of the Priory of Bromholm, Norfolk, founded by William de Glanville, A.D. 1113, writes thus:—

"I finde that the founder was here buried, a name as you may reade in that which I have already written, of great account for many ages in divers parts of this kingdome. There be of the later writers, saith Camden, speaking of the Earls of Suffolk, who report that the Glanvils in times past were honoured with this title; but seeing they ground upon no certain authority, whereas men may easily mistake, and I have found nothing of them in the publicke records of the Kingdome, they must pardon me, if I believe them not, until they produce more certainty. Yet in the meane while I confesse that the family of the Glanvils in this tract was of right good note and high reputation."

As this is a subject I should much like to clear up concerning the earldom of Suffolk, I have searched much, and the fruit of my labour has been the following; and I shall feel deeply indebted to any reader of "N. & Q." for notes upon the same. Harl. MS. 1411 (Brit. Mus.):—

Glanville, Earl of Suffolk (as some say), Baron de Bromholm, in Norfolk, son of ye Sire de Glanville. He founded the church at Bromholm, 17 Henry I. — William de Glanville, = Beatrix, dt. of William de Sackville.

Ralph de Glanville, Baron de Bromholm, Lord Chief Justice of England in ye time of Henry II., who, as most people do say, did exalt him Earl of Suffolk. He founded Abbey of Butley.

William de Glanville, Earl of Suffolk, Baron of Bromholm, ob. 12 Henry III., and is buried at Burtland (?), founded by his father. = dt. of

Sir Jeffrey de Glanville, was Lord of Couvenham (?), in Richmondshire, (second son). = Margaret, dt. of Sir W. De la Hay.

Gilbert de Glanville, Earl of Suffolk and Baron de Bromholm, who did take part with Simon de Montford against Henry III., for which he lost all his honours and lands. = dt. of

Emma de Glanville, mar. John Grey of Condor.

Alice de Glanville, wife of Robert, Lord of Middleham, who had by her Couverham, of whom descended that most honourable family of ye Nevill, Earls of Westmorland and Warwick.

Gilbert de Glanville, younger son of Gilbert, Earl of Suffolk. =

Ralph de Glanville, son and heir of Gilbert, Earl of Suffolk, who founded the Monastery of Leiston, in Suffolk. =

Sir Ralph de Glanville, of Suffolk, Kt. =

Maud de Glanville, dt. and heiress. = Sir William de Vesey, who, as most people do say, was created Earl of Suffolk in right of his wife, 14 Edward II.

Elizabeth de Glanville, dt. and heiress. = Sir John Wingfield, of Wingfield, Suffolk.

Sarah de Vesey, dt. and co-heiress. = Sir Hugh de Ufford, whose issue were now made Earls of Suffolk.

Elizabeth Wingfield = Hugh de la Pole, Earl of Suffolk, Rich. II., in his right, as some say, of his descent from ye Glanvilles.

Also in Harl. MS. 1233, p. 120, is a pedigree nearly the same as former one, which makes the Glanvilles Earls of Suffolk. Likewise Philpott's pedigree (Coll. of Arms), p. 67, almost agrees with MSS. 1411 and 1233.

WM. U. S. GLANVILLE-RICHARDS.

Windlesham, Bagshot, Surrey.

NUMISMATIC.—A shilling, George III., 1787. I have one of these coins, which has on reverse the arms of Lunenberg, Or, a lion rampant in plain shield. In Henfrey's *Guide to English Coins*, pt. ii., "Silver Coins," p. 126, I find, "Or, semé of hearts." Is my coin rare, being without "semé of hearts"? Can Mr. (a friend, I believe, of the late Mr. He any of your readers learned in numisr me in the matter?

W. STAVENHAG

79, Carlton Hill, N.W.

RICHARD SHIPTON, OF LYTHE HALL, CO. YORK.—He married Mary, the eldest daughter of Francis Lascelles, M.P., in 1658. Who were his ancestors, and where can I find his pedigree? A Thomas Shipton, of Lythe, had a daughter Eleanor, who married Henry Garth, of Morton Palmes, Durham, about 1666. What relation was Thomas to Richard?

ISAAC NEWTON, OF BAGDALE HALL, WHITBY.—He would be living about 1660. Whom did he marry, and to what branch of the Newton family did he belong? His son Ambrose married Helena, daughter of Richard Shipton, of Lythe Hall. LEOFRIC.

"HOURS OF REFLECTION ON HORROR AND PLEASURE."—I want to know something about this book, *Hours of Reflection on Horror and Pleasure*, by Tho. Hunt, M.D.; no place or printer, 12mo., MDCCCXLV. It is printed as if in verse, but requires to be read as prose, and displays the ravings of some American or Canadian against "British tyrants," and "Hellish England" in connexion with "Canada," &c. J. O.

WALTER WALSH, SEVENTEENTH CENTURY.—Who was the Walter Walsh, of the Walsh Mountains family, whose fourth son, Richard, married, 1651, Margaret, dau. of Roger O'Connor of Ballycahir, having settled in Roscommon county? INQUIRER.

WHAT IS A NEWSPAPER?—There has long been a difficulty in defining what is a newspaper. The Act of last session, 44 & 45 Vict. c. 60, "An Act to amend the Law of Newspaper Libel, and to provide for the Registration of Newspaper Proprietors," in its interpretation clause, defines a newspaper, for the purposes of that Act, as follows:

"The word 'newspaper' shall mean any paper containing public news, intelligence, or occurrences, or any remarks or observations therein [? thereon] printed for sale and published in England or Ireland periodically, or in parts or numbers, at intervals not exceeding twenty-six days between the publication of any two such papers, parts, or numbers. Also any paper printed in order to be dispersed and made public, weekly or oftener, or at intervals not exceeding twenty-six days, containing only or principally advertisements."

I do not think this can be regarded as a very complete or logical definition; it is, perhaps, most clear as to what is not intended to be included within its scope. To draw attention to the fact that Scotland is specifically exempted from the operation of the Act is only further to illustrate the wretched piecemeal legislation to which we are subjected. Why are the Scottish newspapers to escape registration? Besides, there are plenty of monthly newspapers. CORNELIUS WALFORD.

Belsize Park Gardens.

BEDFORD GRAMMAR SCHOOL, A ROYAL FOUNDATION.—I wish to know what constitutes a royal foundation. My reason for asking is that Sir William Harper is always credited with being the founder of the above school, though, so far as can be ascertained, he had nothing to do with it until A.D. 1566, whereas King Edward VI., on Aug. 15, 1552, at Ely, did undoubtedly, by letters patent, give licence for the Mayor, Bailiffs, Burgesses and commonalty of the town of Bedford and their successors to establish a free and perpetual "schole in the sayd towne of Bedford ffor the educacion instytucion and instruccion of chyldren and youthe in gramer and good manners to endure ffor ever after," &c. Was not this as much a royal foundation as any other school in England? D. G. C. E.

STERNE'S "TRISTRAM SHANDY."—1. "Some marginal documents at the feet of the *Elephant*" (vol. ii. chap. iii., orig. edit.). What is the elephant?

2. "Their doctors the Parchmentarians, the Brassarians, the Turpentarians" (vol. iv., orig. edit., Slawkenbergius' Tale). Who are these?

3. "Phutatorius, Didius, Gastripheres, Triptolemus," &c. (vol. iv. chap. xxvii. orig. edit.). Who are these?

4. "The herb Hanea, of which Ælian relates such effects" (vol. viii. chap. xxxiv. orig. edit.). What is this herb?

5. Who are M. Seguier and St. Maxima (vol. viii. chap. xxvii. orig. edit.)? R. S. CHARNOCK.

MEZZOTINT OF SHAKSPEARE.—I have a mezzotint of Shakespeare from a painting by Zoust, underneath which is written, "From a capital picture in the Collection of T. Wright, painter in Covent Garden. J. Simon f." Grainger adds, "This was painted in the reign of Charles II." Can any one tell me who is now the possessor of the picture, or anything about it? C. L. K.

DR. MILNER, THE AUTHOR OF "THE HISTORY OF WINCHESTER."—Will any reader of "N. & Q." kindly give me the date and place of his birth and death? E. S. DODGSON.

Pitney House, Yeovil.

AUTHORS OF QUOTATIONS WANTED.—

"Every beating pulse we tell
Leaves but the number less." F. C.

"A man of kindness to his beast is kind,
But cruel actions show a brutal mind."
HIAWATHA.

Replies.

SIR RICHARD WHITTINGTON.

(6th S. iv. 325.)

Will EQUES show where Dr. Lysons states that Sir Wm. Whityngton, of Pauntley, married the widow of Sir Thos. de Berkeley in 1352? On

p. 18 of *The Model Merchant* I find Sir Thos. de Berkeley married the widow of Sir William Whityngton, and the author quotes Calend. Inquis. p. m. vol. iv. p. 454, "Thomas de Cobberleye filius et hæres Johannæ quæ fuit uxor Willelmi de Whityngton defuncti." Again, why should EQUES, without better proof, contradict Lysons, the Heralds' College pedigrees, and family records, by saying Sir Richard Whityngton's mother was not a Mansel? If Sir Thos. de Berkeley and Joan his wife did homage for the manor of Stoke Archer in 24 Edw. III., 1351, this Joan could not have been the widow of Sir Wm. Whityngton, who only died in 1360. Is it not, rather, most likely that Sir Thos. de Berkeley's first wife was Joan Archer, and she dying without issue, for none can be traced, the manor of Stoke Archer went to her husband, and from him to his second wife Joan, widow of Sir Wm. Whityngton, who again left it to her son, Sir Thos. de Berkeley, jun.? The date of the death of Sir Thos. de Berkeley, sen., is not certain. EQUES says he was living 1359, the second Sir Thos. de Berkeley not being born until after 1360. But it must have occurred between the dates 1360 and 1373, the date of the death of his widow, "who by a monument in Cubberley Church is said to have outlived both her husbands." Sir Richard Whityngton also was born in 1350, and was ten years old at the time of his father's death. The errors discovered by EQUES are not, I believe, in Dr. Lysons's very correct *History of the Model Merchant*, or in the Heralds' College documents. Even if his theory were proved, he would not thus in any way establish the truth of the long since exploded legend of Sir Richard Whityngton and his feline friend. If EQUES can show for what cause Sir Wm. Whityngton, father of Sir Richard Whityngton, was outlawed in 1360, the year of his death, he shall at once receive the sincere thanks of Sir William's lineal descendant. J. M. G.

14, Alexandra Road, Bedford.

JOHN MITCHELL, CLOCKMAKER (6th S. iv. 189). —The Records of the Clockmakers' Company, incorporated 1631, would probably give some information about this clockmaker. The tradition respecting the period of the first introduction of eight-day clocks into Argyllshire may, perhaps, be strengthened by a note of their first appearance in Cumberland. I possess a letter written July 15, 1713, by John Postlethwayt, of Millom, Cumberland, to his brother, my maternal ancestor, Matthew Postlethwayt, vicar of Shottesham, Norfolk. After giving an interesting account of some new buildings he had made as additions to his house, and asking for advice as to their decoration, he says, "My unkle was so kind to me y^t he sent me down a very good handsome clock, and pretty large looking-glass wch I design to set up in ye left room." The uncle here mentioned was John Postlethwayt, D.D., chief master of St. Paul's School. I visited Millom last year and made the acquaintance of the lineal descendants of John Postlethwayt of that place. I was shown an eight-day clock, made by "Richard Rookar, London," and told that it was sent from London by Dr. Postlethwayt of St. Paul's School, and that it had always been looked upon as the first of the kind that recorded the flight of time in Cumberland. I subsequently found, among other letters from John to Matthew Postlethwayt, the letter mentioned above, and thus verified the account given to me of the clock at Millom. It remains to be told that the tall walnut-wood case had a new clock put into it a few years ago, and that the original one, with its works, face, &c., complete, was given to me last year.

ALBERT HARTSHORNE.

AN OLD SONG: "JOHN BULL" (6th S. iv. 287). —In answer to K. P. D. E.'s query, the words of *John Bull*, which I have often heard when a boy from a fine old Somersetshire farmer of the old school, who had served in the Yeomanry Cavalry during the Boulogne invasion panic, and again at the time of the Reform Bill riots, ran something as follows:—

"Here 's Bonaparte, the Corsican,
To gain a consul's robe, sirs,
Was by ambition madly urged
To stride across the globe, sirs.
He strode o'er France, then threw his leg
O'er Switzerland and Italy,
And a little fertile spot before him saw
A paradise appeared to be.
'Twas the garden called England
He threatened to land on,
That little fruitful spot of ground
John Bull had clapped his hand on.

He stretched his leg to set his foot
Upon old Albion's shores, sirs,
When he saw that grave old gentleman,
Who stopped his coming o'er, sirs.
'Who 's there dares stay my bold career?'
'Tis I,' cries Johnny Bull, 'sir.
And if you any nearer come,
D—n you! I 'll crack your skull, sir.
For I 'm resolved for to protect,
Whilst I 've an inch to stand on,
This little fruitful spot of ground,
D'ye see, I 've got my hand on.

'Proud Corsican—what, is it you?—
I guess what you 'd be doing;
You wish to reap our abundant crops
Without the toil of sowing,
And hither bring your hungry troops,
Half starved with eating frog soup,
All our oxen to devour, and eat
Our poultry and our pigs up.
Your scheme to dine on good sirloin,
It seems a very plain one,
But my beef and pudding I 'll protect;
'Tis an object, and a grand one.

'If you in France are emperor
Be content in your station,

For if Old England you invade
You 'll find no consolation.
For Britain's wooden walls they all
By Nelsons are defended,
And there the lads will drub you well,
Though they are single-handed.
Your foolish notions to come here
You 'd better now abandon;
For while this land yields beef and beer
John Bull will keep his hand on.' "

The sentiments are decidedly "Jingoish," but the words have a fine old-fashioned ring, which may be interesting to some of your readers.

F. G. A. W.

Lincoln's Inn.

ROBERT PHAIRE, THE REGICIDE (5th S. xii. 47, 311; 6th S. i. 18, 84, 505; ii. 38, 77, 150; iv. 235).—SERLO states that "Tradition says (*vide* Smith's *History of Cork*) that Colonel Phaire joined the Society of Friends." On referring to Smith I can find no allusion to such tradition. On the other hand, I find the following statement, which, in the absence of contrary evidence, goes far to prove that Phaire did not join the Society of Friends, and also furnishes a reply to SERLO's query as to his place of burial: "He (Col. Phaire) died peaceably near Cork, and was buried in the Anabaptist burying-yard of that city" (Smith's *Cork*, vol. i. p. 206).

Had Phaire joined the Quakers, the fact would assuredly not have escaped the notice of Thomas Wight in his minute and circumstantial *History of the Rise and Progress of the People called Quakers in Ireland from the Year* 1653 *to* 1700. The only allusion to Col. Phaire in that work is at p. 109, where it is related that a Quakeress, Barbara Blangdon, was "released by the intercession of Sir W. King, Colonel Fare (*sic*), and the Lady Browne." There is a letter from Henry Cromwell, at that time Major-General of the army in Ireland, dated Dublin, Feb. 6, 1655, which may throw a dim religious light on this question; at all events it is worth transcribing:—

"Our most considerable enemy nowe in our view are the quakers, who begin to growe in some reputation in the county of Corke; their meetings being attended frequently by Col. Phaire, Major Wallis, and most of the chief officers thereabout. Some of our souldiers have bin perverted by them, and amongst the rest his highness cornet of his iron troope is a professed quaker and hath writte to me in their stile. Major Hodder, Governor of Kinsale, is I feare going their way; he keeps one of them to preache to the souldiers. I think their principles and practices are not very consistent with civil government, much less with the discipline of an army. Some think them to have noe designe, but I am not of that opinion. Their counterfeited simplicitie renders them the more dangerous."

If we consider that at this period there existed a strong and bitter disaffection towards Oliver in the old Republican party, of which Phaire was one, his frequent attendance at the meetings of the Quakers is more probably explained on the ground of political expediency than of religion pure and undefiled. The disaffected—Anabaptists, Fifth-Monarchy men, and other "sectaries"—agreeing only in hatred of the powers that be, formed a sort of Cave of Adullam, and would, of course, humour and fraternize with other kindred spirits, such as the Quakers then were. Henry Cromwell was sent over to Ireland to watch these parties, and eventually to supersede his fanatical brother-in-law Fleetwood, whom Oliver, in contempt of his Anabaptist peculiarities, called a "milksop."

As nothing seems to be known of Robert Phaire's parentage, it is worth suggesting that he might be the son of Emanuel Phaire, thus described by Brady in his *Records of Cork*, vol. ii. p. 272:—

"Emanuel Phaire, A.B., was ordained Deacon on 23rd Dec., 1604, and Priest on 24th, 1604, both by William, Bp. of Oxford. He was V. Kilshannig in 1612, and besides the preferments above mentioned, held in 1634 the curacy of Moone Abbey. He was plundered by the rebels in 1641, and lost his church livings, worth 50*l.* per annum.—MS. T. C. D. f. 2, 18."

The son of a clergyman plundered of his livings in the county of Cork would be very likely to enlist in the army, and, after doing the State some service, to look for and obtain his reward in the governorship of his native district, and in an estate contiguous to his early home.

W. W. C—K.

"CARRIAGE" FOR BAGGAGE (6th S. iv. 288).—The use of *carriage* for baggage, burden, or that which is carried, was not uncommon in the sixteenth and seventeenth centuries. Besides the instances quoted from the Authorized Version by your correspondent, the word will be found in Numbers iv. 24 (margin); Judges xviii. 21; 1 Sam. xvii. 20 (margin); 1 Sam. xxvi. 5 (margin); Isaiah, x. 28. In my little book on *Bible English* some illustrations from other writers are given; I add a few more that are not quoted there. Puttenham (*Art of Poetry*, bk. iii. chap. xxiii.) tells a story of an officer who, being asked by the Duke of Guise where he had been during a certain battle, replied, "I was that day among the carriages, where your excellencie would not for a thousand crownes have bene seene."

"If we bring our sheep to God's altar, and them alone, we had as good left them behind us as an unprofitable carriage."—T. Adams, *Practical Works*, i. 124, Nichol's ed.

"They dislodged to no other end than to recover their ships, that they might save themselves, though they lost their carriages."—Heylin, *Hist. of Reformation*, i. 93, Ecc. Hist. Soc. ed.

"An index is a necessary implement, and no impediment of a book, except in the same sense wherein the Carriages of an Army are termed *Impedimenta*."—Fuller, *Worthies*, "Norfolk," ii. 135, ed. Nichols.

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

The following passages occur in *Letters and Papers of John Shillingford, Mayor of Exeter*, 1447-50, printed for the Camden Society, 1871 :

"By the whiche yeatis full ungodely *cariage* as suspecious men and wymmen have be ladde yn and oute." —P. 88.

"By commaundement of þe said Dean and Chapitre is caryed oute so moche erthe robill and donge and other fylthis that the sayde wey ys dytte [=closed], that no man ther yn may well ride ne go ne lede *cariage* to the wallis, to grete hurte and hyndryng to the saide Mayer and Comminalte."—P. 89.

See also Nares, ed. 1876 ; and Webster, ed. 1864.

WM. PENGELLY.

Torquay.

Canon Venables (Cassell's *Bible Dict.*, vol. iii. p. 224) has the following instances of *carriages* used for things carried :—

"'David's law.....that those which staid with the carriage should have equal part.....else will the carriages be ill attended.'—Bacon, *Adv. of Learning*, bk. ii. § 9.

"'Gave them battle, and overthrew them, and took all their carriage.'—North's *Plutarch*, p. 470.

"'Up they gotte their heavie carriage to the house roof in the outsyde.'—Udal's *Erasmus*, Luke f. 69r."

The reference to Bacon should be bk. ii. chap. i. § 9.

ED. MARSHALL.

No doubt some of our friends will be able to give instances other than that of the use of the word *carriage* in the sense of *baggage* in 1 Sam. xvii. 22, "David left his carriage in the hand of the keeper of the carriage," from English literature, but I can give one from a recent conversation with one of my parishioners, who told me that he "had been to Lewes with the waggon to take a *carriage* of corn." I asked another man, "What is a *carriage* of corn?" and he replied immediately, "Two load." It is pleasant to find these old Bible words still alive.

W. D. PARISH.

Selmeston, Sussex.

This use is not at all uncommon in sixteenth and seventeenth century writers. I give a few instances and references. Holland, in his *Livy*, bk. lxii. ch. 64, has, "Perseus putting his fardage and *carriage* (*impedimenta*) before." Bacon, in the *Advancement of Learning*, speaks of "David's military lawe.....That those which staied with the *carriage* shoulde have equall part with those which were in the Action, &c." And Lord Berners, in his *Froissart*, ch. ccvii. p. 243, "Next after the Kynges batayle came all the *caryage*." The use occurs even as early as 1375 in Barbour's *Bruce* (ed. Skeat) ; see xi. 238, and xv. 19.

XIT.

The word is found in the English translation of *Polydore Vergil*, p. 21 (Camden Society, 1844) : "John Fastolf, captaine of the said companies, had intelligence of his comming by meane of scurryers, and forthwith caused the cariage to stay, araying his men in order rounde about the same." The *cariage* was "great store of victualls" for the besiegers of Orleans. I gave the reference in 5th S. xii. 293 on "bag and baggage." Cf. also Judges xviii. 21 ; Numbers iv. 24 (margin). I have reference to "Charity lighteneth the rich man of his superfluous and unwieldy carriage" (T. Adams, *Sermons*, ii. 319) which I do not now verify ; also, "Belike he (Solomon) had charged them with some levies, and troubled them with some carriage" (Translators' Preface to the Authorized Version) ; here in a somewhat different sense, but interesting. The word is noticed in Trench, *On the Authorized Version of the New Testament*, p. 42, and a quotation from North's *Plutarch* is given.

O. W. TANCOCK.

Norwich.

HALL MARK (6th S. iv. 328).—The small Roman b referred to by MR. H. CROMIE was used as a London date letter in 1737-8, in 1777-8, and in 1817-18. N.B., in the first the punches were a plain oblong rectangle for the lion passant, and a plain angular heraldic shield for the leopard's head crowned ; in the second the shield of the sovereign's head has a rounded base, and that for the lion passant has a single point downwards in the outline of its base line ; in the third the leopard's head is not crowned. Again, in the first, the b may be distinguished by the tufts of its upright element slanting, the one up, the other down ; in the second, one tuft slants, the other projects straight downwards ; in the third, the tufts are, the one horizontal, the other upright. The small Roman b was used as an Exeter date letter for 1726-7 and 1818-19 ; as a Chester date letter, 1777-8 ; for Newcastle, 1865-6 ; for Birmingham, 1800-1 ; for Sheffield, 1825-6 ; for Edinburgh, 1807-8 ; for Dublin, 1659-60 and 1847-8. The marks of the respective cities are : Exeter, a shield bearing a castle with three towers ; Chester, three lions passant, impaled with three garbs ; Newcastle, three castles ; Birmingham, an anchor ; Sheffield, a crown ; Edinburgh, a castle with one central tower higher than its wings ; Dublin, the harp crowned. Thus I have endeavoured to render the details supplied by Mr. Cripps in his invaluable *Old English Plate*, 1878.

By putting these details together MR. CROMIE will find little difficulty in determining the date of his piece of plate.

O.

HERALDIC ANOMALY (6th S. iv. 247).—P. P.'s query suggests another. When and where did the practice originate of differencing degrees in rank by the way in which the helmet is placed? I do not remember to have noticed it in impressions of very ancient seals ; and if it is a comparatively modern usage, I do not see how anomaly of position is to be got over. evident that an animal placed on a hel

from one point of view, be seen in profile, and from another what heralds term *affrontée*. Heraldic painters seem to be indifferent both to the facts of natural history and to the rules of perspective; and I suppose they must be left to their own devices. P. P.'s suggestion of lifting the crest so far off the helmet as not to touch it seems a reasonable way of getting out of the difficulty. E. McC—.

"A RAT-RYME" (6th S. iv. 128).—The subjoined extract from Dr. Brewer's *Dictionary of Phrase and Fable, s.ph.* "Irish rats rhymed to death," fully illustrates and points out the origin of this compound word:—

"It was once a prevalent opinion that rats in pasturages could be extirpated by anathematizing them in rhyming verse or by metrical charms. This notion is frequently alluded to by ancient authors: thus Ben Jonson says,—

'Rhyme them to death, as they do Irish rats.'
Poetaster.

Sir Philip Sidney says,—'Though I will not wish unto you.....to be rimed to death, as is said to be done in Ireland' (*Defence of Poesie*). And Shakespeare makes Rosalind say,—'I was never so berhymed since.....I was an Irish rat'—alluding to the Pythagorean doctrine of the transmigration of souls (*As You Like It*, III. ii.)."

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

The power of destroying rats by incantations and rhymes is mentioned by Shakespeare in *The Merchant of Venice*, IV. i.

"*Shylock.* What if my house be troubled with a rat
And I be pleased to give ten thousand ducats
To have it baned?"

W. D. PARISH.

Rat is an old slang term for a clergyman, and "ryme" is probably for *rhyme;* the reference being to the practice of intoning the prayers, or reading them in some measured or formal manner.

J. D.

Belsize Square.

FLIRTATION (2nd S. x. 60; 6th S. iv. 326).—It is now generally said and believed that the compound word *flirtation* was introduced into our language by the beautiful Lady Frances Shirley, and it is said that Lord Chesterfield was present on the occasion when she first used it. I should much like to know what evidence there is of the truth of this statement. The word was clearly in use in 1719; for it is repeatedly used by Miss Sophia Howe, Maid of Honour to Queen Caroline whilst Princess of Wales. She was the daughter of General Howe, and died in 1726 with a blemished reputation and a broken heart (see *Suffolk Letters*, i. 36, 40, 41). Miss Howe was, of course, intimate in 1719 with Lord Stanhope, who did not become Earl of Chesterfield till the death of his father in 1726, and the first of the above-mentioned letters, which begins with, "I have had no flirtation since," ends with, "Tell Stanhope I have lost the ring he gave me."

I do not know when the ten years' "eternal whisper" began between Chesterfield and Fanny, mentioned by Sir C. H. Williams in *Isabella; or, the Morning*, but I should hardly think it was so early as 1719. Lady Fanny was, I believe, the fourth daughter of Robert Shirley, first Earl Ferrars, by his second wife, Selina Finch. They were married in 1699, and as Fanny appears to have been the seventh child, she was probably not born before 1706. If so, she would only have been aged thirteen in 1719, and could hardly then have been the object of Lord Stanhope's admiration; it seems, therefore, to be rendered improbable that she had previously to that introduced the word *flirtation*.

There were three words introduced about the same time, namely, *frizelation*, *flirtation*, and *dangleation;* and Mrs. Howard, in 1728, says of them, "They are now no more, and nothing less than a Lepell can restore them to life." The first and last soon fell into disuse, but *flirtation* survived. EDWARD SOLLY.

GOADBY FAMILY (6th S. iv. 288).—I shall be happy to give MR. W. M. GOADBY, New York, information about the above, if he will send me his address. J. JACKSON GOADBY.

Henley-on-Thames.

SEAL ON BACK OF A PICTURE (6th S. iv. 190).—The arms engraved on this seal are apparently those of the Colbert family, described by Guigard in his *Armorial du Bibliophile* as "D'or, a la couleuvre en pal tortillée d'azur." He gives the shields of seven members of this family, four of which are oval. In addition to their splendid library it is highly probable that the Colberts would have in their possession pictures, and especially portraits of the French royal family, in whose service four of them were ministers, including the celebrated Jean Baptiste Colbert in the reign of Louis XIV. Did they adopt the serpent, coluber, in reference to their name Colbert? If so, it is another instance of canting arms.

W. E. BUCKLEY.

The picture probably was in the collection of one or other of the French Colberts. I think I have seen the same impress, though not as a waxen seal, on engravings and drawings by the old masters. J. WOODWARD.

Seals are placed on pictures for various reasons, frequently that of identity. Some very neat frauds have been perpetrated by means of seals. A person buying a picture is asked to place his seal upon it to secure identity. The picture comes home, and is by no means what it was supposed to be when purchased. But the seal is there, and that seems conclusive. It is not easy, if at all

possible, to transfer a seal. The way the trick is perpetrated is to have duplicate pictures in the same frame. The front one is that purchased; the back one is that sealed. Genius—not of the artist but of the thief—is triumphant.

CORNELIUS WALFORD.

Belsize Park Gardens.

"THE SUPERNATURAL MAGAZINE" FOR 1809 (6th S. iii. 488).—John Power, in his list of Irish periodical literature publications from 1726 to 1866, has the following:—

"*The Supernatural Magazine*, Dublin, 1809, 8vo. It was published monthly by Wilkinson & Cowdness, Wood Street, Dublin; the first number in June and the last in September, 1809. A copy in the British Museum, but imperfect, wanting a few pages at the end."

M. D'OREY.

Dublin.

A LEICESTERSHIRE COBBLER: GARDINER'S "MUSIC OF NATURE" (6th S. iv. 148).—The book inquired about by MUSICUS is, probably—

"The Music of Nature; or, An Attempt to Prove that what is Passionate and Pleasing in the Art of Singing, Speaking, and Performing upon Musical Instruments, is derived from the Sounds of the Animated World. With curious and interesting Illustrations. By William Gardiner. London, Longman [& Co.]; and T. Combe & Son, and A. Cockshaw, Leicester, 1832." 8vo. pp. xii and 530.

The dedication is to the poet Moore, who is addressed as "My dear Sir." A copy is in the library of the Literary and Philosophical Society of Newcastle-upon-Tyne. I have not found that the author gives any indication of his trade or calling. He says in his Preface that he

"has been in the habit of listening to sounds of every description, and that with more than ordinary attention; but none have interested him so much as the cries of animals, and the song of birds. In the busy world, or in quiet and repose, he has amused himself with taking down these germs of melody; and, had his pursuits led him more into rural life, a more ample collection might have been made."

R. R. DEES.

Wallsend.

Gardiner was also author of *Sights in Italy, with some Accounts of the Present State of Music and the Sister Arts in that Country*, and *Music and Friends; or, Pleasant Recollections of a Dilettante*, in 3 vols., 1853; the latter being an autobiography. A copy of each work will be found in the Leicester Free Library. A portrait of William Gardiner, by Miss M. A. Hull, of Leicester, was published by R. & M. H. Allen, of Leicester.

JOHN TAYLOR.

Northampton.

THE FATHER OF ROBERT FITZ HARDING: THE FITZ HARDING PEDIGREE (5th S. xii. 362, 437, 477; 6th S. i. 20, 58, 101, 203, 239, 327; ii. 10, 155).—A trifling error disfigures the admirable pedigree given at the first reference, which MR. ELLIS will be glad to correct. The daughter of Robert fitz Harding who married Otho fitz William was *not* named Matilda, but Margaret. This appears from the charter of her nephew, Maurice de Gaund, to Clerkenwell Nunnery (*Monasticon*, iv. 84), in which he mentions, "Matertera mea Margerita quæ fuit uxor Othonis filii Willielmi."

TEWARS.

THE ANEMONE PULSATILLA: DANE'S BLOOD (6th S. iv. 347).—MR. WALFORD will find this belief alluded to in my notes to Aubrey's *Remaines of Judaisme and Gentilisme*, issued by the Folk-lore Society in 1880 (p. 239); and also more fully in our *Dictionary of English Plant-Names*, pp. 142, 143. I have also entered upon the matter at some length in the *Gardener's Chronicle* for 1875, p. 515. The anemone is found in other places in Herts. besides that mentioned; *e.g.*, in great abundance upon the chalk slopes above Tring station.

JAMES BRITTEN.

Isleworth.

PETER BECKFORD (6th S. iv. 267, 311).—The editors of the *Biographical Dictionary of Living Authors*, 1816, describe this writer thus, "Peter Beckford, Esq., a relation of Mr. William Beckford, and settled at Steepleton, in Dorsetshire."

J. INGLE DREDGE.

BEES LEAVING THEIR OWNERS IF NOT TOLD OF A DEATH (6th S. iv. 357).—This superstition is not uncommon; it is recorded in "N. & Q.," 1st S. iv. 270; v. 413, 437, &c.; Henderson's *Folk-lore of the Northern Counties* (second edit.), p. 309; Thorpe's *Northern Mythology*, iii. 161; Dyer's *English Folk-lore*, pp. 126–28; and in many other works.

JAMES BRITTEN.

Isleworth.

THE EARLIEST RAILWAY (6th S. iv. 288, 355).—The railway, called the Croydon, Merstham, and Godstone Railway, was laid out in 1802 by Edward Banks, in order to set up lime and stone works at Merstham, on the property of Colonel Jolliffe. The line reached from Merstham to Wandsworth, was worked by horses and Spanish mules, and did a good business for about twenty years.

An interesting memoir of Sir Edward Banks (knighted in 1822), and an account of some of the extensive contracts executed by him and his partner, the Rev. W. Jolliffe, are to be found in Wells's *History of the Drainage of the Bedford Level*, London, published for the Author [illegible] Pheny, Law Publisher, 17, Fleet Street [illegible] vol. i. p. 773.

HT[illegible]

Ammerdown, Bath.

THE NAME JAMES BEFORE 1258 (6th [illegible] 354).—I see that in studying brevit[illegible]

printed last week, I probably incurred an appearance of inaccuracy. The note was intended only to refer to the use of the names James and Jacobus in England and by Englishmen. The latter name is found in a few cases at the close of the twelfth and beginning of the thirteenth centuries in England, but generally, I think, as being borne by foreigners. Jacob, as a Jewish name, is occasionally found in a Latin form in records, but was never, I believe (and herein I have the authority of Dr. Neubauer in confirmation), so used by Jews themselves. W. D. MACRAY.

BOLTON CORNEY (6th S. ii. 123, 172; iv. 291).—Your columns, at the last reference, contained a paper on the life of this man of letters, and some day, perchance, a studious person may write a volume on the lives of him and the other great "book-men" of England. Permit me to add to the information already contained in "N. & Q." as to Bolton Corney, a reference to his protest to Lord Palmerston against the appointment of Panizzi as Principal Librarian at the British Museum. It is in Fagan's *Life of Panizzi*, vol. ii. pp. 12, 13. P. W. TREFOLPEN.

"WHEN I LEFT THY SHORES, O NAXOS" (6th S. iv. 149, 334).—Certainly it is not a *sequitur* that, because the words are in "one or more editions of his works," *ergo* they are Lord Byron's. Are they in any one of Mr. Murray's editions? That they are neither in the one-volume edition, 1837, nor in the pearl, 1867, I can confidently assert. In the former, p. 800, the poet states how many compositions had been attributed to him, "of which," he says, "God knows I never composed nor read a syllable beyond their titles in advertisements." I therefore think at present we must accept *cum grano* that the words of the song are Byron's. Perhaps Mr. Murray can settle the moot case. He can certainly say if the song has appeared in any of his, the only perfect and authentic, editions of the poet's works.

FREDK. RULE.

Ashford, Kent.

[We have the highest authority for saying that the poem in question is *not* Byron's.]

BAGNAL OR BAGENAL FAMILY (6th S. iv. 288, 318).—There was a Ralph Bagnall, of the city of Worcester, in the reign of James I.; and William Bagnall, of the same place, in the following reign. There appear to be only these two of that name on the index to wills in the Worcester Probate Office between 1600 and 1651. Agnes Bagnall, of Worcester, died intestate, and letters of administration were granted to Joan Bagnall, *alias* Smyth, widow, Oct. 17, 1665. The parish register of Claines, near that city, records the marriage of William Bagnall and Elizabeth Greene, Oct. 19, 1626; and the register of Naunton Beauchamp records the marriage of George Bagnal and Hester Robinson, widow, Jan. 10, 1669. I should be glad to learn whether she was widow of Francis Robinson, rector of this parish, who was sequestrated in the time of Cromwell, and reinstated at the Restoration. THOMAS P. WADLEY.

Naunton Rectory, Pershore.

DISCOVERY OF ANTIQUITIES IN SOUTHWARK (6th S. iv. 107, 231, 278).—I fancy the very mythical account of a discovery of antiquities in Southwark is obtaining more notice than it deserves. A subterranean passage hewn out of a solid rock, and that rock in the purely alluvial soil of Southwark! A passage of 196 yards, with niches and saints, crucifixes, beads, &c., and at the end a living toad as big as a capon! A recent letter adds to the difficulties. Crypts were connected with the inn of the prior of Lewes; but as this priory was founded by one of the Conqueror's soldiers, the inn could not well be built for the abbot in the time of Ethelred. True he might have adapted an old house, however unlikely. Your correspondent is wrong in saying that the site of the crypt was bounded west by the ground of the Bishop of Winchester, the fact being that the Priory of St. Mary Overy, and, indeed, the small parish of St. Mary Magdalen Overy, lay between the two.

Crypts were not rare in Southwark—chiefly from the need of dry substantial foundations for great houses in a swampy soil, partly for other reasons—*e.g.*, one north of St. Mary Overy for the friars; one of the inn of the prior of Lewes (*Gent. Mag.*, 1830); one probably a basement of an Anglo-Norman house, (*Gent. Mag.*, 1832); in Boar's Head Court, MR. TIMBS tells us ("N. & Q.," 2nd S. v. 84) there was a finely vaulted cellar throughout its whole length, &c. Probably the whole affair—marble slab, niches, saints, toad, and all the rest of it—came out of the facts afterwards narrated by Manning and Bray (*Surrey*, vol. iii. p. 599, published in 1814):—

"Nearly opposite St. Olave's Church the Prior of Lewes had a house; there are fragments of gates and walls, and under the grammar school is a crypt, which was probably under the Prior's chapel; it was some time used as a cellar to the King's Head in Walnut Tree Alley. On opening a trap door in the pavement of White Horse Court [the site well up under the London Bridge Railway approaches], we go down several steps, and by a sloping road under an arch which does not admit of walking upright, we come to the part where the roof, about 8 or 10 feet high from the ground, is groined and supported by pillars which now appear short, the bases of which are full six feet under the present floor, lately proved by digging for purposes of burial. Some trace of a window appears."

WM. RENDLE.

PICKERING'S "DIAMOND HORACE" (6th S. iii. 248; iv. 36).—In the Catalogue, May, 1881, of Messrs. Meehan, 11, Pulteney Bridge, Bath,

lot 926 is, "Pickering's Diamond Classics: Horace, 1st edition, original boards, 48mo., uncut, scarce, 8*s.* 6*d.* 1820."

EDWARD H. MARSHALL, M.A.
Library, Claremont, Hastings.

"MUM" (6th S. iii. 347, 496; iv. 37).—As there has been a discussion as to what *mum* is, I send you a receipt from the *Harleian Miscellany*, vol. xii. p. 35:—

"To make a vessel of sixty-three gallons, the water must be first boiled to the consumption of a third part; let it then be brewed, according to art, with seven bushels of wheat malt, one bushel of oat malt, and one bushel of ground beans; and when it is tunned let not the hogshead be too much filled at first. When it begins to work, put to it of the inner rind of the fir, three pounds; of the tops of fir and birch, of each one pound; of carduus benedictus dried, three handfuls; flowers of rosa solis, two handfuls; of burnet, betony, marjoram, avens, penny royal, flowers of elder, wild thyme, of each one handful and one half; seeds of cardamum bruised, three ounces; bay berries bruised, one ounce; put the seeds into the vessel. When the liquor hath wrought awhile with the herbs, and after they are added, let the liquor work over the vessel as little as may be, fill it up at last, and when it is stopped, put into the hogshead ten new-laid eggs, the shells not cracked or broken, stop all close and drink it at two years old; if carried by water it is better. Dr. Ægidius Hoffman added watercresses, brooklime, and wild parsley, of each six handfuls, with six handfuls of horseradish rasped in every hogshead; it was observed that the horseradish made the mum drink more quick than that which had none.....By the variety of its malt, and by the ground beans, we may conclude that mum is a very hearty and strengthening liquor. Some drink it much because it has no hops, which they fancy do spoil our English ales and beers, ushering in infections; nay, plagues, amongst us."—From a quarto, 1682.

J. R. HAIG.

SCRIPTURAL DRAMAS PRODUCED ON THE AMERICAN STAGE (6th S. iii. 408; iv. 35).—

"Mr. Bayard Taylor, also, in his 'Eldorado,' describes a 'mystery' (the Nativity and Massacre in Bethlehem) he saw performed at San Lionel, in Mexico. The Romish Church has not yet discontinued these spectacles. Some Germans in Boston gave several; and a playbill was circulated in Cincinnati, in June, 1852, advertising that great Biblico-historical drama, the 'Life of Christ.'"—Rev. G. Musgrave's *Ramble through Normandy*, i. 441, 1855.

EDWARD H. MARSHALL, M.A.
Library, Claremont, Hastings.

BROSE (6th S. iii. 512; iv. 214).—This word is used in Scotland both as a singular and a plural. I have myself used it, and heard others use it, as a plural hundreds of times. "I don't like them," would be the probable answer of three-fourths of a given company if suddenly asked their opinion as to a dish of brose. THOMAS BAYNE.

"DIVINE BREATHINGS" (5th S. xi. 240, 336, *418, 433,* 478).—In the British Museum is a *12mo. volume with the following* title-page:—

"Suspiria Divina: or, True Christian Divinity. Teaching us to Think, Speak, and Do as we ought. By E. H. Author of the Divine Breathings. My soul thirsteth for God, for the Living God: O when shall I come and appear before God. London: Printed for Daniel Browne at the Black Swan, and Thomas Browne at the Green Dragon without Temple Bar. 1705."

This is substantially the same work as *Divine Breathings*, though there are many variations in phraseology; and the address to the reader, the occasional verses, and the final "Pious Reflections of a Devout Reader" are omitted.

Can E. H. be identified? The sixth edition of his little book was published in 1678, and two years later appeared:—

"Divine Breathings: or a Manual of Practical Contemplations, In One Century, Tending to promote Gospel-Principles, and a good Conversation in Christ. Comprizing in brief many of those great Truths that are to be known and practised by a Christian. The Second Part. By T. S.

'Si quid novisti rectius istis,
Candidus imperti, si non, his utere mecum.'

London, Printed for Nathaniel Ponder, at the Peacock, in the Poultry, near the Church. 1680."

12mo., pp. xvi, 187. This was reprinted, with slight alterations, in 1814, "by J. Dennett, Leather Lane." C. D.

SCANDINAVIAN MYTHOLOGY (6th S. iv. 49, 152, 237).—Assuming that C. H. is desirous of acquiring a full knowledge of Scandinavian cosmogony, I venture to transcribe at his service a list of works and essays calculated to throw a light on the subject:—

The Elder or Poetic Edda* (above all pars iii.), edited by Finn Magnusen, with a Mythological Lexicon and Critical Dissertation on "the Edda Doctrine and its Origin."—The translation into English by an anonymous author (1865, 1 vol. 12mo. London), and into French by Madame R. du Puget (Paris, 1838, 8vo.; second edition, 1865).

Taylor's Historic Survey of German Poetry.

Professor Rask's Edition of the Younger or Prose Edda,† compiled from the Danish and Latin issued in 1665–73, and its reprint in 1848–52 under the superintendence of a Literary Commission at Copenhagen.

Mallet: Introduction à l'Histoire du Dannemarc, tom. i. and ii.

Keightley: Fairy Mythology, vol. i.

Worsäae: Primeval Antiquities of Denmark, 1849.

Select Icelandic Poetry, by the Hon. and Rev. W. Herbert.

Wheaton: History of the Northmen.

The Foreign Quarterly Review, Nos. 3 and 7.

Weber and Jamieson: Illustrations of Northern Antiquities (Edinburgh, 1814).

Depping: Le Journal des Savants, for the Years 1828 and 1829.

Ampère: Littérature et Voyages (Paris, 1833, 8vo., 1850, 12mo.).

X. Marmier: Langue et Littérature Islandaises (Paris, 1838, large 8vo.).

* Edda Rythmica seu antiquior vulgo Sæmundica dicta, pars i. 1787; pars ii. 1818; pars iii. 1828. Havniæ.

† Edda Snorronis à Rask, Coben., 1818.

Em. de Laveleye: La Saga des Niebelungen dans les Eddas, &c. (Paris et Bruxelles, 1866, 8vo.).

Eug. Beauvoir: Histoire Légendaire des Francs et des Burgondes (Paris, 1867, large 8vo.).

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

HENRY HALLYWELL, MINISTER OF IFIELD, AND HENRY HALLYWELL, VICAR OF COWFOLD (6th S. iii. 324, 358, 436).—Referring to COL. FISHWICK's original note, I may mention that lately, on examining the MS. records of the Society of Friends for the South-Eastern District, I found, in the "Book of Friends' Sufferings," in 1655, allusions to "Henry Halliwell, priest of Ifield" (p. 7), and in 1663 to "Edward Michall, curate to Henry Halliwell" (p. 56). In "The Contrebution of the Clergie (Sussex) towards the repairinge of St. Paules Church in London" (see *Sussex Daily News*, Oct. 17, 1876), occurs "Henry Halliwell, parson of Twineham, 00*l.* 05*s.* 00*d.*"

FREDERICK E. SAWYER.

Brighton.

"CELIER" (6th S. ii. 388; iii. 10).—In looking over some old papers I came across an old pamphlet, the title of which it is desirable to record in connexion with this subject:—

"The Scarlet Beast Stripped Naked. Being the Mistery of the Meal Tub The second time Unravelled; Or a Brief Answer To the Popish-Midwives scandalous narrative. Intituled Mallice defeated &c. Wherein She not only abuses and casts vile aspersions on the King's Evidence to make them odious but upon Sir William Waller, the Right Honourable the Earl of Shaftsbury and several other Persons of Quality, and in General upon the whole Protestant Government, By packing together notorious falsehoods and Romish Absurdities thereby to delude the ignorant, and turn the whole scope of the late Hellish-Plot upon the Presbiterians, With several Observations upon the plausible pretences of the Romish-Faction, which they Alledg to delude the unthinking Vulgar and to make the World believe them Innocent. London, Printed by D. Mallet." 8 pp.

The pamphlet concludes with the following lines:

"Thus have you seen Pope Joan by far out done.
Nay, from Hee-Popes she has the Miter won;
'Tis hers by Merrit, who dares Argue less,
When this Pope dies, she shall be Prelate-Bess;
Then look you to 't, Romes Lubbers, for 'uds Foot
She 'l jerk your Tobies if you cannot plot."

WILLIAM RAYNER.

133, Blenheim Crescent, Notting Hill.

"HAMLET," EDITED BY HUGHS (5th S. viii. 503; xi. 95; 6th S. iv. 225).—MR. JOHN W. JARVIS might have learned from the late MR. JOHN FITCHETT MARSH's note, at the first reference, that nowhere in *Shakespeare Restored* does Theobald assign the date 1703 to the edition of "the accurate Mr. Hughs." The mistake was made by the Cambridge editors, and very unfortunately repeated by Mr. H. H. Furness in his New Variorum edition of *Hamlet* (Appendix, p. 35). As MR. JARVIS says, "faction" for *fashion* is one test-word for Hughs's edition; but "Roaming" for *Wrong* is another; and I should much like to know whether MR. JARVIS's copy of the *Hamlet* of 1718 has that correction as well as the other. It should be in Act II. sc. iii. l. 109.

C. M. INGLEBY.

Athenæum Club.

MARRIAGES AND BURIALS OF SERVANTS (6th S. iv. 9, 354).—The following extracts, selected at random, are from the Eltham parish registers:—

Roger, seruant to Mr. Roper, buried ye 28 of January, 1583.

Robart Housekeer, Westleys seruant, buried ye 27 of July (1585).

Thomas, seruant to Mr. Twist,* buried ye 27 of March, 1589.

One Willia^m Bromeland alias Bromfeld, standinge excommunicated for not cominge to churche, seruaunt to Sir William Rooper, died and was buried by soom of his fellows in Caulands (?) garden the 26 of October, and taken up by them the 28 of the same monneth and then coffened and caried to Kedbrok, wher was no chappel this many a yere, and ther lyeth 1603.

ARTHUR BROOKES.

The following burial entries are taken from the parochial register of Whitgift Church, Yorkshire. I have not noticed among the marriages anything bearing on the subject. The registers are very valuable, dating from 1562:—

R. Alverius dwelling wth m^r frodsham Oct. 21, 1597.

R. Henry Frodsham Generosi, Mar. 20, 1605.

Launclott Robinson, Servant to Stephenson ○ Sepr 8, 1631. ["Servant to Stephenson" is wanting in the register, but is found in the transcript deposited in the Diocesan Office, York. It appears by the small circle following his name that he died of the plague, fifty-three persons having been buried between August 21 and September 21. There were eight persons buried at this date, Sept. 8, 1631.]

Alse Wright, Servant to Thos Wressell, Novr 8, 1656.

S. James Emsons Servant from Mettam, Oct. 24, 1706.

R. Geo. Abbat, Servant, June 22, 1713.

S. John Cannum Sarvant to Ed. Eggri...March...1724.

R. William Priestley, a Servant Man, May 26, 1775.

S. James Reeder, Servant man, Jany 30, 1778.

The letters preceding the entries refer to Redness and Swinfleet, in the parish of Whitgift.

GEO. WEST.

The following instances of burials of servants are extracted from the parish registers of Romford:—

1563. 16 Martii Dethicke Johnson servus Johannis Harrison sepultus fuit.

1563. 19 Martii Dorite Wardel famula Johannis Tyler sepulta fuit.

1576. 26 Octobris, Sepultus fuit Johannes Wood famulus Dominæ Grey.

1668. April 25, Cumber, a ffemale Blackamoore servant from Guyddy Hall, buried.

THOMAS BIRD.

Romford.

Some entries of the burials of servants may be found in the parish registers of North Elmham,

* Vicar of Eltham from 1585 to 1587.

in Norfolk, in 1569, as well as in some subsequent years. See my *Notes for the History of Launditch Hundred*, part ii. 609, iii. 138 (Miller & Leavins, Norwich). G. A. C.

The two following extracts from the burial register of this parish refer to servants of Bishop Wilson's household:—

1738. John Ridyard, my Lord Bishop's faithful servt, Ap. 23.
1741. Isab. Cottier, a maid at Bishop's Court, Augt 5th.

ERNEST B. SAVAGE.

Kirk Michael Vicarage, Isle of Man.

At Tisbury, Wilts, in the register for 1731, occurs the following: "Bur. John King, servant to Lord Arundell of Wardour." W. L. KING.

Watlington, Norfolk.

DURHAM UNIVERSITY: FELLOWS, &c., IN 1645 (6th S. iv. 167, 312).—I think there are some antinomies worth pointing out between the accounts in Wood's *Fasti* and *Athenæ Oxonienses*, cited by REV. E. MARSHALL, and the accounts of the same persons in the *Register of Visitors of the University of Oxford*, 1647–58 (Camden Soc.). Ezerell, or Ezrael, Tonge is there described, at p. 555, as having matriculated at the age of seventeen, in 1639, the very year in which Wood makes him out to have been a schoolmaster. He became M.A. and Fellow in 1648; Delegate of Visitors, 1649; resigned, 1653; D.D. in 1655; "connected with Oates's plot"; died 1680, as in Wood. He was *cler. fil.*, of Holtby, in Yorkshire.

Nathaniel (*sic*) Vincent is stated in the *Register* (p. 498) to have been a chorister of Corpus Christi College in 1648, and according to the same testimony he matriculated in 1655, when Wood says that he took his degree. He was *cler. fil.*, but no further particulars are given.

C. H. E. CARMICHAEL.

DOLMENS IN HAMPSHIRE (6th S. ii. 147, 521).—Many years ago, in January, 1852, Col. Greenwood, Roger Tichborne, myself, and three ladies who were riding with us, stopped, and each added a stone to the cairn of flint stones that marks the burial-place of a favourite horse of Col. Greenwood's, and which stands about fifty yards from the circle of stones marked on the Ordnance Map between Winchester and Petersfield. We then proceeded some fifty yards onwards, and examined the remains of a Roman villa with tesselated pavement, which had been lately uncovered, near the road, in a grass field which lies in a slight hollow to the left of the road leading past the cairn from Col. Greenwood's house towards Tichborne. Doubtless the remains were afterwards covered up again, and the site marked by stones. A little digging would show whether this will not account for the "sarsens" and the concrete. F. A. W.

Penang.

"LICKED INTO SHAPE" (6th S. ii. 486; iii. 212, 517).—The notion that a bear's cub is born an amorphous mass and is licked into shape by its dam, is not so much a vulgar error as MR. DIXON seems to think. The error is one of *interpretation* rather than of *observation*. I never was, and am never likely to be, present at the birth of a bear's cub, but I have often witnessed the birth of puppies, and I can affirm that a pup at birth *does appear* to be a shapeless mass, and that after the mother has licked away at it, its shape comes very clearly into view. MR. DIXON seems to be unaware that the young of certain mammalia (and among them very likely the bear) are born enveloped in membranes,* which, being more or less opaque, obscure the shape almost or quite as completely as a sack does the shape of a man who is tied up in it. The mother immediately licks off these membranes, or else her young ones would, under their altered conditions of life, very speedily die of suffocation, and when the membranes are removed the true shape of the young animal is of course revealed. I cannot see, therefore, why the notion of the ancients should be turned into ridicule. They did not know the whole truth, but neither evidently do those who ridicule them.

F. CHANCE.

Sydenham Hill.

The following quotation, from Du Bartas's *Divine Weeks and Works*, "The First Day of the First Week," may be added to those already given:

"Th' eternall Spring of Power and Providence,
In Forming of this All-circumference,
Did not unlike the Bear, which bringeth-forth
In th' end of thirty dayes a shapelesse birth;
But after, licking, it in shape she drawes,
And by degrees she fashions out the pawes,
The head, and neck, and finally doth bring
To a perfect Beast that first deformed thing."

F. C. BIRKBECK TERRY.

Cardiff.

This custom is honoured with a practical exemplification at the present day:—

"In person the Eskimo are usually filthy, water not coming in contact with them unless accidentally. The children when very young are, however, sometimes cleaned by being licked with their mother's tongue before being put into the bag of feathers which serves as their bed, cradle, and blankets."—*Encyclopædia Britannica*, 1878, *s.v.* "Eskimo."

EDWARD H. MARSHALL, M.A.

Library, Claremont, Hastings.

THORNEY ABBEY (6th S. iv. 108, 171).—In the modern Domesday Book MR. BAYLEY will find the names of Zilpah Lepla and of Thomas Harlow as holders of land at Burwell, Camb., and in

* Of the same nature is the caul which is sometimes found upon the head of a newly born child, and was formerly, and is, I believe, still by some considered to possess such rare virtue. See 5th S. v. 557; vii. 546; 2nd S. iii. 329, 397, 497.

latest edition of Shelly's *Dictionary of the County of Cambridge* several names of Le Pla, Lepla, Fovargue, and Letall. The names of Mazingarbe and Ris I have not found in either the directories of Cambridge or of Norfolk, but I have noticed other names evidently imported, such as Le Grice, Le Grys, Le Neve, Le Pelley, Le Good, Leflay, Debron, Defew, De la Loy, and De Caux.

J. T. H.

There have been no families of the French names inquired for residing in Thorney within living memory. Mazingarbes are believed to have removed to Chatteris about 1830; a Fovargue was noted as an ointment maker at Crowland, about four miles from Thorney; a Daniel Fovargue now resides at Whittlesea, where also reside two Miss Egars, formerly D'Egarré; also some Fevres, formerly known as Le Fèvre; there was also a family, residing at French Drove in the same parish, of Le Haire, the only male member of which is believed to be Abraham Lehare, or Lehair, sheep salesman, London. There are Le Tall at Lincoln and at Whittlesea; also a Tigerdine at Guyhirne, about three miles and a half from Thorney, and I have also, some years ago, heard of Du Pré, afterwards Duprée, I think, at Wisbech. The surgeon, John Clapham, is believed to be the oldest inhabitant of Thorney, and, as he succeeded to his father's practice, would most probably be able to give information as to whom any of the French descendants married, but I doubt if any inhabitant of Thorney has ever seen a copy of "N. & Q." There are also families of Gachés, pronounced Gash, and Vergette at Peterborough.

E. WEBSTER.

Among my extracts from the parish registers of Stamford, Lincolnshire, I have appended such notices as I met with of the Le Pla, or Lepla, as the name is spelt:—St. Michael's (burials), 1728, Elizabeth Le Pla, June 19; 1759, Mary Le Pla, Feb. 2. St. George's, 1773, Matthew Judd and Mary Lepla married April 13. St. Mary's (baptisms), 1706, Elizabeth, daughter of Mr. Daniel Lepla and Elizabeth his wife, May 28; 1707, Matthew, son of the same, July 17; 1710, Mark and Mary, "ye son and daughter" of the same, April 24.

JUSTIN SIMPSON.

FOLK-LORE OF THE CUCKOO (6th S. iii. 407, 487, 515; iv. 234).—It may not be amiss to add what the cuckoo is supposed, on its first arrival, to sing to farmers in certain districts of Scotland. The "wandering voice" is heard from an adjoining strip of wood, either towards the close of the potato-planting days or when the turnip seed is being sown. Therefore, this is the didactic and sentimental burden of the strain:—

"Muck oot, shool clean!
Days awa' that we 've seen!"

THOMAS BAYNE.

AUTHORS OF QUOTATIONS WANTED (6th S. iv. 329).—

"A painter poring on a face," &c.
Tennyson, *Idylls of the King: Elaine.*

NE QUID NIMIS.

Miscellaneous.

NOTES ON BOOKS, &c.

Myths of the Odyssey. By T. E. Harrison. (Rivingtons.) MISS HARRISON'S *Myths of the Odyssey* is a contribution to archæology and to what is called "culture" rather than to mythology. The author has not attempted to trace to their original formulæ, so far as that is possible, the stories which in Homer take the shape of the legend of the Cyclops, of Circe, of the Sirens, and of the descent into Hades. She contents herself with pointing out that legends like those are found equally among Aryan and non-Aryan races, among Europeans, Africans, and Polynesians. The object of her book is to compare the myths of the *Odyssey* with the form which these myths take under the instruments of the vase-painter, the sculptor, and the artists who decorated Pompeii and Augustan Rome with frescoes. Miss Harrison's method is first to let Homer tell his own story through the medium of a prose translation, and then to give reproductions of the works in which ancient artists have handled the same myths. We cannot, we regret to say, praise the illustrations, which are at least as remote from the originals as English prose is from the Homeric hexameter. But Miss Harrison's comments have a good deal of curious interest, and, in a limited way, enable the English reader to catch a glimpse of the development of Greek, Roman, and Etruscan art. Miss Harrison rightly advises the student to consult the original vases and gems in the British Museum and elsewhere. Any one who has the energy to do this will find in Miss Harrison a learned and judicious guide, free from dogmatism, and well convinced of the limits of archæological theory. The landscape illustrations of the Læstrygones and of the descent into Hades are particularly interesting. Miss Harrison has produced a very scholarly volume, which, as the interest in archæology increases, will doubtless create for itself a public. Perhaps the strongest impression left upon the mind is regret that time has spared us no objects of ancient art in which Homeric subjects are treated in a manner worthy of Homer. And, by the way, perhaps Miss Harrison might have described for us, after Pausanias, the rendering of the Homeric myths on the chest of Cypselus.

Louis II. de la Trémoille (le Chevalier sans Reproche). D'après le Panégyrique de Jean Bouchet et d'autres Documents Inédits. Par L. Sandret. (Paris, Tardieu.) THE roll of French warriors who distinguished themselves during the wars of the fifteenth century boasts of few names equal in reputation to that of Louis II. de la Trémoille. General at the early age of twenty-eight, Admiral of Guyenne, Governor of Burgundy, he was killed at the battle of Pavia in 1525. He was then sixty-five; and there are not many either of his contemporaries or of warriors belonging to later times of whom it can be said, as it was unanimously said of him, that during an active career of nearly half a century he never committed a single serious fault. "He left behind him," says M. Sandret, "a blameless memory; as a soldier, a courtier, a gentleman, a husband, and a father, he deserved the surname of Chevalier sans reproche which posterity has bestowed upon him." We are immediately reminded of Bayard; and we are very natu-

rally led to ask why the latter is still so popular, whereas the former is merely known by professed historical students; their titles to the gratitude of their country were equal, and their moral character shines forth with the same brightness. But here literature has its claims to adduce, and it is not too much to say that if Louis de la Trémoille had been lucky enough to secure a biographer equal in talent to "Le loyal Serviteur," he would now be remembered far better than he is. Whether the anonymous historian who chronicled the life of Bayard was his secretary or not, he has left behind him a book which ranks amongst the masterpieces of French literature, whereas Jean Bouchet, in his "panegyric du Chevalier sans reproche," has composed a volume, one half of which is useless, while the other by its platitudes produces upon the reader a sense of extreme weariness.

It is not our purpose here to give the life of Louis de la Trémoille; our friends must study it for themselves in the elegant little volume published by M. Sandret under the auspices of the Paris Société Bibliographique. Neither do we mean to transcribe the catalogue of Jean Bouchet's numerous productions. We shall merely say that the *Panegyric*, printed in 1527 for the first time—that is to say, two years after the death of the hero—is as much a didactic work as a biography; allegory occupies in it the same place as truth. It is full of episodes which can be safely neglected, and of short poems destitute of all literary merit whatever. But attached to the La Trémoille family in the quality of a solicitor, the "Traverseur des voies périlleuses," as Bouchet was often called, had ample opportunities of becoming acquainted with the circumstances of his master's life; and whenever he treads on strictly historic ground he is certainly accurate. Large extracts from the *Panegyric* have accordingly found a place in all the great collections of memoirs, and they form the chief part of the volume we are now noticing, M. Sandret completing them with the help of documents belonging to other sources. These are chiefly the family papers preserved by the present Duc de la Trémoille in his own private collection at Thouars; but also Jean Bouchet's chronicle, the letters written to La Trémoille by the King of France, Charles VIII., and M. de la Borderie's *Histoire de la Guerre de Bretagne en* 1488. These materials, and sundry others enumerated in the foot-notes, have been very carefully worked together by Bouchet in his volume, which, being intended for general use, appears in modern French. It is, besides, illustrated with woodcuts, and forms an excellent contribution to the series entitled "Petits Mémoires sur l'Histoire de France," published under the editorship of M. Marius Sepet.

Gudrun, and other Stories. From the Epics of the Middle Ages. By John Gibb. With Twenty Illustrations. (Marshall Japp & Co.)

THE writer of this happy thought in book-making (by which phrase we do not for a moment intend to convey the slightest reproach) is Professor of Theology at the Theological College, Queen's Square. He has here retold for young people, in a very simple and straightforward style, which should win him readers of a larger growth, the old mediæval stories of the *Gudrunlied*, *Beowulf*, the *Chanson de Roland*, and the Latin poem of *Walter*, by the Monk of St. Gall, which Simrock translated into German. It is possible that these narratives may seem uneventful beside the highly spiced diet which M. Jules Verne and his school of imitators supply for the juvenile palate; but there is a healthy grandeur and a large humanity about the old heroes whose exploits they narrate which no amount of ingenious scientific expedient can wholly cast into the shade. For those who care to know something about the origin of these famous epics Prof. Gibb has appended a useful "concluding chapter," in which, by the way, we are somewhat surprised to find no reference to Mr. O'Hagan's fine version of the *Chanson de Roland*, not long since reviewed in these pages. It may be noted, too, but scarcely as an omission, that a prose version of the *Gudrunlied* was published in 1863 by a lady with the uneuphonious name of Letherbrow. It was decorated by a remarkable photographic frontispiece (which in our copy has long since faded into nothingness) of "Herwig's Parting," from a drawing by Sir Noel Paton.

MESSRS. SHAW & Co. send us *Joyce Morrell's Harvest; or, the Annals of Selwick Hall*, a story of the reign of Elizabeth, by Miss E. S. Holt.

WE have received *Thirteen at Dinner and What Came of It;* being Arrowsmith's Christmas Annual for 1881 (Griffith & Farran).

IT is proposed to issue immediately, by subscription, a complete translation (the first ever made) of the *Thousand and One Nights* from the original Arabic into English prose and verse by Mr. John Payne, author of *The Masque of Shadows*, &c., and translator of the poems of Master Francis Villon of Paris. Intending subscribers should communicate with Mr. A. Granger Hutt, 8, Oxford Road, Kilburn, N.W., or Mr. Henry B. Wheatley, 6, Minford Gardens, W.

A NEW work on *Chronograms*, by Mr. James Hilton, F.S.A., containing a collection of nearly 3,000 examples from various countries, illustrated with fac-similes, is in the press, and will be published shortly by Mr. Elliot Stock.

Under the Sunset is the title of a collection of imaginative tales for childen by Mr. Bram Stoker; it will be issued immediately by Messrs. Sampson Low & Co.

MESSRS. BEMROSE & SONS announce *Short Sketches of Fathers of the English Church*, by Frances Phillips; *The History and Antiquities of Dale Abbey, Derbyshire*, by the Rev. J. Charles Cox and W. H. St. John Hope; and *An Historical Sketch of the Parish of Croxall*, by Richard Ussher.

Notices to Correspondents.

E. S. DODGSON.—Read the article "Pontifex" in Smith and Cheetham's *Dictionary of Christian Antiquities* (Murray). The title of Visible Head is certainly used; we never heard before, however, your particular combination.

JOSEPHUS.—Richard Watson, Bishop of Llandaff, was buried at Bowness, on Windermere. The inscription on his tomb is "Ricardi Watson, Episcopi Landavensis, cineribus sacrum. Obiit Julii 1, A.D. 1816, Ætatis 79."

J. BEALE ("The Oldest Newspaper in the United Kingdom").—See "N. & Q.," 5th S. viii. 72, 140, 153, 179, 232, 330; ix. 12, 98, 155, 214, 451.

G. M. (Harrow).—See *ante*, p. 354.

G. W. M.—Yes; as soon as possible.

A. R. (Banff).—It will appear.

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LONDON, SATURDAY, NOVEMBER 12, 1881.

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Notes.

THE LIBRARY OF TRINITY COLLEGE, CAMBRIDGE.

(*Continued from p. 363.*)

Of old English MSS. there are a considerable number in the library, the texts or collations of several of which have been published by the Early English Text Society. Of these may be mentioned an early fifteenth century MS. of *The Vision of Piers Plowman*, or, more strictly, as is insisted on by Prof. Skeat, who collated this MS. for his edition of the text, William Langland's *Vision of William concerning Piers Plowman.* This is one of the many MSS. bequeathed by Nevile. There is also a MS. of *Pierce the Ploughman's Crede*, a work totally unconnected with the preceding. Of this work, which has also been edited by Prof. Skeat, but two MSS. are known, the one in Trinity College (which is of late date, about A.D. 1600) and one in the British Museum.

There have also been edited for the above-named society the poem of *Generydes* from a unique MS., in the Gale collection, of the middle of the fourteenth century; a volume of old English homilies from a unique MS. of the twelfth century; the *Cursor Mundi* (still in course of publication), a Northumbrian poem of the fourteenth century, from four MSS., whereof one is in Trinity library, and several others.

Of Wickliffe's version of the Bible there are four MSS. (three of which are of the New Testament and one of the Pentateuch), all apparently of much about the same date, A.D. 1420–30, and of the later recension of the text (see Forshall and Madden's edition of Wickliffe's Bible, vol. i. p. lviii). One of these seems to have been given to the college by Archbishop Whitgift, formerly Master. There is also a large volume of Wickliffe's works, which has been made use of in the scholarly edition recently edited by Mr. F. D. Matthew for the Early English Text Society.

There may finally be enumerated beautifully written copies of Chaucer's *Canterbury Tales* and Gower's *English, French, and Latin Poems*, standing side by side in two stately folio volumes; a pretty MS. of Sir John Mandevile's travels, numerous copies of various poems of John Lidgate, a volume of English sermons by Reginald Pecock, the unfortunate Bishop of Chichester; a late MS. of Gawin Douglas's translation of Virgil, &c. To these may be added two MSS. on vellum of *Ælfric's Anglo-Saxon Grammar.*

A few more MSS. will claim a short notice which have not fallen into the foregoing divisions. One of these is a Bohemian MS. in the Gale collection, the so-called *Kronika Czeska* of Dalimil, a national history highly regarded in Bohemia. This MS., written in the second half of the fourteenth century, about thirty or forty years after the death of the author, was unknown to Bohemian scholars when the earlier editions of the work were printed, but full use has been made of it, by means of the collation by Mr. Wratislaw, the well-known Bohemian scholar, in the recent edition of Jirecek (Prague, 1878). This MS. is of special importance, inasmuch as it preserves the original form of the text of about two-thirds of the whole work, the only other MSS. available being two disjointed fragments of a period coeval with the author, and MSS. of comparatively late date, where copyists had freely added to the text.

Another patriotic little race, the Welsh, are represented by a MS. of about the end of the fourteenth century, *The Laws of Howell Da*, good king Howell. A MS. of very great interest to my mind is the catalogue of books, printed and MS., once belonging to John Dee, the Mortlake philosopher, written in his own hand throughout. (That part of the above which gives the list of the MSS. was published many years ago by the Camden Society). Dee was one of the original Fellows of Trinity College, and had a *penchant* for astrology and the like, as may be seen from a diary of his, printed in the above-mentioned volume of the Camden Society from MSS. in the Ashmolean Museum at Oxford. This ultimately

led to the sacking of his house by the mob and the dispersal of the library. Another memento of him is a MS. of Raymond Lully's *Liber Experimentorum*, written specially for Dee in 1564.

Another curious MS., which has an interest for us locally, is the original copy of the statutes of the Guild of St. Clement, Cambridge, written in 1431. This was printed by the late Mr. Toulmin Smith in his book on *English Guilds*, p. 272, *sqq.* The great day of St. Clement's Guild was the Sunday after Low Sunday, and the members of the Guild were bound to attend St. Clement's Church for evensong on the Saturday, and mass on the Sunday, the fines for non-compliance being one pound and two pounds of wax respectively, for the "amendment of the lights."

The next MS. which I shall mention is one second in interest to none in the library, that containing several of Milton's poems in his own handwriting. These, it would seem, were found among the papers of Sir Henry Newton, or Puckering, of whom I have previously spoken, a very munificent donor to the library. The following entry, pasted at the beginning of the volume, tells all the remaining history:—

"Lib. Trin. Coll. Cantabr. Membra hæc Eruditissimi et pæne Divini Poetæ olim miserè disjecta et passim sparsa, postea verò fortuitò Inventa et in usum denuò collecta *a Carolo Mason ejus col. Socio et inter miscellanea reposita deinceps* eâ, quâ decuit, Religione servari voluit Thomas Clarke [Master of the Rolls, 1755], nuperrime hujusce collegii nunc vero Medii Templi Londini socius, 1736."

The words I have italicized are inserted by a second but contemporary hand. A minute description of this volume will be found in Mr. Sotheby's *Ramblings in Elucidation of the Autograph of Milton*, 1861; but it may be as well to note here the chief contents, *Arcades*, *At a Solemn Music*, *On Time*, *Upon the Circumcision*, *Comus*, *Lycidas*, the first rough notes for *Paradise Lost*, originally planned as a drama, where "Moses προλογίζει," rough notes for other projected dramas, and *Sonnets*. The MS., the paper of which is unfortunately becoming exceedingly brittle, is mostly in the hand of Milton himself, but part of the sonnets are written by different amanuenses. Milton's habit of revising and rewriting on the same paper gives additional interest to this MS., for we see the whole process of development before us. Thus the noble sonnet on *The Death of Mrs. Catherine Thompson* is given three times, twice in the writing of Milton and once in that of an amanuensis. This sonnet was very different in its earliest draft from what it ultimately became. Thus in line 4, for "of death called life" there originally stood "of flesh and sin." The four lines 6–10 originally stood,—

"[And all thy good endeavour]
Strait follow'd thee the path that Saints have trod:
Still as they journey'd from this dark abode
Up to ye realm of peace and joy for ever,
Faith who led on ye way and knew them best"

Beautiful as these lines are, none can fail to see the vastly greater beauty of the revision.

Inferior, indeed, to the above in interest, and yet having a very considerable interest of their own, are such MSS. as Bishop Pearson's autograph notes on Hesychius, Barrow's autograph sermons, and the volumes of Sadler MSS. One of the last is a volume of "Reflections of Mr. Coke," son of Lord Coke, transcribed by his sister, Dame Anna Sadler. The following extract shows that Mr. Coke had no hesitation in calling "a spade a spade," though much in the volume shows him to have been a pious, God-fearing man:—

1658. "This year died that arch Trayter and Tyrant Oliver Cromwell, sum say in that great unheard of wind, and it is worth noting that his funarall was of (*sic*) St. Clement's Day, on which day all the Brewers kepes holliday. You have his epethite (*sic*) before."

That Dame Sadler had the courage of her opinions as much as her brother may be seen, *e.g.*, in a letter to Roger Williams, in which, referring to Milton, she declares that his treason and his views as to marriage and divorce are justly punished by blindness in this life and will have fuller punishment hereafter. The following entry in her handwriting is pasted at the beginning of a very striking illuminated MS. of the Apocalypse given by her to the college:—

"I commit this booke to the custodie of the right Reuerend Father in god, Raffe lo: Bishop of Exon, when times are better setled (which god hasten) it is with my other booke and my coines, giuen to Trinitie Colledge Librarie in Cambridge, god in his good time, restore her with her sister Oxford to there pristine happines, the Vulger People, to there former obedience, and god bless, and restore Charles the second, and make him like his most glorious Father. Amen. "ANNE SADLEIR.
"August the 20^tie 1649."

With two autographs of poets, both once undergraduates of Trinity, Byron and Tennyson, our notice of the MSS. may conclude, save in so far as we shall mention interesting cases of writing in printed books. Of the former poet we have the first letter—at any rate the letter claims to be such—dated Nov. 8, 1798, when Byron was ten years old. He begs that all errors may be excused, but the only phrase to be found fault with is "will accept off." Of Tennyson there is the original MS. of *Audley Court*.

Of printed books deriving a special interest from MS. matter contained in them a few may be mentioned,—a copy of the *Greek Anthology*, printed at Florence by Laur. Franc. de Alopa in 1494, which is filled with MS. notes in the handwriting of the elder Aldus, including thirty-three pages of MS. entirely by him, which is certainly the copy from which was printed the Aldine *Anthol* of 1503. Akin to this is a copy of Stephen's of Xenophon of 1561, covered with Stephen's notes with a view to his new

More generally interesting than the above, however, will be the letter of Bacon, once a member of Trinity College, contained in the copy of his *De Dignitate et Augmentis Scientiarum* (London, 1623) presented to his old college. This letter has already been printed by Mr. Spedding (*Life and Letters of Lord Bacon*, vol. vii. p. 439), but some who have not his book at hand may be glad to see it reprinted here:—

"Fra. Baro de Verulamio, Vicecomes S^cti^ Albani percelebri Collegio S^ctae^ et Individuæ Trinitatis in Cantabrigia. S.

"Res omnes earumque Progressus Initiis suis debentur. Itaque cum Initia Scientiarum e fontibus vestris hauserim, Incrementa ipsarum vobis rependenda existimavi. Spero itidem fore, ut hæc nostra apud vos, tanquam in solo nativo, fœlicius succrescant. Quamobrem et vos hortor, ut salva Animi modestia et erga veteres reverentia, Ipsi quoque Scientiarum Augmentis non desitis: verum ut post volumina sacra verbi Dei et Scripturarum, secundo loco volumen illud magnum operum Dei et creaturarum, strenue et præ omnibus libris (qui pro commentariis tantum haberi debent) evolvatis. Valete."

I have already referred to the numerous books containing MS. notes by Bentley and by Porson, on which, however, I need not dwell, and I shall therefore now pass on to speak of some of the choicest of the early printed books. R. SINKER.

Trinity College, Cambridge.

(*To be continued.*)

P.S.—I will take this opportunity of correcting an inadvertence in a former paper (*ante*, p. 322). It was Richard Bentley who bequeathed his uncle's papers to the college. By a slip I gave the name as Thomas Bentley, the Master's other nephew.

PORTUGUESE INSCRIPTIONS IN THE PRESIDENCY OF BOMBAY.

The following inscriptions, from the ruined Portuguese cities of Bassein and Chaul, in the Presidency of Bombay, are interesting as memorials of the early European conquerors in India, some bearing a date prior to our possession of a rood of land in that country, and one being anterior to the arrival of the first known Englishman in India.

For a century after the discovery of the passage round the Cape of Good Hope by Vasco da Gama, the Portuguese enjoyed the sole monopoly of trade and conquest in the East, and many a creek and headland on the western coast bears traces of their presence to this day in the ruins of the forts and batteries which they constructed. The first Englishman of whose visit to India we have any certain knowledge was Thomas Steevens, the Jesuit, who sailed from Lisbon, and arrived in the Portuguese city of Goa in October, 1580. It was not till 1600 that the English East India Company obtained their first charter for trade, and not till 1639 that they secured their first territory—a small strip of land on the coast at Madras. The Mogul did not give them permission to trade in Bengal until 1633, and the island of Bombay was not given to the English Crown by the Portuguese until 1661.

The principal Portuguese settlements near Bombay were at Bassein and Chaul, the former at the entrance of the Tannah river, and the latter at the mouth of the Rewadanda creek; it was at these two places that the inscriptions were copied twenty years ago by myself and a friend, who kindly translated them for me. Nothing could be more picturesque or desolate than the appearance presented by these strongholds of the early pioneers of Western civilization. Dr. John Fryer, who visited India in 1673, described Bassein as follows:

"The city is a mile and a half round; is encircled with a round stone wall and has a gate for every wind. There are upon the outer walls and in the Fort 42 great guns; the Fort in the middle of the city is circular; towards the Market appears a State house piazzad where the Governor convocates the Hidalgos every morning. .....Within the walls are six Churches, four Convents, two Colleges, one of the Jesuits, another of the Franciscans. It bears the name of an Academy: the students are instructed in the Jesuits College but live in the town, where is a Library with classes of Historians, Moralists, Expositors, and no more. It is a College of polite structure: in the Portico is a copy of Angelos representing the Resurrection; Above stairs as well as below are fine square cloisters, as all their Collegiate Churches have, on the sides whereof are their cells; they have a spacious Refectory and a goodly church."

When I last saw these cities not a human being dwelt within their walls. The whole was solitude and desolation. At Bassein a luxuriant growth of tropical vegetation had taken possession of the entire interior, and gigantic creepers were overspreading the ruined churches and cloisters. So little were they cared for that at one time an enterprising Frenchman named Durand had been permitted by the English Government to erect a sugar factory in one of the churches, the tower of which was used as a chimney for his steam engine.

I may mention that the letters of many of the inscriptions were worn and indistinct from lapse of time, and in some archaic abbreviations had been used. I am not acquainted with the Portuguese language; it is possible, therefore, that some of your readers may here and there detect in them an error.

Bassein was first occupied by the Portuguese in 1531, and captured from them by the Marattas in 1750, after which it came into the possession of the English.

Bassein Inscriptions.

Over the gateway of the inner citadel:—

+

GOVERNANDO . O . ESTADO . DA . IN
DIA . O . VISOREI . DON . MIGVEL
DE . NORONHA . CONDE . DE . LINH
ARES . SE . FES . ESTE . PORTAL
EM . O . QVAL . SE . POS . POR . PADR.
OEFRO . DESTA . CIDADE . A . SAM.
FRANCISCO . XAVIER . A DES
DE MAIO 1631.

This gate was made when the Viceroy Don Miguel de Noronha, Count of Linhares, was governing the realm of India, who established St. Francis Xavier as patron of this city on May 10, 1631.

Inscription over bastion :—

REINANDO O MVITO ALTO E MVITO
PODEROSO REI DOM JAOM DE PORTVGAL
3 DESTE NOME E GOVERNAMDO DA INDIA
O VISOREI DOM ALFONSO DE NORONHA
FILHO DO MARQVEZ DE . VILA . REAL
SEMDO FRANCISCO DESA CAPITAN
DESTA FORTALEZA E . CIDADE DE
BACAI' . FVMDON ESTE . BALVARTE
PER NOME . SAM . SEBASTIAM . AOS
22 DIAS DO MES DE FEVEREIRO
ERA 1554 ANOS.

Over the entrance of a church in the south-east of the city :—

NO . ANO . DE . 1601 . S
ENDO . ARCEBPO .
PRIMAS . O . ILIMO . S'R
DON . FREIAEIXO . DE .
MES . E . VICRO . O . PADRE
FO . GALVANO . PRZA .
SE . REFORMON .
ESTA . MATRIS .

In the year 1601, whilst the most illustrious Senhor Don Freiaeixo (?) de Mes was Archbishop Primate and the Father Pedro Galvano, Provincial,* the Vicar, this mother church was repaired.

Tombstone Inscriptions in Churches:—

PETRI . GALVA
NI . TEMPLVM .
HOC . QVI . REXIT .
ET . AVXIT . HIC .
TRANSLATA . IA
CENT . HVMILI . N
VDA . OSSA . SEPV
LCRO . OBIIT . GOÆ
19 . MARTII . ANNO
1618 .

Petri Galvani templum hoc qui rexit et auxit,
Hic translata jacent humili nuda ossa sepulcro.
Obiit Goæ 19 Martii anno 1618.

SEPVLTV
RA . DE . ISA
BEL . DE . AG
VIAR . DON
NA . VIVVA .
INSIGNE . BEM
FEITORA .
DESTE . CO
LLEGIO . FA
LECEO . A . 24
DE . IANEIRO .
ANNO . DE . 1591 .

The burial-place of Isabel de Aguiar, a widow lady, distinguished benefactress of this college. She died on January 24 in the year 1591.

SEPVLTVRA . DE . DON
NA . FILIPA . DA . FON
SECA . DONA . VIVVA .
INSIGNE . BEMFEI
TORA . DESTA . IGRE
SIA . A . QVEM . EM . SV
A . VIDA . DEVTVDO
QVANTO . TI
NHA . FALECEO .
A . VINTE . DE . IVL
HO . DA . ERA . DE 1625 .

The burial-place of Donna Filipa da Fonseca, a widow lady, distinguished benefactress of this church, which in her lifetime she endowed with as much as she possessed. She died on July 20, 1625.

AQVI . IAS . DO
NA . FR . DE . MIR
ANDA . MOLHER .
DE . MELO . PRA .
INSTITVIDORA .
DESTA . CAPELLA .
E . SVA . FILHA .
DONA . INES . DE .
MELO . E . SEV .
NETO . LVIS . DE MEL
O . A . QVAL . FAL
ECEO . A . 10 . DE
NOVEMBRO . D
E . 1606

Here lies Donna Francisca de Miranda, wife of Melo, a professed nun, foundress of this chapel; also her daughter Donna Inez de Melo and her grandson Luis de Melo. She died November 10, 1606.

Inscriptions at Chaul.

At the seaward gate of the fortifications, surmounted by a helmet and coat of arms, with the motto "Ave Maria gratiæ plena":—

NA . ERA . DE . 1577 . SENDO
CAPITANO . ALIXANDRO . DE
SOVSA . PEREIRA . DESTA . FO
RTA . E . ARSE . FES . TO
DA . ESTA . FORTIFICASAO
DE . BANDA . DADRAIA . E . DE MA
R

In the year 1577, Alexander de Sousa Pereira being captain of this gate and arsenal (?), was made the whole of this fortification on the side of ..... and of the sea.

Over a ruined chapel inside the fortifications :—

POR . HAVER . ORADO . NESTE . LVGAR .
S . FRCS . XAVIER . QDO . PASSAVA . O . NOI
TE . LHE . FES . ESTA . ERMIDA . DON
GILIAN . ESDENRA . SENDO . CAPIT
ANO . DESTA . FORTALEZA . PARA
MEMORIA . E . LOVVAR . DO . SAN
TO . O . ANO . DE . 1640.

Because St. Francis Xavier prayed in this place when he passed here the night, Don Julian Esdenra, being captain of this fortress, made this hermitage in memory and in praise of the saint, the year 1640.

F. R. S. W.

* Provinzial is the head of the monks of the same order in a province.

THE COTTERELLS, COTTERILLS, AND COTTRELLS OF CAMBRIDGE.

These names supply proofs of the imperfection of the early editions of the *Graduati Cantabrigienses*, as any one will see on comparing the quarto editions of 1787 and 1823 with the octavo of 1823.

Charles Cotterell (no college named) 1682.

Clement Cottrell, Aul. Trin. LL.B. 1710. Post Dormer. Master of the Ceremonies Sept. 6, 1727. V.P. Soc. Ant. Died at Rowsham, Oxon., Oct. 13, 1758 (Lipscombe's *Bucks*, i. 119). Has verses in university collection on the death of Prince George of Denmark, 1708, as "Clem. Cotterell, Aulæ Trin., Armiger, Regiæ Maiestate a Cæremoniis." So I suppose that he was Deputy-Master of the Ceremonies at that time (C. H. Cooper). "Maii 26, 1716, Ric. Pacey, Lincoln Soc. [Aul. Trin.] in locum D. Clem. Cotterell Militis" (MS. Baker, iv. 369, in Brit. Mus.=transcript A 297 Cambridge). See Watt for his works.

William Cotterell, Pembr. B.A. 1720/1, M.A. 1724.

Stephen Cottrell, Fellow of Trin. Hall. LL.B. 1722, LL.D. 1727. Secretary to James Dormer, envoy to Portugal, June 10, 1725 (*Historical Register*, 1725, "Chronicle," p. 30).

Charles Cottrell, Fellow of King's, which he entered 1785. B.A. 1790, M.A. 1793. "King's Advocate in the Island of Martinique" (Harwood, *Alumni Etonenses*, p. 356). Called to the Bar at Lincoln's Inn (*Cambr. Chron.*, May 2, 1795). Died on Feb. 25, 1829, at his residence at Hadley, Middlesex, æt. 63 (*ibid.* March 6, 1829).

Clement Cottrell, Fellow of Peterhouse. B.A. 1795, M.A. 1798. Of North Walsham (*Gent. Mag.* 1806, p. 1166*b*).

Thomas Cotterill, born at Cannock, co. Stafford, educated at Birmingham under Mr. Price, entered pensioner of St. John's, June 7, 1797, æt. 18, tutor Mr. Wood; re-admitted pensioner (tutor Catton) March 10, 1806. Admitted Fellow of St. John's, March 25, 1806; his Fellowship was filled up by Joseph Cotterill, March 21, 1809. Minister of Lane End, Staff. Author: *A Speech delivered to the Bible Society of Newcastle-under-Lyne*, 1813, 8vo.; *Family Prayers*, 1818, 1836, 1843, &c. Perpetual curate of St. Paul's, Sheffield, 1817. Died Jan. 5, 1824, æt. 44 (*Gent. Mag.* 1824, i. p. 282*b*). See the Bodleian *Catalogue*. His daughter Anne, widow of Charles Austin Brookfield, Esq., of Gray's Inn, died Oct. 23, 1874, at 125, Hemingford Road, Islington (*Times*, Nov. 27, 1874).

Joseph Cotterill, son of the Rev. Thomas Cotterill, county Stafford, entered sizar of St. John's under Mr. Catton, May 18, 1804; the next entry to Kirke White's. B.A. 1808, M.A. 1812. Admitted Fellow, March 21, 1809; succeeded by James Stamford Caldwell, April 2, 1811. Rector of Ampton, in Suffolk; married Miss Boak, daughter of the rector of Brockley (*Gent. Mag.* 1811, i. 392, *Cambr. Chron.*, April 5, 1811). Rector of Blakeney, 1824; married, April 26, 1826, Ann Robina, youngest daughter of the late E. Hare, B.D., of Docking Hall, Norfolk (*ibid.* May 5, 1826). Rector of Cockthorpe, Norfolk, collated to an honorary canonry of Norwich, 1846. Died Feb. 14, 1858, at Blakeney Rectory, Norfolk, æt. 78 (*Gent. Mag.* 1858, i. 336*a*; Burke's *Landed Gentry*, p. 1398, col. 2, at top, suppl., p. 307, col. 2, med.). [In ed. 1879, the family is *s. v.* Dormer, Upton-Cottrell, of Rousham Hall.] Death of his widow, Ann Robina, Nov. 16, 1864, æt. 71, at Holkham Vicarage (*Cambr. Chron.* Nov. 19, 1864, *Gent. Mag.* 1865, i. 116).

John Horatio Cotterill, of Queens'. B.A. 1828. Second son of the late C. Cotterill, Esq., of Cannock. Died Nov. 30, 1833, at Fox Earth, æt. 28. Minister of Cotton and Oakover, co. Staff. (*Gent. Mag.* 1834, i. 338).

Thomas Cotterell, son of Sir John Geers Cotterell, Bart., of Garnon, co. Heref., from Swansea Grammar School, entered pensioner of St. John's under Mr. Tatham, Oct. 13, 1824. He never graduated.

Charles Herbert Cottrell, born Nov. 27, 1806, son of Mrs. Cottrell, of Hadley, Middlesex, entered at Rugby School in 1819; a magistrate for cos. Middlesex and Herts (*Rugby School Register*, i. 136), of Pembroke College. B.A. 1828, M.A. 1831. Translator of Bunsen's *Egypt*. See Bodleian *Catalogue*, vol. iv.

Thomas Cotterill, son of the Rev. Thomas Cotterill, deceased, formerly Fellow of St. John's College, born at Lane End, co. Stafford, educated at Sheffield Grammar School, and afterwards privately entered as a pensioner Jan. 26, 1828, æt. 18, under Messrs. Gwatkin, Hughes, and Bushby. The next entry is that of another eminent mathematician, still living, Mr. Samuel Earnshaw. B.A. 1832, M.A. 1835. Admitted Foundation Fellow of St. John's, March 18, 1834, in place of a noted mathematician, Richard Gwatkin. His place was filled by Hen. Bailey, late Warden of St. Augustine's Canterbury, March 15, 1842. He never took orders. Member of the Council of the London Mathematical Society. Died Feb. 16, 1881, at Tudor Lodge, Shepherd's Bush, æt. 73 (*Standard*, Feb. 18, 1881). Any further particulars respecting him will be acceptable to the Society.

Charles Cotterill, son of the Rev. Thomas Cotterill, deceased, late Fellow of St. John's College, born in Staffordshire; certificate signed by Henry Malden, M.A., late Fellow of Trinity College; entered pensioner of St. John's College, March 3, 1830, under Messrs. Gwatkin, Hughes, and Bushby. B.A. 1834. Of Glandford Bridge, Brigg, Linc. Marriage of his third daughter, Lucy, June 1, 1871, at the Parish Church of Wrawby, Linc., to Gerald Noel Hoare, Esq., third son of Gerald Noel Hoare, Esq., of 26, Gloucester Square, Hyde Park (*Times*, June 5, 1871). Death of his eldest son, Henry Martyn Cotterill, Nov. 2, 1871, at Toronto, of diphtheria (*ibid.*, Nov. 30, 1871). He was chaplain of the North Staffordshire infirmary (1876), formerly head master of the Brigg Grammar School. Died Feb. 27, 1881, at his residence,

Prince's Road, Stoke-upon-Trent, æt. 69 or 70 (*Daily News*, March 4, 1881, *Times*, March 9, 1881). Henry Martyn Cotterill never graduated, but one of the name was admitted pensioner of St. John's, Feb. 7, 1833, co. Staff., certificate signed by the Rev. Jos. Cotterill, late Fellow. Tutors, Messrs. Hughes, Bushby, and Hymers.

Henry Cotterill, son of the Rev. Joseph Cotterill, rector of Blakeney, Norfolk, born co. Suffolk, certificate signed by the Rev. W. H. Parry, B.D., Fellow of St. John's College, admitted pensioner of St. John's, Oct. 12, 1829, under Mr. Tatham. It is remarkable that on the same day the two next entries are those of two brilliant scholars and bosom friends from Dr. Butler's, at Shrewsbury, George John Kennedy and William Henry Bateson. B.A. 1835, M.A. by royal mandate 1836, D.D. 1857. Bell's scholar, senior wrangler, and first class classics, Smith's prizeman. Admitted Foundation Fellow of St. John's, April 7, 1835, at the same time with Dr. Welldon, late master of Tonbridge School, and George Kennedy; succeeded by Archdeacon Hey on March 22, 1836. Married, Jan. 14, 1836, at Hatfield, Herts, Anna Isabella, eldest daughter of John Parnther, Esq., late of Jamaica (*Cambr. Chron.* Jan. 22, 1836). Vice-Prin. of Brighton College (*ibid.* Oct. 19, 1846). Twelve years a missionary in India. Appointed Principal of Brighton College (*Cambr. Chron.* March 29, 1851). Bishop of Grahamstown (in succession to Bishop Armstrong) 1856, in which capacity he took part in the proceedings against the Bishop of Natal; Bishop of Edinburgh 1872. Published *The Seven Ages of the Church*, Lond. Geo. Bell, 1849, 8s.; *Opinion delivered by the Bishop of Grahamstown as Assessor in the Trial of the Rt. Rev. J. W. Colenso, Dec.* 14, 1863, Lond. 1864, 8vo. Death of his second daughter, Mary Isabella Parnther, March 19, 1855, at Conington Rectory, aged 10 (*Cambr. Chron.* March 24, 1855). See *Christian Remembrancer*, xviii. 128, and Crockford's *Clerical Directory*.

George Cotterill, son of the Rev. Joseph Cotterill, of Blakeney, Norfolk, admitted pensioner of St. John's, Feb. 7, 1833, certificate signed by the Rev. Joseph Cotterill, M.A. Tutors, Messrs. Crick, Isaacson, and Miller. Born July 13, 1817; entered at Rugby School 1831. Master in the college, Christ Church, New Zealand (*Rugby School Register*, i. 171). B.A. 1837. Presented to the vicarage of Earlham, with Bowthorpe annexed, Norf. (*Cambr. Chron.* March 2, 1839).

George Edward Cotterill, of St. John's College. B.A. 1861, M.A. May 1, 1879. In holy orders. A daughter born at 5, Arlington Villas, Brighton, June 7, 1874; a son June 15, 1881. Master of the Lower School, Brighton. Retired 1881. Eldest son of the bishop. Married July 29, 1862, at Christ Church, St. Pancras, to Anna Manuela, second daughter of G. S. Walters, Esq., of Chester Terrace, Regent's Park, and grand-daughter of Frederick Huth, Esq., of Upper Harley Street (*Gent. Mag.* 1862, ii. 356).

James Henry Cotterell, of St. John's. B.A. 1863, M.A. 1867. F.R.S. June 6, 1878.

Charles Clement Cotterill, of St. John's College. B.A. 1866, M.A. 1869. Assistant Master at Fettes College, Edinburgh. Married Aug. 2, 1879, at St. Gabriel's, Pimlico, to Beatrice Maud, second daughter of Richard Hall Say, Esq., of St. Ives Place, Maidenhead (*Times*, Aug. 6, 1879). Of Glencross House, Fettes College. A daughter born, June 16, 1881.

Henry Bernard Cotterill, of St. John's. B.A. 1869, M.A. by proxy (then resident at Dresden) Oct. 28, 1880. JOHN E. B. MAYOR.

Cambridge.

"SCRIBE" USED AS A VERB.—I never heard *scribe* used as a verb until a few days ago, when I was in company with an experienced woodman, to whom I was pointing out arms and branches of trees that I wished him to cut down. His assistant climbed into the tree, and I directed the woodman's attention to a certain bough; upon which he called out, "Scribe it!" and the assistant cut a notch in it with his knife, as a mark that the bough in question had to come down. This was repeated with each bough, and with each the woodman called out, "Scribe it!" Evidently it is a term of woodman's craft. "To scribe" was suggested as a verb that ought to come into general use by a correspondent of "N. & Q." seven years since (5th S. i. 6); and subsequent correspondents showed that the term "to scribe" is used by timber merchants when they mark timber with their private mark (p. 75), and by custom-house officers when they place private marks on casks of wine, spirits, and tea. In the instance that came under my own observation it will be seen that there was a slight difference in the meaning, and that the mark was an ordinary notch. CUTHBERT BEDE.

"AS ARTFUL AS GARRICK."—The other day a woman in a remote Surrey village said to me that one of her neighbours was "as artful as Garrick." She repeated the phrase in the course of her talk, and when I asked her what "Garrick" was, she said she did not know; it was "some word as folks had picked up, for they often used it." I am told by a Cornish friend that on the coast of Cornwall there is a proverb which says that so-and-so is "as deep as a carrick," *carrick* being the local word for a submarine rock, and being, I presume, the same Celtic equivalent for *rock* as that wh occurs in such names as Carrickfergus. It i easy to see how a Cornish nautical prover have travelled to the inland hills of Surrey

on the other hand, though Garrick lived at Hampton, just across the Thames, one can hardly suppose that his marvellous versatility can have made his name proverbial among the peasantry. I record the saying, therefore, and leave it to others to suggest a derivation. A. J. M.

SAMUEL BUTLER'S HOUSE.—In the summer of last year, happening to be in Worcestershire, within about eight miles of Strensham, I determined on making a pilgrimage to the house of Samuel Butler. My exertions were destined to meet with poor reward. After making fruitless inquiries of the villagers, none of whom knew anything about Butler, I started, full of disappointment, on my walk homewards. By good fortune, however, I chanced to meet the village clergyman, and learnt from him that, the house being in a very dilapidated state, the squire—a Mr. Taylor, I believe—had pulled it down. Shakespeare's house, in the adjoining county, is kept still in good repair, and I doubt not that, had the condition of the house of the author of *Hudibras* been made public, funds would at once have been forthcoming sufficient to have preserved to future generations this ancient relic—one of the very few of the remaining monuments associated with the literature of the Restoration. As it is, I can only deplore its fate, and endeavour to spare others the chagrin of a journey similar to my own. F. W. LANGSTON.

MONUMENTAL LATINITY. — In Croft parish church, near Wainfleet, Lincolnshire, a tablet in the chancel bears the following epitaph :—

"Prædicat iste lapis quod tu moriare, viator,
Qui subtus jacet hic *venere* te docuit.
Fortis erat, prudens, bene largus, religiosus,
Sic sibi sicque suis vixerat atque Deo."

In the first line, *moriare* is evidently meant for the future *moriere*, and in the second, *vĕnĕre* of course means *vĕnire*, with which *hic* (for *huc*) is probably intended to go, *i.e.*, "to come hither." Criticism is needless, but I fancy there are few, if any, specimens to be found of blunders so disgraceful among the numerous Latin epitaphs that exist throughout the land. VIATOR.

NYCTALOPIA : NIGHT BLINDNESS.—Some time since I stated Dr. Greenhill's contention on behalf of the correct rendering of the term *nyctalopia* as "night blindness," in contradistinction to the prevalent interpretation of "night sight." But was the mistake as general as he supposes? I have since seen the word used in the sense for which he contends :—

"Nyctalopia, or night blindness, was frequently feigned in Egypt, and nearly half of a corps were, or pretended to be, afflicted with it; as the troops were employed in digging and throwing up foundations, this state of vision was found of not so much consequence. In transporting the earth, a blind man was joined to, and followed by, one who could see; and when the sentries were doubled, a blind man and one that could see were put together, and not, perhaps, without advantage, as, during the night, hearing, upon an outpost, is often of more importance than sight."—"Sketches of Imposture, Deception, and Credulity" in *Family Library*, Lond., 1837, p. 136.

This is obviously the same interpretation as that of Dr. Greenhill, in a popular book, with no intimation that it was not a common one. It is desirable that Dr. Greenhill's contention in behalf of a uniform interpretation and use of the word should be allowed. He is in favour of the acceptation which in the extract above appears the popular one. ED. MARSHALL.

"TOP SHELF BOOKS."—I notice in the *Bookseller* for September a term hitherto unknown to myself, and perhaps to your readers. In a "Notice to Advertisers of Books Wanted" the editor notifies that "top shelf books" (that is, popular and saleable books) must pay an additional fee.

J. W. JARVIS.

"FREE TRADE."—After the publication in 1776 by Adam Smith of his *Wealth of Nations*, one of the earliest uses of this phrase occurred in the opening of the Irish Parliament in 1777, when Hussey Burgh moved the address to the king, in which was the following sentence :—"It is not by temporary expedients, but by an extension of trade, that Ireland can be ameliorated." Flood, who was seated in the vice-treasurer's place, said audibly, "Why not a free trade?" The amendment electrified the House, the words were adopted, and the motion carried unanimously.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

LIBRARIES IN CHURCHES.—In 1878 I made extensive inquiries as to these old parish libraries, and all the information I could collect is contained in a paper on the subject read before the Library Association at Oxford in October, 1878. This paper, with a tabulated appendix of such libraries, is printed in vol. i. of the *Proceedings* of the Library Association of the United Kingdom.

THOMAS W. SHORE.

Southampton.

BLOOD-GUILTINESS. — *Apropos* of Mr. Gladstone's now famous phrase on the continuation of the Transvaal war, it is curious that no Conservative speaker has noticed the last sentence of Bacon's essay on "Plantations," *i.e.* colonies :—

"It is the sinfullest thing in the world to forsake or destitute a plantation once in forwardness; for besides the dishonour, it is the guiltiness of blood of many commiserable persons."

The coincidence is somewhat curious.

ASHTON W. DILKE.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"MEDICUS CURAT, NATURA SANAT MORBOS"; OR, "MEDICUS CURAT, SED NATURA SANAT MORBOS."—Once and again—indeed, very many times these forty years past—I have been striving to get at the original of the above quotation. I have made inquiry of distinguished university professors of Latin—and Greek also—and of eminent classical scholars; but it has been to no purpose. This makes me think that it may be of comparatively modern origin, for an apothegm so terse, so happily expressed, could scarcely fail to be widely known if it occurred in the writings of any of the prose authors of antiquity. I have failed, however, to meet with it in any of Sydenham's works, or in Gregory's well-known *Conspectus*. I shall be very deeply indebted to any of your readers who will give me the information I desire. Indeed, so desirous am I to ascertain the veritable author of the quotation in question, that I will gladly send him, through you, for any public charity he may name, one guinea sterling—provided always that the reference he gives me shall be verified to your satisfaction.

X. Y. Z.

REVIEW OF THE 1812 EDITION OF "THE BOOK."—I shall be greatly obliged by a reference to any review of this volume, which I have been trying for years to get a sight of (but hitherto in vain). The full title of it is *The Book; or, Procrastinated Memoirs: an Historical Romance*, according to Mr. Salkeld's *Catalogue*, No. xciii., published in October, 1873, who adds to the title this note, "The character of Lady Messalina is the most prominent in the book." I have a very strong impression as to the lady who is referred to as Lady Messalina, and, if I am right in my conjecture, the fact will form an interesting addition to the history of scandal. WILLIAM J. THOMS.

40, St. George's Square, S.W.

GEOFFREY RIDEL, SIRE DE BLAYE.—Where can I find a history of Geoffrey Ridel, Sire de Blaye, styled Le Troubadour? I have often met with allusions to his romantic adventures, but never with any account of them.

DELABERE, OF SOUTHAM-DELABERE, IN GLOUCESTERSHIRE.—When did the family of Delabere, of Southam-Delabere, in Gloucestershire, become extinct? C. L. W.

"THE RUSTIC FRIEND; OR, MISCELLANEOUS POEMS." Published by Darton & Co., London, 1815.—Who was the author? Among the subscribers to the book are several Dissenting ministers—Rev. J. Pye Smith, Rev. F. A. Cox, Rev. H. F. Burder, Rev. W. B. Collyer, Rev. J. Griffin, Portsea, &c. The author, who resided in Islington, was a native of Sutton Benger. He dedicates his book to Margaret, wife of Ven. W. Willes, D.D., Archdeacon of Bath and Wells.

R. INGLIS.

THE HARE AN EASTER EMBLEM.—Passing through Germany a few years ago at Eastertide, I noticed that figures of hares modelled in sugar, or made of *papier mâché* and filled with bonbons, were as common in the shops as Easter eggs made of like materials. I was told that they were always given as presents at this season, but I could not learn how they came to be connected with it. Doubtless there is some legendary reason assigned. I am not aware of any English folk-lore bearing on the subject. Can any of your correspondents enlighten my ignorance? E. McC——.

ROBERT II., KING OF SCOTLAND.—Can any of your readers oblige me with a complete list of the children of Robert II., King of Scotland, legitimate and illegitimate, with the date of their births, their marriages, and list of their children? C. R. F.

THE MEARNS.—The capital of the county of Kincardine was removed from Kincardine to Stonehaven in 1600, and the county is frequently called Mearns, or rather the Mearns, from the district in it to the south of the Grampians, forming the eastern end of the valley of Strathmore. But what is the exact signification and etymology of *Mearns?* I presume the word is Gaelic, but cannot find it in that form in a Gaelic dictionary.

W. T. LYNN.

Blackheath.

THE FRANCISCANS IN SCOTLAND.—What was the exact time the Franciscans came to Scotland? by whom were they invited and established there? I shall be glad of the title of any work in which there is a succinct account of the number of Franciscan houses in Scotland, their wardens, the number of the brotherhood, their property, and other details. GREY FRIAR.

CAPT. STAFFORD: INCREASING THE STATURE BY MECHANICAL MEANS.—Where can I obtain the work by Capt. Stafford in which he describes the method used by him for increasing the stature?

EL MORO.

OVINGDEAN GRANGE.—Did Charles II. ever visit Ovingdean Grange? EDMUND FRANKLIN.

"SPAC'."—In deciphering the writing in some old court rolls I am puzzled to make out what word "spac'" means in the following conne ".....clamat tenere certas terras et hereditan ut sequ^r, viz. Domum mansionalem iiii.

horr. iii. spac'," and so on. *Spac'* or *spacium*=*spatium*, must be some measure, but I am unable to find it in any dictionary. I believe *spatium* is used sometimes for *stadium*=furlong, but of course that meaning is inapplicable here. J. H. G.

EVANS OF PORTSEA.—Can any one oblige me with information respecting the family of Evans of Portsea? The arms are given in the *British Herald*. ELIZIAM.

LESTINGHAM, CO. YORK.—The late Rev. D. H. Haigh pointed out that this place-name signified "the home of the Læstings." Is anything known of this tribe, and what is the exact meaning of their name? A.-S. *læs*, surviving in our word "leasowe"; *læste*, a last, a footstep; adjective *læst*, least; occur to one as obvious probable roots, but fail to afford a satisfactory conclusion.

W. F. MARSH JACKSON.

HATHELSEY.—Will some one kindly enlighten my ignorance of geography by saying where a place of the name of Hathelsey is to be found? King Edward II. dates a letter to Richard de Burgh from that place, given in Halliwell's *Letters of the Kings of England*, vol. i. p. 25. Also, if I remember rightly, William Fitz William, Esq., is stated, on the brass to him in the church at Sprotburgh, near Doncaster, to have died "apud Hathilsay." I suppose this to be the same place as Hathelsey above. A. F. G.

DA VINCI'S LAST SUPPER.—I should be glad to learn on what grounds the copy of the famous Milan fresco—now in the Diploma Gallery at Burlington House—has been attributed to Marco d'Oggionno, the pupil of Leonardo da Vinci. I cannot conceive it possible, taking into consideration the stupendous labour involved in such a work, that Marco d'Oggionno would have undertaken a replica of the famous copy now in the Brera, nor can I suppose that his great master would have twice submitted to such a caricature of his own *chef d'œuvre* without entering a vigorous protest.

RICHARD EDGCUMBE.

33, Tedworth Square, Chelsea.

[Dr. Richter, in his *Leonardo* ("The Great Artists"), doubts the authorship of d'Oggionno, and is inclined to attribute the Diploma Gallery copy to Gian Pietrini, whom he calls, however, a "very clever pupil of Leonardo's." And Richter speaks of the picture itself as "very valuable."]

COTTINGHAM FAMILY.—The Rev. George Cottingham, Fellow of Trinity College, Dublin, in 1627, and Rector of Monaghan in 1641, was with his wife and four children barbarously treated and imprisoned by the Irish rebels. Was James Cottingham, the Sheriff of Dublin, 1678, one of his sons? Mr. Jas. Cottingham was attainted by the Irish Parliament, 1689, and forced to flee to England. He married, Jan. 28, 1674, Elizabeth, daughter of Alderman Lewis Des Mynieres of Dublin (son of Lewis Des Mynieres, a native of Amersfort, in the province of Utrecht, who was made a free denizen of Ireland Dec. 11, 1655), and had issue two children—James, M.A. (1699), in holy orders, and Elizabeth, wife of Mr. David Wilson. C. S. K.

Kensington, W.

"DUNCIAD" QUERIES.—

"And lo! her bird (a monster of a fowl,
Something betwixt a *Heideggre* and owl)."
I. 290.

In the "Remarks" the *Heideggre* is said to be "a strange bird from Switzerland." Is this merely a joke of Pope's? Does the word occur elsewhere in English literature? It is not noticed in Davies's *Supplementary English Glossary*.

"Thee shall each alehouse, thee each *gill-house* mourn."
III. 146.

What is a *gill-house?* A. L. MAYHEW.

Oxford.

JOHN DE RIPARIIS, OR RIVERS, SUMMONED TO PARLIAMENT 1299.—From Courthope's *Historic Peerage* and Burke's *Dormant and Extinct Peerages* it would appear as though Myddelton-Biddulph, of Chirk Castle, and the heirs of Puleston, late Baronets of Emral, were the representatives of John de Ripariis, or Rivers (summoned to Parliament by writ of summons dated Feb. 6, 27 Edward I., 1299), and coheirs to his barony, but the pedigree is very obscure. Is this the case? or, if not, will some kind reader enlighten me as to the facts? JOHN W. STANDERWICK.

NUMISMATIC: BAWBEE, WILLIAM AND MARY.—I have one of these coins. Obv., leg., m.m. rose of five dots, "Gvl. et Mar. D. G. Mag. Br. *Fr.* et Hib. Rex *et* Regina." In Ruding, ed. 1840, vol. ii. Sup., Pt. ii. Pl. vii. No. 8, p. 390, he gives the legend as "Gvl. et Mar. D. G. Mag. Br.* et Hib. Rex et Regina." My coin has the "Fr." on it. In vol. iii. plates, Ruding has omitted to engrave the "et" before "Regina." As my coin differs from Ruding in having the "Fr.," is it rare, and is it described elsewhere; if so, where?

W. STAVENHAGEN JONES.

79, Carlton Hill, N.W.

"BREEDING-STONES."—In Hertfordshire plum-pudding stones are, by the labouring classes, called by the above name. I should be glad to know if the expression is peculiar to this county. I do not remember to have heard it elsewhere.

HELLIER GOSSELIN.

Blakesware, Ware, Herts.

* "Fr." omitted here. It occurs upon the half, No. 9.

AUTHORS OF QUOTATIONS WANTED.—

"The rich dates covered over with gold dust divine,
And the water flask cooled in the cistern, the full
draught of wine," &c.

"And cool church portals through the street
Send incense breezes faint and sweet," &c.
R. M. B.

"Who hath this book and reads it not,
Doth God himself despise," &c. G. C.

"Every bird that upward swings
Bears the Cross upon its wings." T. W. C.

Replies.

WHO INVENTED THE SCREW PROPELLER? (6th S. iv. 328.)

The absurd claim set up by the people of Boulogne in favour of Frédéric Sauvage as the inventor of the screw propeller is shown to be groundless in a short article in the *Journal of the Society of Arts* for Sept. 30, 1881, p. 815. Robert Hooke and Sir Isaac Newton both suggested the use of the screw as a propeller for boats. In 1770 James Watt proposed to use one of his steam engines to drive a screw for the propulsion of a ship, and in 1776 the American Bushnell described a submarine boat propelled by a screw. Edward Shorter patented a screw propeller in 1800, which was tried on H.M.SS. Dragon and Superb in 1802. Trevithick also patented one in 1816; and, according to Dr. Hyde Clarke (*Journ. Soc. Arts*, vol. xxix. p. 826), Samuel Brown, the inventor of the gas engine, put a screw to a launch worked by a gas engine in 1826 or 1827. Many other attempts were made, and patents taken out for supposed improvements, but all were unsuccessful until Sir F. Pettit Smith's invention in 1836, the chief point of which was the placing of the screw propeller in the dead wood of the vessel. It will be seen that these dates negative the claim set up for John Swan as "the original inventor of the screw propeller," a claim never made for Sir F. Pettit Smith. HENRY B. WHEATLEY.

The screw propeller is mentioned in 1680 as the invention of Robert Hooke, and described as a screw to work in water, on the plan of a windmill. This was improved by the aquatic propeller, patented by William Lyttelton, Nov. 11, 1794; by the perpetual sculling machine, patented by Edward Shorter, March 1, 1800; by an invention patented by B. Woodcroft, Sept. 20, 1832; and by many others. F. P. Smith, a farmer at Hendon, took out a patent for a screw propeller, May 31, 1836. It was first fitted to a model boat, which worked on a pond at Hendon; and a boat of six tons burden, propelled by a screw, was exhibited to the public on Paddington canal, Nov. 1, 1836. The Admiralty, wishing the invention to be tested on a larger scale, built the Archimedes, of 237 tons burden, which was launched Oct. 18, 1838, and made her first trip to Rotterdam in 1839. The Rattler, 888 tons, the first screw vessel built for the royal navy, was laid down at Sheerness in 1841 and launched in 1843. WILLIAM PLATT.

Mr. Knight, in his *Practical Dictionary of Mechanics* (vol. iii. p. 2070), says:—

"We find notices of the suggested or experimental use of the screw propeller by Hooke, 1680; Duquet, 1727; Pancton, 1768; Watt, 1780; Seguin, 1792; Fulton, 1794; Cartwright, 1798; Shorter, 1802.....The credit of the first application of the screw propeller for marine propulsion is undoubtedly due to Col. John Stevens, of Hoboken, N.J. In 1804 he constructed a boat with twin screws."

Messrs. Brande and Cox, in their *Dictionary of Science, Literature, and Art* (vol. iii. p. 368), after giving a history of the screw propeller, in which the names of Sauvage and Stevens amongst many others are mentioned, say:—

"But these experiments led to no useful result, and in 1836 there was no vessel propelled by a screw in existence. In that year patents for propelling vessels by a screw were taken out by F. P. Smith and Captain John Ericsson; and to these two persons the successful introduction of the screw as a propeller must be attributed."

Haydn's *Dictionary of Dates* says that "the first vessels with the screw were the Archimedes, built on the Thames in 1838 by H. Wimshurst, and the Rattler, built in the United States (1844), and tried in England in 1845." Francis Pettit Smith was afterwards knighted, and died in 1874. Nowhere can I find the name of Swan in connexion with this invention. G. F. R. B.

LYNE FAMILY (5th S. xii. 107, 275; 6th S. i. 503; iii. 135; iv. 109).—In the year 1614 Enoch Lyne, son of Nathan Lynd, married in London the daughter and heiress of Everard Digby, second son of Simon Digby (executed for high treason in 1570), and great-grandson of Sir John Digby of Eye Kettleby. In the Digby pedigree (Harl. MSS.) the marriage is noted as "Eliz. Digby to —— Lyne." The mother of Elizabeth Digby was a Dutch lady, and educated in Holland. Enoch Lynd was a shipping merchant resident in London, and by a government contract carried the mails to the Low Countries. He died in 1636, leaving a widow; his children were Matthew, born in 1620; James, who died in infancy; Simon, born in 1624; and James, baptized in 1630.

In the year 1650 Simon proceeded to Boston, New England; he was a successful merchant, landholder,* and judge. His son Benjamin and

* In 1665 Simon Lynde was one of the chief proprietors of lands of the Narragansette, Niantica, and Cowsette countries; his will, made in 1683, speaks of his "deceased brother Matthew," and leaves a legacy Matthew's son Enoch, and remits to him a debt for "Cargo he entrusted him with."

also his grandson Benjamin were chief justices of Massachusetts; his son Nathaniel, a judge, married a daughter of deputy-governor Francis Willoughby, son of Col. William Willoughby, Commissioner of the Navy; the present Mr. Evelyn McCurdy Salisbury, of New Haven, Connecticut, is a descendant of this marriage.

Simon Lynd carried with him to Boston several pieces of silver and the seal of his father Enoch, these having engraved upon them the Lynd and Digby arms impaled. Col. Chester has not been able to find these as the arms of any English family named Lynd, which name is variously and indifferently given as Lyne, Lynne, Lind, Lynd, Linde, Lynde, &c. Col. Chester was of opinion that these arms were foreign. Mr. Evelyn McCurdy Salisbury, through Mr. Birnie, American Minister at the Hague, submitted them to Mr. P. A. Vander Velde, secretary of the Dutch College of Arms. He found them to belong to the old family of Van der Linden. Descendants of this family, the Barons of Vander Linden d'Hoogvorst, are still living in Belgium. The arms are Gules on a chief argent charged with three mallets sable. Mr. Edward Lynde, of New York, a member of this family, being in Amsterdam in 1878, was informed by Count de Linden that about the year 1500 estates of the family, during political troubles, were confiscated, and that members of the family took refuge in England, settling in Kent and Buckinghamshire.

I have been favoured with the above particulars by Mr. Evelyn McCurdy Salisbury, that gentleman being desirous to obtain additional information as to this family of Lynd. I am happy to be able to give the following particulars: Matthew Lynde, son of Enoch, was a sea surgeon; there is an order, dated Dec. 3, 1653, "for payment of 50*l.* to Mat. Lynde, late Surgeon of the Rainbow"; and Feb. 20, 1654, the following: "Having appointed Math. Linde, Surgeon of the Sovereign, one of the Summer Guard, have sent him up for his Chest and Medicaments, and desire that Bills may be made out for his imprest and free gift, and the money paid to him." March 25, 1663, at Whitehall: "Mat. Lyne's appointment to the Kent came after the place had been filled up, on order of the Duke of York, by Mr. Wye. Begs that Wye may be retained, and Mr. Lyne shall be entered in one of the other ships which are to be filled up." Aug. 1, 1654, Whitehall, letter from Robert Blackborne to Navy Commissioners: "To give order for recruiting the Medicine Chest for General Blake's Squadron, and to allow Mathew Lynde, appointed by the General, to inspect it." (See "Admiralty Papers" and "Papers relating to the Navy," *Calendar of State Papers.*)

I have a copy in my possession of an original letter written by General Monck, recommending Enoch, son of Matthew Lyne, for admission to the Charterhouse, London, as follows:—

"HONOURED SIR,—There being one Mr. Matthew Line who hath bin longe in the Service of the Commonwealth as Chyurgeon att Sea, and being a very deserving person, I make itt my Request to you that you will afford yor assistance for the admitting of his sonne Enoch Line into the Charter-house, wc^h I shall take as a Respect done to yor very humble serv^t,

"St. James's, 11° Ap., 1660. GEORGE MONCK.

"For the ho^ble John Thurloe, Esq., Secretary of State, these att Whitehall."

ROBT. EDWIN LYNE.

BOYS EXECUTED IN ENGLAND (2nd S. xi. 327; 3rd S. i. 39; 6th S. iii. 148, 313, 335; iv. 177).—MR. G. PRICE refers to a case mentioned by MR. COPLAND in "N. & Q." (3rd S. i. 39) of a boy aged nine years being executed at Chelmsford for arson in 1831. In the *Annual Register* for that year, among the reports of trials and executions, no mention is made of any such case. MR. COPLAND gave no authority for his statement. In 1861 the subject was followed up (2nd S. xi. 327) by our lamented friend FITZHOPKINS, who called the late Dr. Guthrie to account for a statement, made by him at a public meeting, that children used to be hanged "ten at a time of a morning. In George II.'s time two infants below ten years of age were hung up before heaven." The doctor never replied to FITZHOPKINS's pertinent inquiry as to "the names and ages of these children, and when, where, and for what they were executed." They probably belong to the same category as the late Mr. Rogers's story (6th S. iii. 335) of cart-loads of girls being taken to Tyburn. No doubt they went thither, but as spectators, not as victims.

J. DIXON.

[See *contra*, cases cited in *Law Journal* for Nov. 5, where it is said, "There is on record an example of a boy, aged eight years, being hanged for burning a barn in Berkshire."]

THE HYMN "ROCK OF AGES" (6th S. iii. 428; iv. 54).—If MR. JACKSON will only look again at my last query, he will find that, so far from having "confounded two hymns which are entirely distinct, and written by different authors," I did precisely the reverse. Indeed, my query itself was based upon the fact that the two works named were by different authors. I simply wished to know which of these two authors had first used either of the lines I mentioned. After the foot-note ("Fac-simile") on the title-page of Bull & Co.'s edition of the hymns in question, in my view no change whatever was admissible. The change, however, of one line in 166 hymns—if the change go no further—is no proof that in other respects the edition of 1871 does not follow that of 1794. If *Rock of Israel* is by Charles Wesley I cannot go along with the high eulogium upon his "poetic talents." I find in John Wesley's *Life* (thirty-second edition, 1792) "His hymns and sacred

poems are an invaluable treasure.....which for purity and sublimity may vie with anything in the *English* language." In *Rock of Israel* I find the following "rhymeless numbers," as Bishop Hall would say,—"receive" and "live," "top" and "up," "rod" and "o'erflowed," "still" and "heal," "blood" and "God." "In these hymns," says John Wesley, speaking of his brother's poetry, "there is.....nothing put in to patch up the rhyme." In *Rock of Ages* Toplady has rhymeless numbers also; "blood" and "flowed," "cure" and "power," can scarcely be considered rhymes at all. The change made in sundry hymnals of "When my eyestrings break in death" to "When my eyelids close in death" (which of course they never do), and of "When I soar through tracts unknown" to "When I rise to worlds unknown," is simply unfortunate.

Toplady's magnificent hymn has been pronounced to be undoubtedly the finest, most sublime composition in the English language. To my mind the most exquisite hymn we have is that composed—just, I understood, before he died—by my father's gifted friend, the Rev. Henry Francis Lyte, formerly of Brixham, Devonshire, "Abide with me, fast falls the eventide." H. W. COOKES.

"THE BLUE BONNETS OVER THE BORDER" (6th S. ii. 345, 437, 454; iii. 72; iv. 117).—I think there is a slight misunderstanding regarding this song, and some digression from the question raised; at least, so it appears to the writer. MR. WAIT, who introduced the subject, assumed that it was not generally known the ballad has reference to the Covenanters (1640). Chambers, in his *Scottish Songs*, vol. i. p. 172, states the fact, but in reference to "General Lesly's March to Longmarston Moor," which will be found in the *Teatable Miscellany* (1768), p. 131. This brings me to COLONEL FERGUSSON'S note that Sir Walter Scott, no doubt, took as his model "Lesley's March to Scotland," a matter for conjecture; and I find an author who holds that Scott's model was "General Lesly's March to Longmarston Moor." If your fair correspondent's authority is correct as to when the old air "Blue Bonnets" first appeared, it could have no connexion with "Lesly's March." The song composed by Sir Walter Scott is entitled, if I mistake not, "March, march, Ettrick and Teviotdale." I imagine the air "Blue Bonnets" has been placed at the head of Scott's song, with the addition of a portion of the refrain, *i. e.*, "over the border." This would only be another instance of how the names of tunes and songs have been mixed. It is admitted that prior to the Reformation in Scotland many beautiful hymns were parodied and sung to popular secular airs; and on the establishment of the reformed religion many hymns also were set to secular airs. Mitchison, in his *Handbook of Songs of Scotland*, gives some curious instances of this. Thus, to the tune "Up in the morning early," were set the words—

> "The wind blawis cauld, furious, and bauld,
> This long and mony a day;
> But Christ's mercie we maun all dree,
> And keep the cauld wind away."

In the *Teatable Miscellany*, above referred to, will be found a satirical poem against the Roman clergy of the day, the language of which is plain, and this is to the tune of "Hay trix, trim go trix, under the greenwood tree." In the *Merry Wives of Windsor* Mrs. Ford says to Mrs. Page, "That I would have sworn his disposition would have gone to the truth of his words; but they do no more adhere and keep place together than the Hundredth Psalm to the tune of 'Green Sleeves.'" So here, again, we have a popular air in Shakspere's time to one of the Psalms. To go back to the two songs before named—"General Lesley's March," &c.—it is singular that these songs are so dissimilar in sentiment. The heroes bore the same name; they fought in the same battle and for the same cause. It is also curious that Ramsay should have preserved the one and not the other, and yet they are said to have been written about the same year. ALFRED CHAS. JONAS.

Swansea.

THE FLETCHER FAMILY (6th S. i. 511; ii. 113).—Mr. Allnutt has pointed out to me a small volume in the Bodleian Library, entitled *Nath. Pownoll's Young Student's Apologie* (edited by Giles Fletcher the younger), 1612. On the flyleaf is drawn this coat of arms: a chevron between three lions rampant (for —— ?), impaling a cross patonce between four escallops (for Fletcher). Now as this volume is entered in the Bodley printed catalogue of 1620, it was probably presented to the library by Giles Fletcher; and, moreover, it seems probable (as Mr. Allnutt suggests) that he drew the coat of arms, which surely must be intended for Pownoll. Bishop Richard Fletcher, by his will, proved P.C.C., June 22, 1596, bequeathed 20*l.* to his "sister Pownoll." Was not she the wife of the above Nathaniel Pownoll, of whom a short account is given in Bliss's edition of Wood's *Athenæ?* Is the above coat the Pownoll coat of arms? Who were these Pownolls?

I have recently come across in the P.C.C. the nuncupative will of Phebe Fletcher, of Crayford, co. Kent, dated Oct. 9, 1610, in which she leaves her cousin Priscilla a Bible, and 50*l.* to her two cousins of Cambridge, Phinees and Gyles. A dispute subsequently arose between Nathaniel Fletcher and Phinees Fletcher as to administration, which was eventually granted to Nathaniel (Wood, 49). How was this testatrix related to Bishop Fletcher

Administration to the effects of "E Fletcher de Alderton in Com. Suffolk, (B.D.," was granted by P.C.C., Nov. 12,

Anne Fletcher, his relict (Admon. Act Book, 1623, f. 58). The reference to the will of Giles Fletcher, LL.D., is Wood, 22; and to the will of Bishop Richard Fletcher, Drake, 50; both in P.C.C.

W. G. D. F.

[No coat of Pownoll appears at all in the last edition of Burke's *Gen. Armory*, and those of Pownall bear no similarity to the coat cited here.]

THE NAME JAMES BEFORE 1258 (6th S. iv. 308, 354, 374).—I am by no means sure that I understand MR. JOHNSTON's question, and therefore should have left it alone if it had not elicited MR. MACRAY's reply (*ante*, p. 354). I have always supposed that our name James was only another form of Jacob, coming down to us through the Greek Ἰάκωβος or the Latin Jacobus, the *b* being softened into *m*, as seen in the Spanish Jacomo, the Latin termination dropped as in the French Jacques. How the name in any Latin document could assume another form than Jacobus I do not see. In the Rotuli Curiæ Regis, 6 Rich. I. to 1 John, in the Liberate Rolls, and in the Oblata or Fine Rolls of King John, the name Jacobus occurs again and again as the Latinized form of Jacob, the persons mentioned being in a score of instances Jews. In two instances in the Great Roll of the Pipe, 1 Rich. I., I find the simple Hebrew form of the name Jacob occurring, but in one of these instances (p. 73) in the same entry we find "Benedictus filius *Jacob*" and "*Jacobus*," both being apparently Jews.

AUGUSTUS JESSOPP, D.D.

REV. RICHARD SEYMOUR (6th S. iv. 268).—It may help MR. TALCOTT to know that in a curious list of the plate belonging to Exeter College, Oxford, which was afterwards taken by Charles I. for the Civil War, one piece is thus entered:—"Ex dono Ricardi Seymour hujus collegii commensalis et filii Edvardi Seymour Baronetti." This list is printed in the Rev. C. W. Boase's valuable *Register of the Rectors and Fellows, &c., of Exeter College*, 1879, pp. 58-63. The inscription has no date, but it indicates where to seek for information.

J. INGLE DREDGE.

RELIC OF THE OLD LYCEUM THEATRE (6th S. iv. 187).—Equestrian entertainments were given at the Lyceum Theatre in January, 1844. MR. ELLIS will find an exhaustive history of this theatre in Mr. E. L. Blanchard's "The Playgoer's Portfolio," published in the *Era Almanack* for 1875.

EVAN THOMAS.

Battersea, S.W.

In his *Catalogue of the Copper Coinage of Great Britain, Ireland, British Isles, and Colonies, Local and Private Tokens, Jettons, &c.*, Mr. D. T. Batty (p. 148) describes ten different halfpenny tokens connected with the Lyceum; none of them is dated. One of them, No. 1003, is described also in Conder, p. 92, No. 182, and No. 1007A in Sharp, p. 66, No. 80.

W. STAVENHAGEN JONES.

79, Carlton Hill, N.W.

THE ISLE OF MAN COINAGE (6th S. iv. 190).—J. H. will find an account of the coinage of this island in the seventeenth volume issued by the Manx Society, 1869, edited by Dr. Charles Clay, of Manchester, illustrated with photographs, &c.; also in the thirtieth volume of the same society is an account of the coinage executed in the island in 1733, taken from the original records in the Seneschal's Office, Douglas. Both these volumes were presented to the British Museum.

WILLIAM HARRISON.

Rock Mount, Isle of Man.

LEVER FAMILY (6th S. iv. 209).—Is the derivation of *Lever* as an alteration of *Hlaford*, lord, accepted as correct?

ED. MARSHALL.

POKER DRAWINGS (6th S. iv. 209).—If the poker drawings in question are coated with varnish this should be removed by the careful application of cotton-wool moistened with spirits of wine, the action of the spirit being checked, so far as may be necessary, by a pad of cotton-wool dipped in water. When thoroughly dry the boards may be subjected to the action of an oven, in order to kill the worm. The holes should then be stopped, tinted as may be necessary, and the surface re-varnished. The presence of so many worms as MR. NICHOLSON mentions seems to imply birch or beech rather than boxwood.

ALBERT HARTSHORNE.

Has MR. NICHOLSON tried to preserve his drawings by submitting them to the fumes of benzine? The wood should be placed in a closely fitting case, in which may also be placed an open vessel of benzine. A wash of corrosive sublimate or carbolic acid is also effectual up to a certain point; but the former will remove some of the colour from the wood, and the latter will blacken it.

JOHN R. JACKSON.

Richmond, Surrey.

AN OLD JOKE REVIVED (6th S. iv. 225).—I came across the old joke about Pharaoh and the Red Sea to which R. R. refers, only the other day, in a corner of the *Farnham Almanack and Directory* for 1881. It was there attributed to Hogarth, but no reference was given by the compiler. Can any of your readers tell me if there is any authority for fathering this joke upon Hogarth?

G. F. R. B.

DAMER OR AMORY (6th S. iv. 227).—In the *Gentleman's Magazine*, vol. lviii. (A.D. 1788) p. 1062, there is an article on this family, from which it appears that some Counsellor Amory attended King William to Ireland, and was appointed secretary for the forfeited estates in

that kingdom, and was possessed of very extensive property in the county of Clare. He was the youngest son of Amory, or Damer, the miser, whom Pope calls "the wealthy and the wise." Other articles on this family appear in the same magazine in vol. lix. pp. 107 and 332. T. B.

Settle.

The arms mentioned probably belong to one of the family of Damer of Dorsetshire; but I am not aware that any one of this name held an official position under Government in the reign of Charles II., though possibly such was the case. The Damers of Dorset were, I believe, descended from the Amorys of Devon. Joseph D'Amory, co. Devon, married, in 1570, a daughter of Wm. Saint-Lo, of Dorset, Esq., and a grandson of his was living at Godmanston in Dorset about 1620. He and his descendants spelt their name Damer, and from him was descended Joseph Damer, created in 1792 first Baron and Viscount Milton, of Milton Abbey, and Earl of Dorchester. His son, who succeeded him, died without male issue in 1808. Their arms were, I believe, the same as those mentioned. The D'Amorys of Devon used very similar arms, but with a bend sable instead of engrailed azure. The only other peers of this family were Richard Lord D'Amorie and Roger Lord D'Amorie, of the reigns of Edward I. and II.

JOHN S. AMERY.

Ashburton.

THE DIOCESE OF SARUM (6th S. iv. 338).—Your reviewer is not quite exact as to date when he states that Berks was united with Oxford in 1837. Berks was united by Order of Council of Oct. 10, 1836, and Bucks by Order of July 19, 1837. As to the ensuing change, Berks was taken over by Bishop Bagot; but he refused to take Bucks, which remained to be taken over by Bishop Wilberforce. In behalf of Mr. Jones, a not unknown author, may I be allowed to say that his labours have not always presented themselves in an unfavourable light? As to the early history of Sarum, it has been remarked by a practised authority on such subjects,—

"To trace this was the first part of Mr. Jones's task, and by no means the easiest; but he has threaded his way through the intricacies of it with the skill which might be expected from him by those who are acquainted with his former labours in the field of archæology and ecclesiastical history." — *Church Quarterly Review*, vol. xii. p. 323.

ED. MARSHALL, F.S.A.

AN OLD PRAYER BOOK (6th S. iv. 349).—The service for September 2, in commemoration of the Great Fire of London, appears in some Oxford Prayer Books printed between 1681 and 1683. It was issued by command of Charles II. on Oct. 10, 1666, and revised by Archbishop Tenison in 1696. *It has been reprinted* separately as lately as 1821, and was used in St. Paul's till 1859, when also the services for the three State holy days were discontinued. It is well known to all who take an interest in the history of the Prayer Book. For further details see Procter's *History of the Book of Common Prayer* (ninth edition, p. 170) and Blunt's *Annotated Book of Common Prayer* (seventh edition, p. 579).

W. A. B. COOLIDGE.

Magdalen College, Oxford.

ANDREW AND GEORGE SWINTON (6th S. iv. 348).—My copy of the *Elegy inscrib'd to the Duke of Cumberland*, 1746, bears upon its title in a contemporary hand, "Mr. Swinton of Swintons."

J. O.

PORTRAITS WANTED (6th S. iv. 227).—The following portraits and prints are noticed in Evans's *Catalogue*:—Sharpe, Gregory: Crosse painter, Green engraver. Wilcocks, Joseph: Seeman painter, Simon engraver; also from picture in the Deanery at Westminster, Grave engraver (vol. i., n.d.). ED. MARSHALL.

In Bloxam's *Biographical Register of the Demies of Magdalen College, Oxford*, vol. iii. p. 120, there is a notice of Bishop Wilcocks, in which the writer remarks that there are a bust and a portrait of him in the Deanery at Westminster; also a portrait of him in the hall of Magdalen College, "not so pleasing a face as the portrait in the Deanery," and the following engravings: one by Grave, 4to., from the portrait in the Deanery, and one by Simon, folio, from a painting by Seeman.

J. R. B.

A portrait of Gregory Sharpe, Master of the Temple, 4to., mezzotint, by V. Green, is mentioned in Mr. J. R. Smith's *Catalogue of Ten Thousand Engraved Portraits*, 1875.

C. H. MAYO.

Long Burton.

"COME ACROSS" (6th S. iv. 328). — Upon H. M.'s query as to when the above came into the language I cannot presume to throw any light. That it is of comparatively recent origin, and cannot boast "a many-centuried genealogy," may be assumed from the fact that the preposition *across*, now so common in our mouths, is no older than the fifteenth century. It first appeared in a Lancastrian ballad in 1458 in the following line:—

"Acros the mast he hyethe travere."

Oliphant is my authority for adding that *across* is not to be found in the old version of the Bible. The expression *to come across* cannot claim much on the ground of elegance or force, but it has become so embedded in the language that it would be difficult to effect its elision, and vain to expect it. RICHARD J. KELLY.

Tuam.

MACAULAY: "SATE" FOR "SAT" (6th S. iv. 190).—Unless a change of construction is to be supposed, this is the form of spelling in Gen. xxxi. 34, for the participle, in the Geneva version: "Nowe Rachel had taken the idoles, and put them in the camels litter and sate downe upon them"; the Bishops' Bible (ed. 1595), "And Rachel had taken the images, and put them in the camels straw, and sate down upon them"; and A.V. (edit. Lond., 1625), "Now Rachel had taken the images, and put them in the camels furniture, and sate upon them." ED. MARSHALL.

WRITING WITH LEMON JUICE (6th S. iv. 349).—Father John Gerard, of the Society of Jesus, who was confined and cruelly tortured in the Tower of London at the end of Queen Elizabeth's reign, was in the habit of writing letters in orange or lemon juice to his friends. The manner in which he thus baffled the vigilance of his gaolers is described in detail in his highly interesting autobiography, published a few years ago by the Rev. Father John Morris. Father Gerard says (p. cviii):—

"Now lemon juice has this property, that what is written in it can be read in water quite as well as by fire, and when the paper is dried the writing disappears again till it is steeped afresh, or again held to the fire. But anything written with orange juice is at once washed out by water and cannot be read at all in that way; and if held to the fire, though the characters are thus made to appear, they will not disappear; so that a letter of this sort, once read, can never be delivered to any one as if it had not been read. The party will see at once that it has been read, and will certainly refuse and disown it if it should contain anything dangerous."

One result of Father Gerard's orange-juice correspondence was that, with the aid of zealous friends outside, he effected his escape from the Tower in 1597. The last ten years of his life were spent in the English College at Rome, where he closed a long, arduous, and meritorious career on July 27, 1630, aged seventy-three.

THOMPSON COOPER, F.S.A.

"GALLOWS" (6th S. iv. 227).—This word is given in Dr. Sebastian Evans's *Leicestershire Words* as meaning "mischievous; roguish; wanton; wicked, as if the person to whom it is applied were qualifying for the gallows. As an adv. it is often used as a superfluous intensitive. 'A 's a *gallus* o'd snek-i'-the-gress.' 'A weer t' *gallus* quick for 'im'" (p. 157). CUTHBERT BEDE.

"Very or exceedingly; a disgusting exclamation; 'Gallows poor,' very poor." So says Hotten in his *Slang Dictionary*. Lord Byron, in *Don Juan*, c. xi., gives the following stanzas of a song very popular in his early days:—

"On the high toby-spice flash the muzzle,
In spite of each *gallows* old scout;
If you at the spelken can't hustle,
You 'll be hobbled in making a Clout
Then your Blowing will wax *gallows* haughty,
When she hears of your sealy mistake,
She 'll surely turn snitch for the forty—
That her Jack may be regular weight."

FREDK. RULE.

Ashford, Kent.

KANGAROO MEAT (6th S. iv. 247).—More than seven years since I tasted jugged kangaroo in London. It was imported in the shape of "tinned victuals"—the abomination of modern cooks. I have an impression that kangaroo is regularly quoted on several price lists issued to the grocery trade. J. R.

Leigh, Lancashire.

"LICKED INTO SHAPE" (6th S. ii. 486; iii. 212, 517; iv. 378).—Seeing that I spent about ten years of my life in teaching anatomy—not to mention the time occupied in learning it—I can assure DR. CHANCE that I know pretty well in what manner mammalia, and for that matter most other creatures, come into the world. From the earliest times men must have been accustomed to witness births among their flocks and herds, to say nothing of puppies; and yet it very early became a belief that the cub of a bear differed in a remarkable way from other new-born animals. Few persons could have been present at the *accouchement* of a bear, and so the story of the cub being born shapeless, having been once told, was not likely to be contradicted. I did not "turn the notion of the ancients into ridicule"; I merely expressed surprise that a man like Burke should have believed in an exploded fable. J. DIXON.

[This discussion is now closed.]

"PRUNELLA" OR "PRUNELLO" (6th S. iii. 350, 513; iv. 317).—This word was also applied to the stuff used for clerical or legal robes. Grose, in his *Classical Dict.*, has "Prunella. Mr. Prunella, a parson: parsons' gowns being frequently made of prunella." In the *Rejected Addresses* ("Architectural Atoms") occurs the line:—

"Nods the prunella'd bar, attorneys smile."

In both these cases it will be seen that *a* is the final letter. T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

"POMATUM" (6th S. iv. 8, 137, 318).—Long before Miller it had been written,—

"There is likewise made an ointment with the pulpe of Apples and Swines grease and Rose water, which is used to beautifie the face, and to take away the roughnesse of the skin, which is called in shops *Pomatum*: of the Apples whereof it is made."—Gerard's *Herbal*, 1636, p. 1460 (first edition, 1597).

R. R.

Boston, Lincolnshire.

FOLK-LORE: A CURE FOR FITS (6th S. iv. 106, 357).—In 1869 the following notice was placed on Stockland Church door in this county:—

"*For the Fits.*

"A young woman wishes to ask the favour of 30 young men to give her one penny each and no more next Sunday afternoon, 21st of March. If you would please to ask as many young men to come as you can she would be happy to return thanks."

The request was complied with. The pennies were exchanged for a half-crown obtained from the officiating clergyman, who happened to be a stranger. The half-crown, when made into a ring by the village blacksmith, was supposed to be a preservative from fits so long as it was worn.

Possibly such an instance has not come under the observation of many of your readers.

FRANCIS STERRY.

Poltimore Rectory, Exeter.

RICE : RISE (6th S. iii. 428 ; iv. 52).—Ropsley Rise, as it is written, is a wood not far from Grantham, well known as Ropsley *Rice* to all the country round. ST. SWITHIN.

This word is given in the recently issued part iii. of Miss Jackson's *Shropshire Glossary*, as in use at Pulverbatch, Church Stretton, and Clee Hills: "Yo' mun get a good lung *rise* as'll raich them swallows' nists, an' proke 'em down, else we sha'n a' dirty windows." The second use which she gives is, to me at least, new, *i. e.*, "to rod peas"; *e.g.*, "I wanted to *rise* the tother row o' pase, but I fell short o' sticks." Miss Jackson gives also *pea-risers*.

F. C. BIRKBECK TERRY.

Cardiff.

H. WIGSTEAD (6th S. iv. 348).—This painter exhibited nine works at the Royal Academy, 1784-88, but none of them represents the subject inquired about by MR. PATTERSON. A short account of him is to be found in Redgrave ; he died in Greek Street, Soho, in 1793.

ALGERNON GRAVES.

BEE-LORE (6th S. iii. 407, 517).—In Essex, when I was a boy, it was a matter of faith that a swarm of bees ought always to be acquired as a gift, or else bought with gold. E. WALFORD, M.A.

Hampstead, N.W.

A common saying in the Isle of Man is:—

"A swarm in May is worth a ruck [? rick] of hay;
A swarm in June is worth a silver spoon;
A swarm in July is not worth a fly."

W. K.

SIR THOMAS USSHER (6th S. iii. 367, 513).—According to Burke's *Landed Gentry* [1879], article "Ussher of Eastwell," Sir T. Ussher was born in 1779 and died in 1848. He married Elizabeth, daughter of Thomas Foster, Esq., of Grove House, Buckinghamshire, and had two sons and three daughters. M. N. G.

WOMEN AND WINE (6th S. iv. 286, 334).—This is a very old superstition. It has often been alluded to. Those who wish to pursue the matter further may find quite as much as they can desire on this and kindred subjects in Pliny, and Bartholomew Glanville, who quotes *Isidorus* and *Aristotle*.

R. R.

Boston, Lincolnshire.

THE LITERATURE OF COLOURS (6th S. i. 277; iv. 15, 156, 295).—Add

Anthropological Institute of Great Britain and Ireland, *Journal*, vol. ix. p. 19. Note on a Colour Scale, 1879.

Roberts (Charles), F.R.C.S., The Detection of Colour-Blindness and Imperfect Eyesight. Prepared for the Anthropometric Committee of the British Association. London, Bogue, 1881.

E. W. B.

"SHUT UP" (6th S. i. 296, 404).—

"I thanke you, Irenæus, for this your gentell paynes; withall not forgetting, now in the *shutting up*, to putt you in mynde of that which you have formerlye halfe promised," &c.—Spenser, *State of Ireland, sub finem.*

F. C. BIRKBECK TERRY.

Cardiff.

"MANCHET LOAF" (6th S. iii. 430; iv. 15).—I think this term occurs in the report of the celebrated "Six Carpenters' Case," *Leading Cases, temp.* Jac. I. In the *Leading Cases done into English* it is mentioned. I believe it was a superior quality of bread.

FREDERICK E. SAWYER.

Brighton.

T. CROMWELL'S "FANTASIE OF IDOLATRIE" (6th S. iv. 227, 294).—The ballad referred to is printed in Townsend's edition of Foxe's *Acts and Monuments*, vol. v. pp. 404-9, and consists of fifty stanzas, each of six lines. It was not by T. Cromwell, but by one of the "quick wits" pertaining to his family, by whom divers excellent "ballads and books were set abroad concerning the suppression of the pope, &c." At the end there is a note, "Thus ended this little treatise made and compiled by Gray." In the stanza referred to (see *ante*, p. 294) there is no mention of the Guild of the Holy Ghost.

W. E. BUCKLEY.

"PAPA" AND "MAMMA," &c. (6th S. iii. 107, 273, 456, 475 ; iv. 57, 237).—In the quotation given by MR. E. H. MARSHALL from the *Spectator* I notice that "Pappa" is spelt with two *p's*. This spelling would probably indicate that the accent in Addison's time was on the first syllable, a pronunciation which is still retained by the country people of Cheshire, who invariably speak of "your páppa" or "your mámma."

ROBERT HOLLAND.

Norton Hill, Runcorn.

A remarkable example of the use of "Papa" runs through the affectionate correspondence Mrs. Morice with her father, the exiled Bp.

bury, during her journey to meet him at Toulouse, where he had arrived from Montpellier, barely to see her alive. This correspondence is to be found in the collection of Bp. Atterbury's *Letters and Miscellanies*, edited by J. Nichols, 1783 (5 vols.). Lord Macaulay having referred to her affectionate intercourse with her "Dearest papa," one of his reviewers (the *Saturday*) suggested that this way of addressing her father might have been only an assumption of Macaulay's, and seemed to give him some credit for such an embellishment of the style of his narrative, although probably he had no authority for "Miss Atterbury," as the reviewer repeatedly calls Mrs. Morice, ever having so addressed her father. Mrs. Morice's last letter is dated "Bourdeaux, Oct. 20, 1729." With difficulty she thence reached Toulouse by boat on the Garonne, the only way of travelling which she could bear, and her father passed her last twenty hours with her. The bishop describes this farewell meeting in a letter to Pope a few days later (Nov. 20, 1729). It is plain that the reviewer was destitute of all knowledge of this very interesting correspondence.

THOMAS KERSLAKE.

Bristol.

RICHARD TURNER AND TEETOTALISM (2nd S. vi. 145, 218; 5th S. iv. 429; v. 18, 137, 398, 457; vi. 98, 158, 258, 413, 523).—The connexion of Richard Turner with the modern use of the word "teetotal" has been noticed at various times in "N. & Q.," as by MR. DAWSON BURNS, ST. SWITHIN, and MR. JOHN PEARCE, at the references mentioned above. But there has not appeared a copy of his epitaph, so far as I can ascertain, in "N. & Q." I have lately seen it:—

"On Richard Turner, a hawker of fish at Preston.

"Beneath this stone are deposited the remains of Richard Turner, author of the word Teetotal, as applied to abstinence from all intoxicating liquors, who departed this life on the 27th day of October, 1846, aged 56 years." —*Remarkable Blunders, Advertisements, Epitaphs*, by Richard Pike, Lond. and Manch., J. Heywood, n.d., p. 154.

Can any correspondent at Preston verify this epitaph, and state in what burial-ground it is?

ED. MARSHALL.

THE BOOKWORM (6th S. iii. 425; iv. 34).—Certainly the most destructive specimens of the above genus were some whose handiwork I remember seeing some quarter of a century ago in the house of a gentleman near Lyme Regis. The mice, having got hold of an old folio copy of the Book of Common Prayer, had gnawed away, and presumably had swallowed, nearly all of Sternhold and Hopkins, and also the thirty-nine articles, but had left the rest of the volume almost untouched. Your readers may draw their own inferences as to the taste of these "bookworms."

E. WALFORD, M.A.

Hampstead, N.W.

A GREEK PROVERB (6th S. iv. 209, 314).—The proverb referred to is Ἀρχὴ ἄνδρα δείξει. It occurs in rather a different form from that in Arist. *Eth. Nic.*, v. i. 16 (*ante*, p. 314), as ἀρχὴ ἄνδρα δείκνυσιν, the tense being changed, in Gaisford's *Par. Græc.* (*Prov. Diog.*, xciv., p. 174, Ox., 1836), with the explanation, ἐπὶ τῶν ἐν τῇ ἀρχῇ οἷοί εἰσι φαινομένων. It is found in this form in Pseudo-Demosth. *Proem.* (Demosth. *Opp.*, vol. iii. p. 303, Lips., Teubn., 1825).

Plutarch notices the inversion of the proverb by Epaminondas, who, upon the office of police magistrate being offered to him by the Thebans out of contumely, accepted it, ἀλλ' εἰπὼν ὡς οὐ μόνον ἀρχὴ ἄνδρα δείκνυσιν, ἀλλὰ καὶ ἀρχὴν ἀνήρ; and acting on this principle he raised the τελεαρχία, a low office in itself, εἰς μέγα καὶ σεμνὸν ἀξίωμα (Reip. Gerend. *Præcept.*, *Opp. Mor.*, p. 811 B, folio). Plutarch also refers to it in his comparison of Demosthenes and Cicero in this way:—

"It is an observation no less just than common, that nothing makes so thorough a trial of a man's disposition as power and authority: for they awake every passion, and discover every latent vice."—*Lives*, the Langhornes' translation, vol. v. p. 367, Lond., 1819.

Sophocles also refers to it in the *Antigone* (vv. 175–8):—

ἀμήχανον δὲ παντὸς ἀνδρὸς ἐκμαθεῖν
ψυχήν τε καὶ φρόνημα καὶ γνώμην, πρὶν ἂν
ἀρχαῖς τε καὶ νόμοισιν ἐντριβὴς φανῇ.

ED. MARSHALL.

CECILY, DUCHESS OF YORK (6th S. iv. 347).—With respect to the letter of Cecily, Duchess of York, mentioned by MR. E. MARSHALL, now in the college MS. room, it may be remarked that no other autograph of the lady is known to exist; so I am informed by the Rev. W. D. Macray.

W. A. B. COOLIDGE.

Magdalen College, Oxford.

WOMEN IN PARLIAMENT (6th S. iv. 207).—It is evident from the records of history that women in former days held a more prominent position in the Great Councils of the realm than they do at the present time. Plutarch states that women had the prerogative to sit and deliberate in Great Councils in cases relating to civil administration, and also in debates about peace and war. And Tacitus, speaking of the Britons, says, "Sexum in imperiis non discernunt." Boadicea, Queen or Princess of the Iceni, successfully commanded the British armies, and vanquished the Roman Viceroy, or Lieutenant, Suetonius Paulinus; and no doubt that noble lady was a deliberative member of the council where the resolution was taken to fight the Romans and that she should command the forces. Cæsar mentions that the British women were made use of in court, in council, and in camp.

Gurdon, in his *Antiquities of Parliament*, states that ladies of birth and quality sat in council with the Saxon Witas, and deliberated on all matters pertaining to peace or war, as well as to the civil administration of the realm, and in Wightred's Great Council at Beconceld, A.D. 694, the abbesses sat and deliberated, and five of them signed the decrees of the Council along with the king, bishops, and nobles. We also learn from the writings of Gurdon that in Ethelwolf's Parliament at Winchester, A.D. 855, wherein the tenth part of the kingdom was given to the Church, the law passed, says Ingulphus, "Præsentibus et subscribentibus Archiepiscopis, et Episcopis Angliæ universis, nec non Beorredo Rege Merciæ et Edmundo Est-Anglorum Rege, Abbatum et Abbatissarum, Ducum, Comitum, Procerumque totius terræ, aliorumque fidelium infinita multitudine, qui omnes Regium Chirographum laudaverunt, dignitates vero sua nomina subscripserunt."

King Edgar's charter to the Abbey of Crowland, A.D. 961, was with the consent of the nobles and abbesses who subscribed the charter. In the reigns of Henry III. and Edward I., the abbesses of Shaftesbury, Berking, St. Mary of Winchester, and of Wilton were summoned to Parliament; and in the 35 Edward III. were summoned to Parliament to appear there by their proxies, Mary, Countess of Norfolk; Alienor, Countess of Ormond; Anna Despencer; Philippa, Countess of March; Johanna Fitzwater; Agneta, Countess of Pembroke; Mary de St. Paul; Margaret de Roose; Matilda, Countess of Oxford; Catherine, Countess of Athol. MERYON WHITE, M.A.

Oxford and Cambridge Club.

"NEVER OUT OF THE FLESHE THAT IS BRED IN THE BONE" (6th S. iii. 126, 258, 456).—The following is an earlier example than any yet quoted :—

"Yet the foxe alway loked after the polaylle | he coude not refrayne hym self | *that whiche cleuid by the bone myght not out of the flesshe*."—*Reynard the Fox*, 1481, Arber's reprint, p. 29.

R. R.

Boston, Lincolnshire.

"WOUNDY" (6th S. iv. 227).—*Woundy* and *woundily* are common words enough, and are to be found in all the dictionaries. Johnson has the following examples; but he says it is "a low, bad word":—

"'We have such a world of holidays, that 'tis a woundy hindrance to a poor man that lives by his labour.'—*L'Estrange*.

"'These stockings of Susan's cost a woundy deal of pains the pulling on.'—*Gay*."

Webster has, "I am woundy cold" (Ford).

EDWARD H. MARSHALL.

This word is not peculiar in its use to Devonshire or the west of England. It will be found put into the mouth of a Suffolk woman in the *Horkey*, by Robert Bloomfield, "He hugged so woundy hard." Very probably, like *zounds* and the coarse expletive *bloody*, it originated in swearing by the sacred wounds. W. R. TATE.

Horsell, Woking.

"FORREL" (6th S. iii. 509; iv. 272, 313).—Fuller uses this word rather peculiarly, as noted in my *Supplementary Glossary* :—

"As for Josephus his conceit that the second edition of the temple by Zorobabel, as it was new forrelled and filletted with gold by Herod, was a statelier volume than the first of Solomon; it is too weak a surmise to have a confutation fastned to it."—*Holy State*, bk. iii. chap. xxiv.

Here *forrell* seems=to bind, the word being suggested by the name of the material so often used in binding. T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

"THE BOOK OF BABIES" (6th S. iv. 227).—The reference here may be to *The Babees Book; or, a Lytyl Reporte of how Young People should Behave*, printed by Mr. Furnivall for the Early English Text Society, No. 32, from the Harleian MS. 5086, and written about A.D. 1475.

W. E. BUCKLEY.

"PETER PIPPIN, THE SON OF GAFFER AND GAMMER PIPPIN" (6th S. iv. 228).—Unless my memory is at fault, this story, under the title "King Peppin," is to be found in a once well-known book entitled *The Child's Own Book*, which was common enough in nurseries some forty-five years ago. Lady Bountiful is introduced as one of the characters of the story and as the patroness of King Peppin. Most probably it was issued originally in the chap-book form.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE HEADING OF PSALM CXLIX. (6th S. iv. 266).—The last clause in the heading of this psalm is printed in full, "And for that power which he hath given to the Church to rule the consciences of men," in the Bible printed by J. Smith, printer to the University of Cambridge, for the British and Foreign Bible Society in the year 1830.

W. R. TATE.

Horsell, Woking.

AUTHORS OF QUOTATIONS WANTED (6th S. iv. 369).—

"And ev'ry beating pulse we tell
Leaves but the number less."

Dr. Watts is the author of the hymn commencing

"Thee we adore, Eternal Name,"

and which has in the second verse the above lines for third and fourth. H. J. A.

This is by Charles Wesley, and is in the forty-se hymn in the *Wesleyan Hymn Book*. WM. FARRLO

"A man of kindness to his beast is kind," & is by Hannah More. WM. FR

OUR CHRISTMAS NUMBER.

Will correspondents kindly intending to contribute to our Christmas Number be good enough to forward their communications, headed "Christmas," without delay?

Miscellaneous.

NOTES ON BOOKS, &c.

Great Movements and Those who Achieved Them. By Henry J. Nicoll. (Hogg.)

MR. NICOLL has produced a book which we feel certain will be very widely read. Its merits and its faults will alike conduce to this result. It has many and great merits; but, according to immemorial tradition, it is the function of the reviewer to dwell upon shortcomings rather than what is good. We will, therefore, relieve our minds by saying that we should much have preferred that the rude woodcuts which profess to represent eight notable people had been omitted. Surely John Howard did not seem to his contemporaries the imbecile person he looks here. We also notice at times a certain want of proportion in estimating the relative merits of political characters. This is, however, a defect which it is almost impossible for one who thinks for himself, and feels strongly, not to fall into. There is, however, nothing of a partisan nature worth speaking of in the book, and this is the more creditable as some of the "movements" dwelt upon yet excite fierce passions in the breasts of not a few of us. If we were called upon to select which chapter we thought the best, we should certainly say the one on "The Amelioration of the Criminal Code." There are others which contain more information, but the loving sketch of the life of the great and good Sir Samuel Romilly is above all praise. It is useful, too, to be reminded what was the state of the law and the practice of the courts in the early years of this century, when there were two hundred capital offences in the Statute Book, and there was a very powerful party who were determined not to permit them to be reduced. It requires a strong effort to make one believe that in 1813 the proposal made by Romilly that the embowelling and quartering should be discontinued in cases of high treason was lost by a majority of fifteen. Thus, as the great lawyer quietly remarked, "the ministers have the glory of having preserved the British Law by which it is ordained that the heart and bowels of a man convicted of treason should be torn out of his body while he is yet alive." We have also been much instructed by the paper on "The Repeal of the Fiscal Restrictions on Literature and the Press." We know no other book where the same amount of fact can be found in lucid order. Mr. Nicoll informs us in the preface that he has received much help from Mr. John Francis, who was, as is well known, one of the leading spirits of that great movement, and whose library contains an important collection of documents on the subject. The duty on advertisements was the first of these odious taxes which was abolished. There was, indeed, nothing whatever to be said in its favour. A far better case could have been made out for the hateful window duty or the brick tax. It was, in fact, a graduated duty, which fell lightly on the rich and heavily on the poor. A landowner who advertised an estate for sale containing half-a-dozen parishes paid just the same sum as a poor housemaid advertising for a place. The newspaper stamp followed; and at length, after a fierce struggle and a conflict between the two chambers, the paper duty was got rid of. The long warfare by aid of which knowledge became free is described in admirable detail, and due honour is given to Mr. Francis, who was the heart and soul of the movement. As in many other cases, the true, earnest worker runs a risk of being forgotten, while those who use his labours are duly regarded. We would not wish to subtract one iota from the credit due to the men in and out of Parliament who worked for this great cause, but it is certain that the victory would not have come so soon as it did, or been so complete, had they not had in Mr. Francis the aid of one who knew every detail of the publishing business, and whose heart and soul were in the good work. The paper on the introduction of gas for lighting purposes is very interesting, but contains little that is new. The assertion that coal was not used for fuel in this country before 1238 seems of doubtful accuracy. If true, proof should have been given.

Under the Sunset. By Bram Stoker, M.A. With Illustrations by W. Fitzgerald and W. V. Cockburn. (Sampson Low & Co.)

THIS is pre-eminently an age of children's literature. For the elder ones, to say nothing of Jules Verne and his marvels, there are books like Prof. Gibbs's *Gudrun* and the *Boy's Froissart* of the late Mr. Sidney Lanier. For the next in age there are others, of which fairy tales like Miss Keary's *Magic Valley* and Miss De Morgan's *Prince Fiorimonde* may be taken as the types; and, for the least of all—though by the grace and originality of the artists they rise out of their class and appeal, not only to children, but to all who have ever been children—the delightful picture-books of Miss Greenaway and Mr. Caldecott. Nothing can be more significant of the wide-spread popularity of Mr. Caldecott's sketches than the happy use which Sir William Harcourt recently made of a quotation from the *Three Jovial Huntsmen*. Mr. Stoker's book belongs to the second class. It makes its appearance attractively clad in vellum and gold, and rejoicing in all the advantages of thick paper and bold type. The names of the illustrators are new to us. But their work, and especially the plates *hors texte*, is, if not of uniform excellence, exceedingly striking at times. The draughtsman of "The Shadow Builder" and the Méryonesque "Castle of King Death," with its grim suggestion of a skull, is certainly a designer of no mean powers in the way of sombre invention. The letter-press is worthy of the plates. It is perhaps a trifle too allegorical and fanciful for any except fairly imaginative children, but its teachings are wholesome, and in more than one place there are indications of a mood of thought far higher than one would expect to meet with in a mere fairy tale. Mr. Stoker has also considerable skill in poetical description, and a good deal of playful humour. "How 7 went Mad" is a delightful piece of freakishness in the Lewis Carroll vein, which we cordially recommend to juvenile readers, and in particular to those for whom "multiplication is vexation." "Lies and Lilies," too, is capital in its way. But as a work of art "The Castle of the King" is better still; and it is quite possible that the numerous public who, we trust, will criticize Mr. Bram Stoker's handsome book by the fading firesides of 1881, may prefer any one of the remaining five stories to those we have mentioned.

French Dramatists of the Nineteenth Century. By J. Brander Matthews. (Remington & Co.)

MORE than a year and a half has elapsed since we reviewed Mr. Matthews's bright little book on the *Theatres of Paris*, and the verdict which we pronounced on it has not been falsified. What an Englishman says of an American view of the French stage, or *vice versâ*, is matter of minor importance; but it is no small compliment to Mr. Matthews's treatment of his subject that so eminent an authority as M. Francisque Sarcey recog-

nizes it as thoroughly enlightened and judicious. In the earlier volume Mr. Matthews dealt mainly with the actors and the boards; in this he takes wider ground and treats of the authors. After a short preliminary sketch of the Romantic movement, which will probably teach the reader more than Gautier's so-called history, he opens his gallery with Victor Hugo. To the inveterate Hugolater it is probable that his estimate of the author of *Les Misérables* as a dramatist will seem inadequate; but it is noteworthy that the poverty of Hugo's personages as actual characters, despite their "bombard phrase," receives striking confirmation from the experiences of one of the greatest of modern French actors. After studying parts in both Molière and Hugo, he arrives at the conclusion that Molière's are real men and women, and Hugo's mouthing puppets. No criticism can convey a clearer condemnation than this, and it is wholly on the side of Mr. Matthews. Next to Hugo comes the elder Dumas, and the account of the "kind old gallant Alexandre" is one with which we cordially agree, bringing out vividly as it does the extraordinary *verve* and headlong movement of his dramas. Nothing can be better than Dumas's own words of his work: "All I wanted was four scenes, four boards, two actors, and a passion." The studies of Augier and of Dumas the younger—that "moral philosopher who so calmly surveys mankind from the summit of a preface," as the author wittily puts it—seem to us to be admirable, that of Augier especially. On Scribe, and Sardou, and Feuillet, and Labiche—the last of whom deserves to be better known in England—there are also excellent papers; and the book winds up with a chapter entitled "Zola and the Present Tendencies of French Drama." So far as we are aware, there is no other work in which this theme is systematically treated; certainly no English work in which it is handled with so much animation, critical straightforwardness, and workmanlike mastery of the material. It has this, too, in particular, that it is thoroughly practical, and looks upon French plays as things to be acted and seen rather than read. If we have any fault to find with these pleasant pages it is that they are almost too thickly sown with the sparkle of epigram and illustration. But to this Mr. Matthews would probably reply that to write of the French stage and be dull is a thing impossible—at all events to him; and that the critic who would have it otherwise is (in the words of Izaak Walton) "a severe, sowr-complexioned man," whom he "disallows to be a competent judge."

Doncaster Charities, Past and Present. By Charles Jackson. (Worksop, White.)

THIS is a useful manual for the information of all who may be presumed to be directly or indirectly interested in the endowments with which it deals. Mr. Jackson has exhibited a laudable industry in hunting up information from all available sources, and has not failed to lay the volumes of "N. & Q." under contribution. The book, however, though very carefully put together, can scarcely be regarded as attractive to any but the inhabitants of Doncaster itself. They may be congratulated on possessing so satisfactory a handbook to their local charities. It would be well if every large town in the kingdom were furnished with a similar book of reference, compiled as intelligently and issued in such a handsome form. Even the photographic portraits in this volume will be pleasant mementoes by-and-by, when the posterity of living men will wish to see what their ancestors looked like; and if the fashion of enlarging the buildings of all educational establishments continues to prevail for another generation or two, the Doncastrians of 1990 will be amused to look back upon the lithograph of their Grammar School as it existed a century before. It is to be feared that the great bulk of those *picturesque* endowments, of which Mr. Jackson gives so many curious pieces of information, will be swept away ruthlessly by our charity reformers before many years are past. Such endowments as can plead little more for themselves than that they have a claim on the antiquary for respect and affection are inevitably doomed, and their death knell has been sounded. It was well that Mr. Jackson should speak a word in their favour before they are swallowed up in that huge burial-ground of decayed charities, where no epitaph is ever allowed or any tears shed for the departed—the dismal cemetery of the Charity Commission.

Holidays in the Tyrol. By Walter White. (Tauchnitz.)

MR. WALTER WHITE has written a lively sketch of his rambles in the Tyrol east of the Brenner, where for twelve summers he has spent his holidays. He records no hazardous adventures on the snow, nor does he tell of the discovery or ascent of virgin peaks. He has neglected these exciting but somewhat hackneyed topics, and prefers to study the life and character of an unsophisticated people dwelling in an unfrequented country. The result is that he has put together a pleasing literary mosaic of varied colours, with here a piece of gossip, there a touch of character; here a bit of description, there an amusing incident. The last chapter, which has not been previously published, contains an account of Obladis, a favourite resort of the Viennese.

THE life of the Hon. Henry Erskine, which was announced some time ago as in course of preparation by Lieut.-Colonel Fergusson, will take the shape of a memoir of the champion of the "independence of the Scottish Bar," with notices of certain of his kinsfolk and of his time, rather than of a life, strictly speaking. Several details connected with the career of Lord Chancellor Erskine, his brother, not given by Lord Campbell, will be included. MM. Goupil & Co. have been successful in their reproduction for this work of the scarce mezzotint of "Harry Erskine," after Sir H. Raeburn.

HER MAJESTY has been graciously pleased to signify her acceptance of the dedication of Mr. Tuer's forthcoming book, *Bartolozzi and his Works.*

MR. C. HUTT (Clement's Inn Gateway) sends us another of his interesting catalogues. We note two rarities—*Sunday under Three Heads*, by Charles Dickens, and *The Second Funeral of Napoleon, in Three Letters to Miss Smith of London*, &c., by W. M. Thackeray.

Notices to Correspondents.

H. R. W. (Milton and Dryden: an Arthuriad).—As to Milton, see the letter to Manso, 1638, and the *Epitaphium Damonis.* As to Dryden, see *A Discourse on Satire*, 1692.

R. L.—"I could not love thee, dear, so much," &c., are by Richard Lovelace. They form the two concluding lines of *Going to the Wars.*

F. S. W.—Lord John Manners was the author.

ERRATUM.—P. 356, col. 2, l. 42 from top, for "crosel" read *ceosel.*

NOTICE.

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I may observe that, in my younger days, I knew something of Sydney Smith personally, and much more at second hand from my father, who was united with him in much political work in connexion with the Reform Bill of 1832. A very few words in elucidation will form a sufficient introduction. "Martha" [Davis] was a respected member of the Society of Friends, a woman of brightness and intelligence, who kept at Taunton, within a few miles of which is situated the picturesque village of Combe Florey, whereof Sydney Smith was rector, a cheese and bacon shop of local celebrity, and "Peter" was her shop-boy. The dates of these letters, as well as allusions therein, show the anxious days in which they were penned.

DEAR MARTHA,—Strange times! but what is life, but the valley of the shadow of death? Lord Melbourne's speech at Melbourne is excellent, & I recommend it to thee & the Friends. Oh Martha! what are talents without prudence & discretion! Look at friend Brougham;—Nature has taken more pains with him than the best Dairyman with the best cheese in thy shop; & what is he now? Martha, I hope the fall of Brougham will be a warning to Peter, & that he will not wax proud as he becomes wiser in cheese and butter, but keep his heart down as he rises before men. Martha—I am better in health, as I hope thou art: thy health is ruined by going from shop to cheese loft without a bonnet; & in this I see no signs of worldly wisdom.

Martha, mind & save me three beautiful cheeses.—I depend on thee & will write when & where they are to be sent; but they must be of the first quality. Martha. Sir Robert Peel is not arrived, but nevertheless put by the cheeses, & so farewell. SYDNEY SMITH.

3, Weymouth Street, Portland Place, London.
29th Novr, 1834.

To Lord Holland, 30 Old Burlington Street, London.
To the Lord Chancellor, 6, Hyde Park Terrace.
Carrs pd, by the waggon.

DEAR MARTHA.—Pray send a cheese to each of these addresses on the 1st of January. The third cheese must wait till Lord Grey comes to town, of which I will inform you. You may send me the bill of the two cheeses sent; & let me know how long they had better be kept. I trust implicitly to you to make a good selection.

Oh Martha, Martha, we live in evil times. Satan is abroad in the earth. Look well to Peter, he is a wild boy, I fear, without being Peter *the wild boy*.

Martha, I shall vote for Sanford, but not for Escott or Tynte; the one is too much of a Conservative for me, the other too little;—for thou knowest, Martha, there is a fashion in these things as in cheese—some like it *strong*—some *mild*.

Martha, the weather is too mild. Martha, I hope my servants are behaving well, & taking good care of the house. I shall be there all of a sudden, & trust I shall find their lamps burning. Martha, I wish you a happy Xmas, & a happy new year; and I hope you have got a hat for Peter with a broad brim, & not one of small dimensions, savouring too much of the things of this world.

Martha, I am thy friend. SYDNEY SMITH.

3 Weymouth St Portland Place, London.
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"THE FIGHT AT DAME EUROPA'S SCHOOL," AND THE LITERATURE CONNECTED WITH IT.

(*Continued from p.* 343.)

103. †The Nations angry, or, things that must shortly come to pass. The fight in "Dame Europa's School" to be resumed; the whole school to be broken up, and transferred to other superintendence. To which is appended a diary of the late war. By "Antipas." Pp. 36. London, Birmingham, and Dublin, 1871, 16mo.—A warning; facts are interpreted partly by the light of Old Testament history.

The next Row about the Beer at John Bull's, see No. 160.

104. *Nineteenth century school days. Showing how the prefects came to blows, how Muscovus thrashed Turcos, and how the others helped him. Pp. 32. London and *Salisbury*, [1878]. 16mo.—An impartial parody of the facts of the Russo-Turkish war.

An Ode to England, see No. 161.

105. †Old Nabob Pickles, The Naughty Turk, and His Little Slave Selina Serbia. By R. A. L. Pp. 14. *Canterbury*. 1876, 16mo.—Against Turkey and Lord Beaconsfield; for Mr. Gladstone.

106. †The Old Woman who lived in a shoe; and how she fared with her many children, addressed, without permission, to their Graces the Archbishops of Canterbury and Westminster. Pp. 19. London, 1871, 8vo.—In support of the temporal power of the Pope against Victor Emmanuel's encroachments on the Papal States. England is represented as wishing to let the Papacy alone to die a natural death. The "shoe" is the Vatican.

106*b*. *Our political Chameleon and his satellites; or, John Bull's Destructives reviewed. Pp. 32. *London*, 1872, 8vo.—A Conservative criticism of Mr. Gladstone and the members of his Cabinet. Signed "True Blue, Britannia Lodge, Constitution Hill, Woolwich."

107. *The part taken by the Irish boy in the Fight at Dame Europa's School. Pp. 32. *Dublin* and London, 1871, 16mo.—Strongly against England's inactive and time-serving policy. Advertised as "just published" in the *Times*, Mar. 3, 1871.

108. *Peace with honour. A narrative of sundry family quarrels, showing especially How the Last Quarrel was Settled, and by Whom, and what people said of the peacemakers. Pp. 55. London (*Guildford*), 1878, 12mo.—An account of the relations of Russia with Turkey up to the Berlin Conference, and of the attitude of Europe to them; from a Conservative point of view.

The Pin in the Queen's Shawl, see No. 162.

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110. *A plea for all sides; or, the views of a *real* neutral (concerning the Row at Dame Europa's School. By an Etonian). Pp. 7 ("9"). London and *Eton*, 1871, 16mo.—In favour of everything and everybody, with the partial exception of Bismarck and Napoleon I. The words enclosed by parentheses are on the cover only.

111. *The Public School; showing how it fared with Johnny after he ran away from Dame Europa's. The Playing Fields. Pp. 32. *London*, 1871, 16mo.—In favour of England's neutrality; against France and French fashions. Advertised in the *Times*, Mar. 13, 1871, and March 15. Author known.

Ramequins! No. 1, see No. 163.

112. *The recent fight in Europa street, at the back of "Dame Europa's School"; showing how somebody went for "Berlin" wool, and got back shorn. Pp. 41. *Manchester* and London, 1871, 16mo.—Against France; in favour of England's neutrality. Gives some account of French policy previous to the war.

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114. *The Row at Dame Europa's School. "Another account" by a chum of Johnny Bull's. Pp. 14. London, 1871, 16mo.—For England; against France. Dated Jan. 28, 1871. The *third edition is identical. Author known.

115. *The Row in Dame Albion's Church School; or, High, Low, and Broad ideas of essentials, In Two Scenes. By S[amuel] E. T[homas]. Pp. 24. *London*, 1871, 8vo.—Despairs of unity in the Church of England. The cover in some copies has the title "Albion's Church, or High, Low," &c., adds the words "People's edition" and the author's name, and bears date 1872. Advertised as "this day" in the *Times*, May 6, 1871.

116. *The Row in Dame Europa's School. Rendered into verse by Frank W. Green. Set to music by Carl Bernstein. Descriptive vocal medley.—At head: "Suggested by the celebrated pamphlet": Nos. 4708 and 4709 of the *Musical Bouquet*. Pp. 8. London, [1871], 4to. Words and music. Agrees in sentiment with the original pamphlet.

117. *The Row in our Village. By "Martius." Pp. 20. *London*, 1871, 16mo.—Against England's inactivity under Gladstone's Government, and against Germany.

118. *The Row in the Zoo; or, The Bear's Disappointment. A chapter of Zoological history, by one of the keepers. Pp. 24. *London*, 1878, 12mo.—About the Russo-Turkish war; in favour of Lord Beaconsfield's policy.

119. †The Row in the Zoo; or, the hole in the Eastern Wall. Pp. 36. *Edinburgh* and London, 1877, 12mo.—On the Russo-Turkish complications.

120. †The Scandal in the establishment of "Old Mother Church." Pp. 31. *London*, 1871, 16mo.—In favour of the establishment of the Church of England on a broader basis, "without any baptism, confirmation, or thirty-nine articles test of any sort." Advertised as "just published" in the *Times*, March 20, 1871.

The Scholastic Academy of Professor Bruhm, see No. 164.

Serb and others versus Turco Psha, see No. 165.

121. *De Sharman Dog & ze French Poodle. A waggish tale. By John Parnell. Single sheet. London, [1871], 8vo.—Against Germany, if any serious opinion is expressed.

Squire Bull and his bailiff, see No. 166.

122. *Teuton versus Gaul: impending action for assault and battery. Rumoured damages: £400,000,000 sterling, two provinces, one colony, and 20 ships of war. Cause to be tried in the High Court of Public Opinion, unless the Parties are able to come to Terms. Note.—The Plaintiff has not yet Declared, and it is to be hoped that Rumour has exaggerated the alleged Claim. Pp. 23. *London*, 1871, 8vo.—An impartial account, but in favour of mitigation of damages. Signed "Britannicus." Advertised as "now ready" in the *Times*, Feb. 16, 1871, and Feb. 17, 27; "fourth edition, now ready," *Times*, March 11.

The Three venerable Ladies of England, see No. 167.

To William the German Emperor, see No. 109.

123. *The Trial and Sentence of the Author of *The Fight in Dame Europa's School*, for misrepresentation & calumny; being a Letter to Mrs. Britannia, From the Dame herself. Pp. 15. London and *Huntingdon*, [1871], 16mo.—Against France, and in favour of England's policy, in opposition to Mr. Gladstone. Advertised as "this day" in the *Times*, Feb. 23, 1871, and Feb. 24.

124. *The true history of some recent rows among Dame Europa's lodgers. Dedicated (without permission, the Author being unable to consult so many,) to the two or three hundred thousand persons who have bought and read *The Fight at Dame Europa's School*. Pp. 37. *Yeovil*, [1871], 16mo.—Strongly against France, as the cause of most of the late European wars, with criticism of Germany and entire approval of England's neutrality.

125. *The true story about the fight at Dame Europa's School: showing How the French Boy Began the Fi[illegible] Boasting was Punished, and Justice Done. Pp [illegible] *London*, Oxford, and Cambridge, 1871, 16mo.—A[illegible] France; in favour of England's non-interference [illegible] Germany. The *eighth thousand is identical.

tised as "this day" in the *Times*, Feb. 21, 1871, and Feb. 22, 27, March 2, 9, 13; "eighth thousand," *Times*, March 10, 14, 17.

126. *The true version of the Fight at Dame Europa's School. By an Englishman. Pp. 15. London, [1871], 12mo.—For Germany, against France: in favour of England's neutrality. The cover is the only title-page. The *second edition is identical, but there are two issues differing in the words "second edition" on the cover: the one with tall and thick type seems to be the earlier. Advertised as "now ready" in the *Times*, Feb. 18, 1871, and Feb. 20; "second edition," March 3, 7.

Voices from Salisbury Plain, see No. 168.

The War of Ideas, see No. 169.

Wem hatte Johann beistehen sollen? see No. 135.

127. *What John Bull said to his Mother Christiana when he went home for the Holidays; and the Letter which she wrote to Dame Europa in consequence. Pp. 12. *London*, 1871, 16mo.—In defence of English non-intervention, partly from a religious point of view. Advertised as "now ready" in the *Times*, March 17, 1871, and March 18, 20.

128. *What Johnny should have done for Europa's School. Pp. 31. *London*, [1871], 16mo.—A poem in Hudibrastic style, representing England's natural and just desire to interfere at a late, if not an early, stage of the war, as thwarted by Mr. Gladstone's Government. Advertised in the *Times*, March 15, 1871.

129. *What Johnny Thought of it all. A brief review of his treatment at the hands of friend and foe. Pp. 7. Oxford and London, 1871, 16mo.—A defence of England's neutrality, in the form of a letter signed "Johnny." Advertised as "now ready" in the *Times*, Feb. 10, 1871, and Feb. 18.

130. *What John thought to himself when Dame Europa had called him a coward because he had said he was neutral in the fight of the two senior monitors. By an Old Boy. Pp. 11. London and Glastonbury, 1871, 8vo.—A defence of England's neutrality. The date is only on the cover. Advertised as "now ready" in the *Times*, Feb. 23.

131. *What 's to be done with the Turkey? or, John Bull's Dilemma. I. Mrs. Bull Speaks her Mind. II. Master Ben explains. III. The Good Boy, William, and the Baddish Boy, Ben. IV. The Turkey and the Pig. V. The Conference. VI. Mr. Bull Sums Up—a Christmas Dinner in Perspective. Pp. 32. *London* and Belfast, 1877, 12mo.—A criticism unfavourable alike to Turkey and Russia, Mr. Gladstone, and Lord Beaconsfield. A general peace is recommended, which either Turkey or Russia will break at its peril.

132. *What was done during the Fight between the French boy and the German boy, at Dame Europa's School, and how the English boy again looked on without interfering. Pp. 15. London, Dublin, *Derby*, and New York, 1871, 16mo.—Maintains that England should have interfered, not only in the Franco-German war, but also in the relations between the Italian Government and the Pope, in defence of the latter.

133. *"Which should John have helped?" A conversation between Dame Europa & Mrs. Fairplay. Pp. 12. *London*, 1871, 16mo. Defends the policy of England, chiefly by showing that it was difficult to know which side she should have joined. Against France. There are minute differences in copies of the first edition. The *second edition (fifteenth thousand) has a new title-page, with the addition, "Second edition, with Mark's Notion about the £400,000,000 Indemnity," but is identical in type as far as the word "lose!'" on p. 11. A new conclusion, in which Germany is blamed for an excessive claim on France for indemnity, makes the pamphlet one of sixteen pages. Advertised in the *Times*, Feb. 7, 1871, and Feb. 9, 11; "new edition, fifteenth thousand," and French and German translations, *Times*, Feb. 13, 15, 16, 17, 18, 20, 23.

134. †Comment Jean aurait-il dû agir? Une Conversation entre Madame l'Europa et Madame l'Equité, avec les Idées de Marc sur les Quarante Milliards. Pp. 14. *London*, 1871, 16mo.—A translation of the second edition of No. 121.

135. †Wem hatte Johann beistehen sollen? Eine Unterredung zwischen Frau Europa und Frau Billigkeit, mit Markus Ansicht über die £400,000,000. Pp. 14. *London*, 1871, 16mo.—A translation of the second edition of No. 121.

F. MADAN.

4, Radcliffe Square, Oxford.

(*To be continued.*)

WHIG AND TORY.—The following extract is made from a MS. diary of the Rev. Oliver Heywood, the distinguished Nonconformist divine:—

"I being at Wallingwells, Oct. 24, 1681, they were discussing about a new name lately come into fashion for Ranters, calling themselves by the name of Torys. Mrs. H. of Chesterfield told me of a Gentleman who was at their House, and had a red ribband in his Hat. She asked him what it meant. He said it signified that he was a Tory. 'What's that?' said she. He answered, 'An Irish Rebel.' Oh, dreadful that any in England dare espouse that interest. I hear further since that this is the distinction they make instead of Cavalier and Roundhead. Now they are called Torys and Wiggs, the former wearing a Red Ribband, the other a Violet. Thus men begin to commence war. The former is an Irish Title for outlawed persons, the latter a Scotch title for fanaticks or dissenters, and the Tories will Hector down and abuse those they have named Wiggs in London and elsewhere frequently. There is a book called the character of a Tory, wherein it runs, 'A Tory, a Roary, a Scory, a Sory, vid'."

Walling or Walding Well is near Tickhill, on the borders of Yorkshire and Notts, and where Heywood was a constant visitor. Several volumes of Heywood's diaries are in existence, and were used by Hunter in his biography of Heywood. The Nonconformist register of births, &c., usually called the Northowram register, kept by him at Northowram, in the parish of Halifax, and where he chiefly ministered, has been lately published by Mr. Horsfall Turner, of Idel, near Leeds, and is most useful to those interested in the families professing the old dissent. Heywood inserted in the register memoranda of the births, &c., of families in various places. These diaries intact are intended to be published. The extract above given is taken from a transcript in my possession made by the late Mr. Hunter. EDWARD HAILSTONE.

Walton Hall.

THE CARPENTERS' COMPANY OF LONDON.—The article on the Society of Antiquaries, in the *Edinburgh Review* for July, refers in justly high terms to the excellent paper by your correspondent, Mr. Peacock, in the forty-sixth volume of Archæologia, on the life of Thomas Rainborowe. Mr. Peacock raises and leaves unsettled an interesting question

as to the meaning of the following passage in a letter from Rainborowe to Speaker Lenthall, dated "February the 18th, 1647[8]":—

"Sir, had I not had the occasion above expressed to have writ to you, I should have been bold to have presented these following lines unto you concerning the Corporation of Carpenters, that you would be pleased to put the House in mind of an ordinance concerning them, which came from the Lords to you many months since, was once read and ordered a second reading, but something else coming on that day, it has hitherto lain asleep. I confess I am not much in love with Corporations, yet I am confident no Company in the Kingdom can show so much reason for the Kingdom's advantage why they should be continued as these; and were I with you, I know I could give undeniable reasons for it; yet I do not herein plead for all the power they have formerly had but only that the house would put it into such a speedy way as that the Kingdom may not suffer through the unsettledness thereof, but for the power, so that they may be of use as formerly, I believe they (as all other men) well desireth be as little arbitrary as may be. Sir, the confidence of the advantage the despatching of this will be to the public makes me earnestly entreat you to gain the House to some speedy day for the taking up a resolution herein."

In the late Mr. Jupp's *History of the Worshipful Company of Carpenters* are some entries which seem to throw light on this matter:—

"1647. 31° Decembr. Paid unto the Clerks of the Parliament for to search whether the Bricklayers had put in any petition into the House of Commons about Building with Brick, vs."

"Paid unto Mr. Marks, clerk of the Common Council of London, for a copy of an Order for Building with Brick, iij*s.* vj*d.*"

"1647-8. 22 Martii. Given unto Mr. Ellinges two Clerks to search if there were an ordinance preparing in the House of Commons for restraint of building with timber, vs."

I think these and other entries show that the matter then pending, and thought by the Carpenters' Company to be vital to their very existence, was the passing an ordinance, which the Fire of 1666 afterwards showed was not an unnecessary one, restraining the building of timber houses. I cannot find in Mr. Jupp's work, however, anything to show why Colonel Rainborowe should have taken so lively an interest in their welfare.

E. W. B.

SWIFT'S DESCRIPTION OF A STORM. — In "N. & Q." of March 7, 1868 (4th S. i. 223), CANON KNOWLES published a short notice of an interesting discovery he had made, namely, that the description of the storm in Gulliver's voyage to Brobdingnag, which had been spoken of by Scott and others as a mere farrago of unmeaning sea terms, had been copied almost verbatim from Sturmy's *Compleat Mariner*, 1669. CANON KNOWLES has kindly allowed me to supplement his notice by adding to it the original passages from Sturmy. Swift says:—

"*Finding it was likely to* overblow, we took in our *sprit-sail, and stood by to* hand the fore-sail; but, making foul weather, we looked the guns were all fast, and hauled the mizen. The ship lay very broad off, so we thought it better spooning before the sea, than trying or hulling. We reefed the fore-sail and set him, and hauled aft the fore-sheet; the helm was hard a-weather. The ship wore bravely. We belayed the fore down-haul; but the sail was split, and we hauled down the yard, and got the sail into the ship, and unbound all the things clear of it. It was a very fierce storm; the sea broke strange and dangerous. We hauled off upon the laniard of the whip-staff, and helped the man at the helm. We would not get down our top-mast, but let all stand, because she scudded before the sea very well, and we knew that the top-mast being aloft, the ship was the wholesomer, and made better way through the sea, seeing we had sea-room. When the storm was over, we set fore-sail and main-sail, and brought the ship to. Then we set the mizen, main-top-sail, and the fore top-sail. Our course was east-north-east; the wind was at south-west. We got the starboard tacks aboard; we cast off our weather-braces and lifts; we set in the lee-braces, and hauled forward by the weather-bowlings, and hauled them tight, and belayed them, and hauled over the mizen-tack to windward, and kept her full and by as near as she would lie."

Sturmy says:—

"It is like to overblow; take in your sprit-sail, stand by to hand the fore-sail. A very hollow grown sea. We make foul weather, look the guns be all fast; come, hand the mizen. The ship lies very broad off; it is better spooning before the sea than trying or hulling. Go reefe the fore-sail, and set him; hawl aft the fore-sheet. The helmne is hard a-weather; mind at helmne what is said to you carefully. The ship wears bravely. .....Belay the fore doon hall.....The sail is split; go, hawl down the yeard, and get the sail into the ship, and unbind all things clear of it.....A very fierce storm. The sea breaks strange and dangerous. Stand by to hawl off above the lennerd of the whip-staff, and help the man at the helmne; and mind what is said to you. Shall we get down our top-masts? No, let all stand. .....She scuds before the sea very well; the top-mast being aloft, the ship is the holsomest, and maketh better way through the sea, seeing we have sea-room. I would advise none in our condition to strike their top-masts before the sea or under.....The storm is over; set fore-sail and main-sail; bring our ship too; set the misne, and main top-sail, and fore top-sail. Our course is E.S.E.; the wind is at south. Get the starboard tacks aboard, cast off our weather-braces and lifts; set in the lee-braces, and hawl forward by the weather bowlines, and hawl them taught, and belaye them, and hawl over the mizen tack to winerd; keep her full and by as near as she will lye."

Scott, in his edition of Swift, has a very self-contradictory note on this passage. He says:—

"This is merely an assemblage of sea-terms, put together at random, but in such accurate imitation of the technicalities of the art, that seamen have been known to work hard to attain the proper meaning of it."

J. DIXON.

"MISS FORBES'S FAREWELL TO BANFF."—The following cutting from the *Banffshire Journal* of Nov. 1, 1881, may interest Southern as well as Northern readers of "N. & Q.":—

"In Mr. Grant Duff's valedictory address to his late constituents, he made reference to Banff as a place which those who knew the minstrelsy of Scotland

specially connect with the word 'farewell.' The reference was of course to the air known as 'Miss Forbes's Farewell to Banff.' The composer of the favourite air was Mr. Isaac Cooper, who was for many years a teacher of music and dancing in Banff. It is not a year since there died in Banff a lady who was one of Mr. Cooper's music pupils, and who received at his own hands a copy of the 'Farewell,' which is yet extant, and has his name printed on it as the composer. Another lady who remembers Mr. Cooper tells us he must have died not later than 1810 or 1811. She remembered seeing him about 1809 or 1810, and he was then 'an old, failed-looking man.' He was an accomplished violinist, and devotedly fond of music, and our informant says her belief is that he died suddenly while playing 'Robin Adair' on his favourite instrument. Mr. Cooper married Miss Rebecca Reid, sister to Captain Reid, long resident at Inverichney. Mrs. Cooper was a person of considerable accomplishments. Much interest is felt in the lady whose name is connected with the music. The concurrent local testimony is that she was Miss Herries Forbes, daughter of William Forbes, Esq., of Skellater and Balbithan, who was connected with the firm of Herries, Farquhar & Co., London. Miss H. Forbes was niece of Mrs. Abernethy, wife of Dr. Abernethy, who practised as a physician in Banff. She was married in 1788 to James Urquhart, of Meldrum, whose mother was Lady Jane Duff, third daughter of William, first Earl of Fife. Mr. Urquhart, we may remark, was Sheriff of Banffshire for over half a century. He was appointed to the office on March 19, 1784, but his appointment did not take effect till the 13th June in the same year. He held the office till his death on November 17, 1835, or for the long period of fifty-one years and a half. The Urquharts of Meldrum lived in the house in Low Street, Banff, now owned and occupied by Mr. Leask. Mrs. Urquhart is still well remembered by some of the older people in the village of Old Meldrum, who also recollect that she was the theme of Mr. Cooper's beautiful air. Mr. Cooper published a collection of Scotch music; and, besides his 'Farewell,' he was the composer, among other pieces, of the favourite 'Lord Banff's Reel.'"

BANFFENSIS.

WHO WAS "J. S." OF "THE TRUE ART OF ANGLING"?—I am reluctant to pass *The True Art of Angling*, by J. S., 1696, 24mo., without an attempt to solve the mystery of its authorship. "This minute book by an anonymous writer," observes Mr. Westwood in his *Bibliotheca Piscatoria*, "forms one of the marked features of most angling book collections, partly from its merit as a manual, but far more from its rarity, only a few copies of the earlier issues having escaped the wear and tear of time." The book is not a mere compilation, though the author has, no doubt, drawn on the experience of his predecessors, but possesses a marked individuality, proving the writer a man capable of forming his own opinion, and disposed to express that opinion in direct and unqualified terms. This premised, I may point out that a short treatise on angling appeared in 1684 in a work entitled *Profit and Pleasure United; or, the Husbandman's Magazine*, by J. S., who in a subsequent edition (1704) stands confessed as "J. Smith, Gent." This *Art of Angling* opens in a similar strain to *The True Art*, and contains sentences recording personal experiences in the preparation of the angler's equipment, which are nearly identical in the two works. For instance, the J. S. of *Profit and Pleasure* says:—

"The line must be either of silk or hair, though the latter I prefer before the former; and in twisting or breading, you must observe an exact evenness, lest one hair being shorter than the rest, the whole stress lye upon it, and it breaking, render the rest too weak."

The J. S. of *The True Art* says the same thing in almost the same words. I infer that the two treatises are from the same hand; but should any correspondent be able to find the passage quoted in any antecedent writer, my conjecture of course falls to the ground. THOS. SATCHELL.

Downshire Hill, N.W.

GEORGE MILLER, D.D., VICAR-GENERAL OF ARMAGH.—In Cassell's *Biographical Dictionary*, vol. i. p. 929, only thirteen lines have been devoted to a notice of this well-known writer and divine; and it certainly is somewhat strange that within so small a compass so many as four mistakes are to be found. It is the more so, I think, when we call to mind that a biographical sketch had been prefixed to the third edition of his *History Philosophically Illustrated*, &c. (London, 1848–49, 4 vols.), and that four or five of the twelve or thirteen contributors to the publication in question were closely connected with Ireland, Dr. Miller's own portion of the British empire. You have very kindly inserted a list of his writings (4th S. iii. 187), and have made mention of him from time to time, even as long ago as 1st S. iii. 137. The mistakes to which I refer are as follows: 1. His death took place in October, 1848, and not in "1849." 2. He was not "the son of a wine merchant." Wine merchants, I readily allow, are not to be thought lightly of; but his father, as he has himself informed us (and as mentioned on his authority in the sketch of his life), was for many years a general merchant in the city of Dublin, remarkable for the soundness of his understanding and the most scrupulous integrity. 3. His well-known work on the philosophy of history has not gone through four editions, but only three, viz., Dublin, 1816–28, 8 vols., 8vo.; London, 1832, 4 vols., 8vo.; and London, 1848–49, 4 vols., small 8vo. The second and third editions are not to be considered mere reprints of the first, but will be found very different in many respects. The memoir is prefixed to the last volume of the third (or Bohn's) edition, the author having died, when almost eighty-four years of age, before the issue had been completed. 4. The Primate, or Archbishop of Armagh, is represented as having given him the living of Derryvullen. This parish was not in the Primate's gift, nor in his diocese, but was conferred on Dr. Miller by the Board of Trinity College

Dublin, he having been a highly distinguished fellow for many years. To some persons mistakes like the foregoing may seem to be immaterial; but accuracy in details is at all times much to be desired. The issue of a new edition of the biographical sketch to which I have referred, "for private circulation," with sundry improvements and some additional and very interesting matter, is in contemplation, and, I think I can take upon myself to say, may soon be expected. ABHBA.

"LENGTHY" AND "STRENGTHY."—Here is an appeal from our American contemporary, the *Literary World*, Boston, U.S.A., for a legitimate and fresh word-coinage:—

"We desire to make a public appeal in behalf of the application of these words, now standing without, to be admitted into the temple of good language. The first named has been knocking somewhat loudly for some time, and now and then, indeed, has crept in for a moment, only, however, to be shown the door very promptly. Its companion has been less importunate; in fact, we do not know that it has made any application at all. But if 'lengthy,' why not 'strengthy'? Analogy is certainly strongly—we may say strengthily—in favor of their admission. 'Wealth' has given us 'wealthy,' and 'health' has given us 'healthy'; two adjectives which we could not at all do without. 'Lengthy' is quite as convenient. It is a softer word than 'long.' And 'strengthy'—how we should like to use that epithet in describing books, for example, which have strength, but are not exactly strong. We have many 'strengthy' novels, for example, and the trouble with many otherwise excellent articles offered to the *Literary World* is that they are too 'lengthy.' But we will not be further barbarous without general consent."

F. J. F.

TACITUS AND SCHUBERT: A PARALLEL.—C. M. I.'s admirable parallel between Schumann and Shelley (*ante*, p. 246) recalled to my mind a comparison between Tacitus and Schubert, which occurred to me long ago. It may seem very fanciful to compare two minds belonging to such different worlds, separated by so many years, and not even exercised in the same sphere. But in both may be traced the same powerful imagination, at one time sombre, at another picturesque; the same inexhaustible invention, which seldom (perhaps never) *exactly* repeats itself; the same pregnant thought, which suggests quite as much as it expresses. On the other hand, the elaboration and studied compression of the historian find their parallel only in the last works of the musician.

H. C. DELEVINGNE.

Turnham Green.

HARES' BRAINS.—I have just met with two instances of a local (?) superstition which may be worth noting for the benefit of your correspondents interested in folk-lore. Here, in the centre of Dorsetshire, it appears to be commonly believed that a dose of hare's brains is an excellent soporific for troublesome infants. A woman in the parish from which I write had recently the misfortune to become the mother of twins. The twins are, as I suppose twins usually are, somewhat troublesome. On paying a visit to inquire after the mother, my wife was consulted as to the desirability of a dose of hare's brains. Mentioning the circumstance to my keeper in the hope of eliciting some information as to the prevalence of the belief, he told me that about a fortnight ago the wife of the keeper on the adjoining manor, who had been recently confined, called at his house and told his wife that she had been down to the squire's house to beg a hare's head from the cook, in order to give the brains to her baby as a sedative. I do not remember having heard of this superstition before, and therefore make a note of it, thinking that it may be new to some of your readers.

G. W. M.

SALTED HERRINGS: A SEASONABLE NOTE.—The art of salting and packing herrings was discovered in the fourteenth century by Beukels, of Biervliet, in Flanders, who, after introducing it into his own country, went to Finland and established it there, whence it spread to all the Baltic provinces. In 1856 Alexander II., Emperor of Russia, in his visit to Finland, after leaving Helsingfors, went to the little town of Borgo, and laid with great ceremony the first stone of a monument to the memory of the fisherman Beukels, who died in 1397 in his native village, where his tomb was once visited by the Emperor Charles V., and Peter the Great, in recognition of the importance of his discovery, gave a pension to one of his descendants. WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

"THE WHISKERED INFANTRY OF SWITZERLAND."—Macaulay, in describing the entry of William's troops into Exeter, speaks of "The whiskered infantry of Switzerland." The term sounds incongruous. Surely he was misled by the changed meaning of the word. According to Mr. George Scharf's *Catalogue of the National Portrait Gallery*, "Whiskers, in ancient descriptions, meant the hair over the mouth, now called moustaches." This would fit the Swiss soldiers much better.

J. H. R.

MUZZLED HARVESTERS.—The following paragraph, from the *Daily News* of October 18, deserves, I think, a place in "N. & Q.," though it may be hoped that the Milanese journal was romancing:—

"It seems, according to a Milanese journal, that the prefect of one of the first cities of Italy, who is a rich landowner, has, in this civilized age, resorted to a feudal custom, obliging his field labourers to wear an *muzzle* during the grape harvest, to prevent them tasting a few bunches of grapes! The fact was p last year, and yet the said prefect still represen Government."

JAMES HOC

ENGLISH HERALDRY.—In Strype's *Stow*, the arms of the lord mayors are in many cases derived from their trade or company. This is seen well enough in fishmongers (down to 1616), skinners, mercers. It would be interesting to know how far the English school was influenced by the French and Burgundian, the Scotch by the French, the Irish by the Spanish. Some of the lord mayors' arms freely use the eagle, which may have reference to the person being of foreign, say German, descent. HYDE CLARKE.

FOLK-LORE: THE BITER BIT.—The other day in Sussex I heard of a curious piece of superstition which may be thought worthy of record in your columns. The youngest child of a lady who lived in that county developed a great taste for biting his brother. The mother naturally wanted to check this habit of her younger son, but did not know how to set about it. Her nurse, however, told her that the only thing to be done was to bite the child, and, if this was done, the child would never bite anybody again. The lady, not being able to make up her mind to perform the operation herself, deputed the nurse to do it for her. G. F. R. B.

"TO HAVE WILL AND WAYGATE."—Carlyle tells us how Irving took him into his library at Kirkcaldy, and said, "cheerily flinging out his arms, 'Upon all these you *have will and waygate*,' an expressive Annandale phrase of the completest welcome" (*Reminiscences*, i. 101). I note this phrase, as it does not occur in Jamieson.

A. L. MAYHEW.

PROOF-SHEETS.—Until lately I fancied that the practice of supplying authors with proof-sheets was much more modern than the following note upon the *errata* in Bishop Babington's *Profitable Exposition of the Lord's Prayer*, 1588, seems to indicate:—

"If thou findest any other faultes either in words or distinctions troubling a perfect sence, (Gentle Reader) helpe them by thine owne iudgment, and excuse the presse by the Authors absence, who best was acquainted to reade his owne hand."

W. G. STONE.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

ENGLISH TRANSLATION OF "HORÆ B. VIRGINIS."—Is there any record of "A true translation into Englishe of the little office of the blessed Virgine Mary, for the encrease of theire devotion which understande not the Latine tongue"? After some preliminary matter there is a marginal title, "The true traduction of the office of our Lady out of Latine into Englishe — Woorde by Woorde plainlie for the encrease of devotion to the ignorant reader." The book is a fine MS., exquisitely written in the time of Queen Mary, evidently done for a distinguished person, being bound in rich red velvet with elaborate gaufre gilt edges. In the Litany there is the sentence "O Lord, save the Queene," and in a collect for the Queen there is an erasure, and "Eliz." substituted for Mary. Apart from its historical interest the most valuable part is the hymnal. All the hymns are in rhyming verse and are said to point to Father Southwell as the author. Will any one conversant with his poetry say if the following quotations are in his manner?—

Veni Sancte Spiritus.

"Vouchsafe O Holy Ghost to come
And downe from Heaven to send
The beeme so brighte of thy cleere lighte
Our lyves here to amende.
* * * * *
The stiffe, make pleasaunt the to please
And that is colde, inflame,
And guide the wandering wights arighte
Their life, to vertue frame."

The "Stabat Mater" begins thus:—

"The mother passing doleful stoode
Close by the cross in mournfull moode
Whilest Christ uphanged was,
Whose hart, which grievouslie did groane,
Lamenting much and making moane,
A swerde quite through did passe."

The last verse is:—

"Make me by crosse safe kept from wronge,
By death of Christ forefenced stronge,
Well cheered with grace of his;
When that my life my corps must leave
Cause that my soule maye then receave
Of Paradise the blisse."

Any information or suggestion will be acceptable.

J. C. J.

A SIN TO POINT AT THE MOON.—I take the following extract from a little book published under the auspices of Dr. Barnardo. It is the "truthful narrative" of a little sweep-girl picked up in the streets of some place near Brighton, and "admitted into Dr. Barnardo's Village Home":—

"She had apparently no knowledge of God or sense of His presence. The only thing she had any reverence for was the moon. On one occasion, when the children were going to evening service, and a beautiful moon was shining, one of them pointed to it, exclaiming 'Oh, mother! look, what a beautiful moon!' Little Mary caught hold of her hand, and cried, 'Yer mustn't point at the blessed moon like that; and yer musn't talk about it!' Was it from constantly sleeping under hedges and in barns, and waking up and seeing that bright calm eye looking at her, that some sense of a mysterious Presence had come upon the child?"

The point I wish to call attention to is the sentence, "Yer mustn't point at the blessed moon like that." The writer of the story evidently considers this reverence for the moon as something peculiar to this little girl; but in one of the

valleys of East Lancashire, where I was brought up, it is a common tradition that "it is a sin to point at the moon." Can any of your readers throw any light upon the origin of such a curious notion? That it should be found in two districts so far apart as Lancashire and Sussex shows that it is something more than a merely local superstition, though it is unknown (so far as I have inquired) here in Oxfordshire. It is not noticed in "Superstitions and Sayings regarding the Moon" in Chambers's *Book of Days*. Perhaps Job xxxi. 26-28 may help to solve the difficulty.

A. S.

[Mr. Blunt, in his *Annotated Bible*, says of this passage from Job, "This adoration of the sun and moon is the only kind of idolatry mentioned in the whole book, and the fact seems to show that it was written in that early age of the world when star-worship was the only way in which men formally 'denied the God that is above' (verse 28), image-worship not having been yet invented."]

BISHOP MILNER.—I have a strong impression that I read a report of a sermon or lecture delivered some years ago by Monsignor (now Cardinal) Manning on the life and labours of the Right Rev. Dr. Milner, Bishop of Castabala, *in partibus infidelium*, and Vicar-Apostolic of the Midland District of England. A careful search through the Cardinal's published works and a file of the *Tablet* having proved unavailing, I venture to inquire in your columns when the sermon in question was delivered, and where a report of it is to be found. It is possible that the author may have been, not Cardinal Manning, but some other Catholic dignitary.

P. CORETO.

THE GREATEST GALE EVER KNOWN IN THE ISLAND OF ST. HELENA.—I was conversing the other day with a lady concerning high winds. The great storm which occurred on the day on which Oliver Cromwell died was mentioned, and she added that the greatest gale ever known in the island of St. Helena happened at the time of the death of the great Napoleon. I have endeavoured to find evidence for this statement, but have failed. Were the facts indeed so?

ANON.

THE PRIVY COUNCIL.—Is there any authentic record of the Privy Councillors? Is it printed and brought down to the present time? In the epitaph on Charles Buller's monument in Westminster Abbey he is styled Right Honourable, but I doubt if he was such.

H. C.

[Mr. Cates, in his *Dictionary of General Biography* (third edition, 1881), states that Charles Buller was "sworn of the Privy Council in July, 1849." The epitaph was written by Lord Houghton.]

THE CAUSAL "DO."—It is well known that *do* in our older English was frequently used as signifying to cause or make, "I *do* to learn" meaning I cause to learn. The latest examples of its occurrence known to me occur in Thomas (afterwards Sir Thomas) Hoby's translation of Castilio's (B. Castiglione's) *Courtyer*, first published in 1561, though apparently written in 1556. I have noticed in it these five examples: "And doe me to understand," sig. F 4; "Cannot doe me to understand," sig. G 4, v.; "Experience doeth me very manifestly to understand," sig. O 1; "Admonition for you to doe you weete," sig. S 2; and "In doinge you falsely to beleaue," sig. Mm 4. I write this note, wishing to hear whether any later instances of this use of *do* are known.

BR. NICHOLSON.

GEORGE III.—In a publication of the last century (*Interesting Anecdotes, Essays, and Poetical Fragments*, by Mr. Addison (*sic*), Lond., 1794) there is a piece consisting of seven stanzas, "'For the King': Stanzas by an old Curate of Deddington, in Oxon, aged eighty." It contains a prayer for his recovery. Can MR. WING oblige me by information as to the name and history of the author? I never heard of such a one until this was shown to me.

ED. MARSHALL.

CAPT. THOMAS GRAVES, R.N.—I have a copy of the *Trial of Giuseppe Meli for the Wilful Murder of Capt. Thomas Graves, R.N.*, translated from the notes of Sig. A. M. Bottari, and printed in Malta, 1856. To what branch of the Graves family did this naval officer belong? He is described as "Superintendent of the Ports, aged 54 years, a native of England," p. 40; and in the following page he appears as "the Honourable Capt. Graves." But I cannot find him in Burke's *Peerage* or any other work within my reach.

ABHBA.

THE ABBEY OF QUEDLINBURGH.—Lord Macaulay, in his scathing criticism of Robert Montgomery's poems, says that the poet's description of the battle reminds him of the military operations "which reduced the Abbey of Quedlinburgh to submission, the Templar with his cross, the Austrian and Prussian grenadiers in full uniform, and Curtius and Dentatus with their battering ram." The allusion is one no doubt of those that "every schoolboy knows," but I should be much obliged if any of your readers would take compassion upon me and enlighten my ignorance on the subject.

G. F. R. B.

BACCHUS FAMILY.—Can you give me any information concerning this family?

THOS. W. BACCHUS.

21, Park Road, Faversham.

A CURSITOR CUP [*!*].—I have a silver cup, holding a little more than half a pint imperial measure On one side is engraved a plough, with the m "Nos non nobis"; on the other side are tw interlinked. In "N. & Q." (2nd S. vii. 129 is a mention of "cursitors in Chancery." W

cup part of the mess plate of those officers? I may add that the date on the bottom of the cup is 1727. W. G. P.

A "CHRISTENING SHEET."—In a will proved in the Consistory Court at Lincoln, 1612, I find a bequest of a "christening sheet." What is it? G. W. M.

"THAT WE SHOULD HAVE TO CONQUER IRELAND EVERY FIVE YEARS."—This is reported to have been said by the Duke of Wellington at the time of the O'Connell agitation. Is there any foundation for the report? THOMAS WARNER.
Cirencester.

"SHOLAND."—"In cornerio campi vocati le Sholand" (roll of 1348). This land is still called "the Sholand" (pronounced Shooland). What is the meaning of the name? J. H. R.

HENRY VIII. AND THE FARMERS.—Prof. Newman, in his shrewd *Lectures on Political Economy*, says, p. 25, that Henry VIII., when he had declared war against the Low Countries, was forced to make peace by the revolt of the farmers at home, who were frantic at losing their best customers, the Dutch. He says he cannot find his original authority for this. Can any reader of "N. & Q." indicate it? C. A. WARD.
Mayfair.

THE "CHRONICLE OF TUNBRIDGE."—Thomas Philipot, in his *Kent Surveyed*, 1659, p. 345, refers to an ancient manuscript styled the "Chronicle of Tunbridge." Where may this MS. be found? J. WEBB.
Tunbridge.

THREE EIGHTEENTH CENTURY NARRATIVES.—Can any one give me information as to the first publication, authorship, and authenticity of three eighteenth century narratives of personal adventure related in the names respectively of "Mr. Drake Morris," "Captain Winterfield," and "Captain Roberts"? The style of the last suggests Defoe, but I have not seen it mentioned among his works. H. M.

"THE ECONOMY OF HUMAN LIFE."—I have a work thus entitled. It was published by H. and R. Mozley, Gainsborough, 1803. Letter in introduction dated Pekin, May 12, 1749, addressed to Earl ——. Who was the earl's correspondent? Did he ever publish an account of Caotfen's whole journey? Has any other edition of this work been since published? Has any discovery been made as to the author of it? E. P. B.

"HEIGHAM."—Can any of your numerous readers give me the derivation of the word *Heigham*? Heigham is a very large and populous parish in the city of Norwich. I have consulted the following authorities, but do not think they are quite correct: Blomefield, the historian of Norfolk, says, "The name Heham, Eeham, or, as it is now called, Heigham, signifies 'the Village at the Water.'" Another authority, Rev. G. Mumford (in *Local Names in Norfolk*), takes the first syllable from the Anglo-Saxon *Heag* or *heag*, meaning "high," and the final syllable from *ham*, a "home" or "village"; hence a "high home" or "village." Heigham, particularly the most ancient part, lies mostly low. Which is correct?
WALTER P. HIGH.

"SUPRAPHYSICAL."—This word occurs twice at the beginning of an article written by Prof. Earle on the history of the word *mind*, which appeared in *Mind*, xxiii., July, 1881:—"All words of *supraphysical* signification, such as sense, emotion, memory, reflection, instinct, reason, intelligence....." "Words to express the *supraphysical*, invisible, spiritual side of human nature." *Supraphysical* is not recorded in Richardson, in Webster-Mahn, nor in the *Supplementary English Glossary*, by Mr. Davies (1881). Is it a new word? A. L. MAYHEW.

"ELISHA," A DRAMA.—In the early part o January, 1880, this sacred drama was performed in the lecture hall of Williston Congregational Church, New York. The play was written by the wife of the superintendent of the Sunday school connected with the chapel. Can any of your American readers inform me what is the name of the authoress? Is the drama printed? R. INGLIS.

AUTHORS OF QUOTATIONS WANTED.—
On a child's tombstone:—

"Innocens et perbeatus
More florum decidi.
Cur viator flES sepultum
Flente sum felicior." L. J. J.

Replies.

"THE LAND O' THE LEAL."
(6th S. i. 18, 137; ii. 51, 116, 350, 409, 477; iii. 98; iv. 118.)

Thanks to MR. BAYNE for his kind estimate and acknowledgment of my answer to his ballad query. It was made as complete as possible in hope of eliciting such a response to my own query as to the chronology and history of the beautiful Scotticism, which is most interesting to me and other lovers of Scottish song. The quotation from Ross's poem is decisive, not only that there was such rustic use of the term "the lands o' leal" for heaven=*paradise*, in Kincardineshire at least, but that it must have been known to Lady Nairne and the other ladies who combined with her to search out, in order to improve and refine, the old songs for the Scottish Minstrel.

down to 1822. Chambers's *Cyclopædia of English Literature*, 1844, has a notice of the life and works of Alexander Ross of Lochlee, d. 1784. *The Fortunate Shepherdess* is mentioned as his chief poem, but the only specimen given is the song *Woo'd an' Married an' A'*, which was afterwards improved on by Joanna Baillie. His dialect is said to differ considerably from that of the Lowlands, which accounts for the silence of such writers as Burns, Scott, and Hogg as to the word as a noun. It is, indeed, vague, as is the term "the lands o' leal"; neither seems to have attracted public attention nor the notice of glossarists. The triumph of genius in Lady Nairne's development of the germ in her title is in no way reduced; nor is it at all inconsistent with its having been used in the other sense to which Mr. Reid has testified. The soft alliteration of the phrase might commend it to an enthusiastic speaker for an "earthly paradise" as well as a heavenly one. The tardy discovery of this early use, after inquiry has been made in another direction, shows how difficult it may be to find the first instance, save by the patient readers of old books.

Sir J. Picton has not added one idea to my knowledge of the two words he has thought fit to explain, except that I differ from his derivation of *deutsch*, and believe in that of Grimm, as I was taught by one of his disciples, to which I have referred (6th S. ii. 350), as also to other authorities, which used to be a relief from responsibility. Quotations seem to avail nothing to a writer determined to see nothing but misty guesswork,—who says what I have quoted as if from Jamieson's *Scott. Dict.*, "*Land o' the leal*, state of the blessed (old song)," does not exist. This seemed overwhelming till it occurred to me that the writer may have looked in the first edition, 1808, where it was certain not to be found. I had said there was no notice of it in Chambers's *Book of Days*, 1860. I quoted from Jamieson's *Smaller Scott. Dict.*, revised and enlarged by Dr. Longmuir, 1867, p. 319, "*Land o' the leal*, state of the blessed (Old Song)." To ordinary comprehension the spelling is there more modern than the variations of the adjective at p. 325, "leil, leile, lele," &c., also given by me with references to the old authors and the senses in which they have used them, with derivative Old Fr. loyal, faithful, honest. I questioned whether there was not an older song, but, having found none, gave Lady Nairne the credit of forming the collective noun; and taking "old" here as equal to of uncertain date and authorship, I asked if the term had ever been applied to Scotland, as to which I had long felt interest. Not to answer any query, until Mr. Reid has said it is a fact that more than a hundred years ago the "land o' the leal" was applied to Scotland by [illegible] thousands who left it, does Sir J. Picton come—professedly to enlighten us by his general disapprobation of the arrogance of the term if it had been so used, of which he implies his disbelief; and he remarks on my accepting the testimony in a way as uncomplimentary to Mr. Reid as to myself. Not discerning why one gentleman's negative belief should outweigh another's affirmative evidence, or why this tone is adopted towards any inquiry or inquirers, I reflect on the rarity of so much smoke without fire. Mr. Ruskin's remark seems to lean in the same direction, and Mr. Gladstone's apology is that of a gentleman anxious to make the *amende* to the fame of the lady whose song his kindly correspondents remind him that he has forgotten, and too wise, perhaps, to *even his wit* with those determined to find him in the wrong. I wish to protest against this mode of conducting an argument, as unfair to the time and space of all, and as opposed to the objects and practice of our circle as I have known it for twenty years. Mr. Reid's testimony seems valuable in proportion to its rarity and its independence. It is given with his name, and the indication of a date which, to the unprejudiced, must go far to place it beyond the common test of written evidence. So many things undoubtedly did happen on which we have no light but that of tradition, on which no *documents* were allowed to exist, that I should not disbelieve it if no scrap of writing should ever be found to confirm it. When two instances of a dual sense of the term have cropped up in far separated lands, without any possible collusion or previous inquiry, it is one of those questions on which it has been our privilege to exchange ideas, often sooner or later with the result of complete elucidation, as the facts we have gained seem to promise here.

If his zeal for words had prompted Sir J. A. Picton more than a year ago to illustrate by his learning this neglected *leal*, whose history seems to me a romance in itself, what trouble we should have been spared! While young people said they had not met with the word (how should they if they do not read Scott?) I sought in popular books on language, as those of Trench, Earle, Oliphant, and Morris, in vain for it as a survival of the Romance word. Dr. Mackay's *Lost Beauties of the English Language* was sent me later for its instances of the word in English as well as in Scottish poets. But I had given the best illustration I could remember of the query—a piece of ballad-gossip, used long before, which I should have labelled such if I had thought anything of mine likely to stir up criticism as a question of philology. It is for this want of caution and imperfect definiti[illegible] further than the local word is concerned, th[illegible] owe an apology to "N. & Q." Though guil[illegible] the more serious charges brought against [illegible] with regret how this has caused trouble, wh[illegible]

has increased the amount and weariness of iteration needed, for which I hope to be forgiven as I have asked so little space in this year's pages.

An old story will account for the complication on this subject, and after the snow was gone the visit of a friend—one of that circle in which we used to enjoy this word-gossip, in the *forties*, it is believed—brightened up the whole scene: the children singing in the school-room Freiligrath's translations of Burns's songs, and I disbelieving that the *Land o' the Leal* was Burns's, as was then often said. Its absence from these translations was no test, as the genial and unerring guide failed not to show, except of discrimination of the German in avoiding an alien idiom and the untranslatable spirituality of its associations. Nothing of this interfered with his rendering of *The Better Land* by Mrs. Hemans, as we saw. Then, with the same desire for further information, I said the term "land o' the leal" is as beautifully expressive if applied to the earth, and if used by a patriot or a poet, as it may have been, seems to convey as lofty an ideal for the morality of his country as the *Fatherland's Song* of Arndt—that it should be a land of the good and true, broadly speaking. For this coincidence it seemed worthy of a place in "N. & Q." That was an atmosphere in which such errors as those suggested were impossible. We had been taught alike that the German adjective was derived from the people, who applied it proudly to their land, their nation, language, and whatever was theirs; and its being dissociated from its nationality in any sense was no more thought of than that *leal* should be severed from Scotland. Formal statements of radical distinctness were not made nor needed on what was so familiar. We thought it curious that the rival nations of old should each have a word, different in meaning as in origin, which had come to stand in subordinate senses for so nearly the same in moral significance—as we saw by the dictionaries, Hilpert's and Jamieson's respectively—there. To the two lines of English adjectives by which these are represented *coincidence* would have been better applied than *parallel*, without modification, though the original words were set apart. The one has "inviolable" where the other has "faithful." If a slip of the tongue occurred, it made no difference to the first sympathetic audience; there was credit for the truth, and the facility of that first reception gave no warning of the dangers of the second. SIR J. PICTON does not see how *deutsch* can be obsolete, yet contends that it does not in secondary senses accord with *leal*, which I leave to the dictionaries, with many other words similarly changed from their sources; and he repeats that *English* might as well be said to accord, which I had shown to have no place in any dictionary in a moral sense. Allan Ramsay's humorous proverb may dispose of that, "Speer at Jack Thief if I be a *leal* man." The answer must refer to morality; but "Ask of 'N. & Q.' if I be an Englishman?" would elicit a different answer. An American might say, "You're a Britisher"; *ein Deutscher* says, "Eder echter *deutscher* Mann, Soll Freund und Bruder heissen."

It is useless to remark on the proposal to clear up inaccuracy of thought and expression. The repetition of what has been said, doubtless in more accurate language, and requotation of what has been quoted, is singular. We have now had Jamieson on *leal* four times (I had been obliged to repeat it before, and have no choice but in self-defence to give it again); the illustration from Burns's *Hallowe'en* twice; *The Gaberlunzie Man* is the sole new feature. The extract from Grimm—which, when the case seemed taking a critical turn, I asked for, and my kind friend (whom strangers call the venerable Orientalist) himself wrote, to spare me the Greek word—SIR J. A. PICTON quite ignores, and gives a derivation of *deutsch*, as from the earth, of his own. This I was glad to see detached and worthily treated by MR. MAYHEW in "N. & Q.," 6th S. iii. 132. Such words have so many learned advocates in "N. & Q." that my merely general knowledge is no advantage to them, but I have a knowledge of old local words which is so life-long and practical that few, perhaps, can do more for their illustration. Thus I cannot admit that *leal* is restricted as SIR J. PICTON lays down its uses, or that its history is closed with Jamieson's first dictionary, which seems to be the limit of his observation. It is rather one of those which, as has been well observed by R. R. of another expression, have been well used and known, and repeated in all sorts of ways, some in opposition to their original sense. Some of the best instances of this belong to our county, which, as neither Halliwell nor our own glossarists have noticed, I must ask space for before leaving the subject. In the Border ballad, Dick o' the Cow, smarting under the loss of his three kye, says to Lord Scroope:—

"'I may in Cumberland nae langer bide
To be yer puir fuil and yer leal,
Unless ye 'll gie me leave, my lord,
To gang to Liddesdale and steal.'

'I gie thee leave, my fuil,' quo' he;
'Thou speak'st against mine honour and me
Unless thou 'lt gie me thy hand and troth
To steal frae nane but wha' staw' frae thee.'"

Here neither loyalty, nor legality, nor yet honesty in the common sense, is so predominant as the Borderer's peculiar code of honour. *Leal* is a word capable of being used alone and with increase of power, as when a man speaks of his revered father as "The *leal* fellow that's gane;" it means excellent—approaching that which, as a collective noun, the leal acquired in Lady Nairne's hands

—unanimously accepted for "the spirits of just men made perfect." It has its variations, however. The author of the hunting song *John Peel*, after he had been from Cumberland forty years a hunter in Tasmania, sent home a monody on his old leader's death, about 1864, in which he says,

"Whene'er in the chase, he was first in the field,
Who has gone to the land of the leal";

and

"Then fill up the glass, and, though dumb, let it pass
To him in the land of the leal.
Like him far away who hath tendered this lay,
Remember the hunter John Peel."

And one of our latest local songs, *Welcome into Cumberland*:—

"Thy homes are bright and cheerful, thy sons are tried and leal,
In the hour of doubt and danger their hearts are true as steel." *Rev. W. Ellwood.**

M. P.

Cumberland.

"FLIRTATION" AND LADY FRANCES SHIRLEY (2nd S. x. 60; 6th S. iv. 326, 373).—I quite agree with MR. SOLLY that it would be interesting to know what is the authority for the story that the compound word *flirtation* was invented by my great-great-aunt, Lady Frances Shirley, in the presence of Lord Chesterfield. For myself I entirely disbelieve it, and am disposed to class it with another apocryphal story that I have somewhere read of relating to this same lady—that the word *fan* was derived from her Christian name, "From lovely Fanny called a fan." Lady Frances Shirley was born on May 5, 1707, and was, therefore, only twelve years old in 1719, when MR. SOLLY has proved that the word *flirtation* was clearly in use. The "eternal whisper" must have begun afterwards, and certainly endured till 1748–9, the date of the letter which I here subjoin, thinking it may be interesting to some of the readers of "N. & Q.," as a specimen of Lady Fanny Shirley's lively correspondence. I may add that her letters are probably more rare than her portraits; of the latter I possess two large whole-lengths, four half-lengths, and three exquisite miniatures by Zincke.

"Dover House ye 1 of Feb. O.S. [1748–9].

"Dear Pero,—I allways receive your letters with great pleasure, and the C. Osorio is so obliging to send mine to you. Ld Ches. tells me that Gen. St C. has promiss'd to take you with him if he makes a campain, and to be as kind to you as he could be to his own son this I hope will make it very agreable to you. Your Friend Ld Rob. Bertie has been very trouble-ome to Miss F. [Furness] but I think it is now over. Ld Marchmont is soon to marry an exceeding hansome woman a *Lining* Drapers Daughter, her name is Crumton,† of no antient Family I believe, but I hear he is violently in love. I have had an offer for your eldest sister but don't yet know whether it will be, when I do, I will let you know. All your Family and all ours are well.

"Yours F. S."

"A Monsieur——, Monsieur Bathurst, à Turin."

EV. PH. SHIRLEY.

"AT BAY" (4th S. xi. 507; xii. 14, 116; 6th S. iii. 149; iv. 353).—I quite agree that DR. CHANCE, in his note on this subject (4th S. xii. 116), has hit the nail on the head, as he commonly does, and established the derivation from Fr. *tenir en abbai*, "literally, to keep the dogs barking, and so to keep them off, for the dogs bark so long only as they do not rush in." But when he proceeds to explain on the same principle the secondary meaning given by Cotgrave, "to delay or drive off with false hopes; for the dogs behold their prey within their grasp almost, and yet are tantalized for a time, and sometimes even lose it," I believe that he falls into a similar error with mine in explaining the expression of "at bay" from It. *a bada*. Certainly there could be no worse type of one "delayed or driven off with false hopes" than the attitude of the hounds just before they rush in on the stag at bay. The fact is that two verbs of totally different origin and signification are confounded in O. Fr. *abbayer* or *abayer*, one signifying to bark or bay like a hound; and the other, corresponding to It. *badare*, signifying to be intent on, to look with longing, to watch, wait, expect. From this last is E. *abeyance*; and as Fr. *tenir en abbai*, from the former verb, is to keep in a state of barking, so Cotgrave's second meaning, "to delay or drive off with false hopes," is from the representative of It. *badare*, to keep in a state of longing expectation, to keep waiting. H. WEDGWOOD.

31, Queen Anne Street.

ALTAR-PIECE OF THE CHURCH OF THE RÉCOLLETS, LILLE (6th S. iv. 328).—Whatever be the origin of the picture described by J. K. T., there can be no doubt that in 1856 such a picture, apparently of unquestioned authenticity as a Van Dyck, was No. 75 in the collection at the Musée of Lille, as appears by a catalogue of that date now before me. From the introduction it would appear that the entire collection was brought together in the former convent of the Récollets when Watteau *père* was charged with the task of cataloguing it, soon after the foundation of the Musée as a departmental museum in 1795. The overflow, beyond what the chapel could hold, was piled up in passages and attics, until nearly a hundred were given away, or sold at the very nominal price of from six to eighteen francs, to the various churches of Lille and the neighbourhood. Whether any sales have taken place since 1856 I am unable to say.

Four pictures in the Musée, Nos. 75 to 78, seem to be unquestioned. A fifth, No. 79, is

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* *Songs and Ballads of Cumberland*, by Sidney Gilpin.

† Lord Marchmont married, Jan. 30, 1748, Miss Elizabeth Crompton.

expressly marked "attributed to Van Dyck." Nos. 75 to 77 are stated to have "decorated the chapel of the Récollets," from which expression I gather that they formed part of the possessions of the secularized religious house, and this agrees with the description of the picture in 1772 cited by J. K. T. Whether the painting which he possesses is the very one which down to 1856 was the property of the Musée of Lille, or a copy, the facts which I have here put together may, perhaps, enable him to form some judgment, though they do not bear upon the particular question raised. The colours of the dresses worn by the holy persons introduced into the picture are not described in the catalogue. The title of the work from which I have taken my information is *Notice des Tableaux, Bas-Reliefs, et Statues exposés dans les Galeries du Musée des Tableaux de Lille*, par Ed. Reynart, Conservateur, Lille (second edit., 1856). I should think J. K. T. would do well to get a copy of the latest edition. AVERIGUADOR.

ANNE BOLEYN'S HEART (6th S. iv. 326).—Perhaps it may prove useful to add another tradition concerning Queen Anne Boleyn to the interesting communication which appears at the above reference. The legend runs that her body, after her execution in 1536, was deposited under a black marble slab, yet to be seen, unmarked by any inscription, in the church of Salle in the county of Norfolk, and only some five miles distant from Blickling, where she is supposed to have been born in 1501,* and is certainly known to have passed her earliest years.

The church of Salle, locally styled "Saul," is a beautiful cruciform structure, in the Perpendicular style of architecture, and is distant about one mile and a half from the little market town of Reepham, and several of the Boleyns are known to have been buried within its walls, for Salle was their old home before they removed to Blickling.† About five miles from Salle, as the crow flies, towards the North Sea, is Blickling Hall. The original mansion at Blickling, the ancient residence of the Boleyns, was pulled down in the sixteenth century, and the present stately dwelling, one of the finest old halls in England, built by Chief Justice Hobart, was not completed until 1628. In the entrance hall are large wooden statues of Anne Boleyn and her daughter Queen Elizabeth, and there are in the house some fine family portraits of the Hobarts, one of Henrietta Hobart, Countess of Suffolk, the mistress of George II. It is built of brick, consists of a double quadrangle, and is surrounded by a moat. The church contains the vault of the Hobarts, in which there are many coffins placed in an upright position, as those of the Claphams and Mauleverers are reported to be by Wordsworth* in the chantry of Bolton Abbey in Yorkshire. It seems difficult to assign the reason for this mode of sepulture having been chosen—perhaps simply on account of its singularity; and there is a similar instance, which was seen by me in 1858, in the vault of the Powletts in Wensley Church in Yorkshire. In it the leaden coffin of the Marchioness of Winchester, who brought the extensive northern estates into the Powlett family, was placed against the east wall in an upright position. The lid was coped, and upon the top, or rather end, in a small heart-shaped leaden case, was the heart of the lady. The floor of the vault was unoccupied, but in a species of columbarium were several coffins of the Powlett family, showing that it was not owing to want of space that her coffin was placed in an upright position.

Such traditions as those concerning the burial of the heart and body of Anne Boleyn are always worth recording, although, as in the present instances there may be little or no truth in them. Probably Anne Boleyn found an unhonoured grave in the chapel of St. Peter ad Vincula in the Tower of London where, as Macaulay says,—

"have been carried, through successive ages, the bleeding relics of men who have been the captains of armies, the leaders of parties, the oracles of senates, and the ornaments of courts.....Here and there among the thick graves of unquiet and aspiring statesmen lie more delicate sufferers: Margaret of Salisbury, the last of the proud name of Plantagenet; and those two fair queens who perished by the jealous rage of Henry."—Vol. i. chap. v.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THOMAS CLEMENT THOMPSON, R.H.A. (6th S. iv. 349), was a portrait painter of Dublin, and one of the foundation members of the Royal Hibernian Academy. He lived in Lower Sackville Street, Dublin, up to 1817, and then moved to 13, Henrietta Street, Cavendish Square, where he lived until 1828; from 1831 to 1847 he lived at 76, Welbeck Street, and then he seems to have migrated to Cheltenham, whence he exhibited until 1857, when he probably died. There seem to be no records of his birth and death. He exhibited at the Royal Academy, 1816–47 (ninety-six works), mostly portraits, including George IV., Bishop of Derry, Marquis of Cholmondeley, Lord Chancellor Manners, Marquis of Thomond, Bishop of Clogher, and Dean of Raphoe, as well as the "Embarkation of George IV. at Kingstown in 1821." At the British Institution he exhibited, 1818–57 (twenty-seven works),

* The date of the birth of Anne Boleyn is very uncertain, some authorities placing it as early as 1501, others as late as 1506–7.

† Hever Castle, in Kent, was another seat of the Boleyns, where it is said that Henry VIII. first saw Anne Boleyn in the garden.

* See *The White Doe of Rylstone*, canto i., and the notes upon it.

chiefly dramatic and Scriptural subjects, some of considerable size, such as "Hamlet," 9 ft. 2 in. by 6 ft. 2 in.; "Coriolanus," 10 ft. by 7 ft.; "Christ rebuking Peter," 5 ft. 6 in. by 4 ft. 7 in.; "Crossing the Brook," 7 ft. 10 in. by 5 ft. 6 in.; "Baptism of Christ," 4 ft. 9 in. by 4 ft.; "Rebekah and Eliezar," 4 ft. 8 in. by 4 ft. 1 in.

At Suffolk Street he exhibited twenty-four works, 1824-1839, mostly portraits, including the Earl of Carrick, Lord Lorton, Duke of York, General Doyle, Earl Talbot in the robes of the Order of St. Patrick, and Sir John Newport, Bart.

ALGERNON GRAVES.

6, Pall Mall, S.W.

"SUCH WHICH" (6th S. iv. 189).—It appears that "swich" may mean not only *such*, but *much* or *more*, as in *Boke of Duchesse*, 407:—

"To have moo floures swiche seven."

Again, in *Troylus*, ii. 126 and 128:—

"It is a thing wel bet than swiche fyve."
"What? bet than swiche fyve?"

Here we appear to have the equivalent of seven times and five times. In *Troylus*, i. 442,—

"So muchel day by day his owne thought,"

suggests that "such" need not, in the Chaucerian style, be "swich," although it certainly is so in some cases. It seems that we may read the passage thus:—

"And bathed every veyne in abundant rain,
Of which vertue engendred is the flour,"

as only a foretaste of the modern homely rhyme,—

"March winds and April showers
Bring forth May flowers."

SHIRLEY HIBBERD.

Which is the proper correlative of *such*, just as in Latin *qualis* is of *talis*. This usage occurs in Shakespeare:—

"You have put me now to *such* a part *which* never
I shall discharge to the life."
Coriolanus, III. ii. 105-6.

"There rooted betwixt them then *such* an affection, *which* cannot choose but branch now."—*Winter's Tale* I. i. 26.

The only difficulty in the passage quoted from Chaucer's *Prologue* is the use of *vertue* with *which*, *vertue* being regarded as the equivalent of *licour*, in which the poet supposes it to reside.

F. C. BIRKBECK TERRY.

Cardiff.

"CŒLEBS IN SEARCH OF A WIFE" (6th S. iv. 268).—There is a long and interesting review of this work—occupying twelve and a half double-column pages—in the *Christian Observer* for February, 1809. It is curious to observe that the writer of the review always speaks of the then unknown author of the book in the masculine gender, *e.g.*, "The story, which the author under review has selected for *his* purpose, is a very simple one," and so throughout the article. It is not in any way hinted that the *dramatis personæ* were supposed to be real characters. I shall be very glad to lend the number of the *Observer* to SENIOR if he will furnish me with his address.

W. R. TATE.

Horsell, Woking.

Cœlebs was reviewed by Sydney Smith in the *Edinburgh Review* for April, 1809; the paper was reprinted by Routledge in a volume of *Essays by Sydney Smith*. C. F. S. WARREN, M.A.

Farnborough, Banbury.

CARL PHILIP CONZ, OR KONZ (6th S. iv. 250).—For accounts of him see Michaud's *Biographie Universelle* and Rose's *New General Biographical Dictionary*. EDWARD H. MARSHALL, M.A.

See (1) *Allgemeine Deutsche Biographie*, Band iv. (Leipzig, 1876); (2) Ersch and Gruber's *Allgemeine Encyclopädie*, Section i. Theil xxii. p. 111; and (3) *Neuer Nekrolog der Deutschen*, Jahrgang V., 1827, Theil ii. p. 621, *seq.*, containing the most detailed account of his life and works.

H. KREBS.

Oxford.

GENEALOGY IN FRANCE (6th S. iv. 228).—I should like to know who was, or is, the editor of the *Revue Nobiliaire*, mentioned in the editorial note to the above query. The following works, although not periodicals, might be useful to MR. WADDINGTON:—

De la Roque's Armorial de Languedoc.
Gastelier de la Tour's Armorial des Estats de Languedoc, 1767.
P. P. Dubuisson's Armorial Alphabetique des Principales Maisons et Familles du Roiaume, 1757.
Fr. J. Bozière's Armorial de Tournai et du Tournaisis, 1859.
J. B. Rietstap's Armorial Général de l'Europe, 1861, 1875.
H. G. G. de Milleville's Armorial Historique de la Noblesse de France, 1845.
H. Simon's Armorial Général Français, 1812.
St. Allais and De la Chabeaussière's Nobiliaire Universel de France, 1872.
The Nobiliaire de Normandie.

HIRONDELLE.

[In 1865 the editor of the *Revue Nobiliaire* was M. L. Sandret. The founder was M. Bonneserre de St. Denis. The publisher was J. B. Dumoulin, Quai des Augustins, Paris.]

BOOK-PLATES WITH GREEK MOTTOES (6th S. iv. 266).—The book-plate of Thomas Ruddiman, A.M. (1674-1757), has a Greek motto.

J. I. DREDGE.

TWO PROVERBS (6th S. iv. 266).—"His bark is waur nor his bite": "Still waters are the deepest." I direct MR. MARSHALL'S attention to *Prov[illegible] all Nations Compared, Explained, and [illegible]trated*, by Walter K. Kelly (London, W. [illegible]

Co., 1859), in which he will find, at pp. 129 and 171, references to the use of these proverbs among the Bactrians, also several other later variations of them. ROBERT GUY.

Pollokshaws, N.B.

"CLUNCHING" (6th S. iv. 168).—This word comes from Scandinavia, which has given a large number of words to the dialectic speech of our eastern counties. Reitz, in his excellent *Svenskt Dialekt-Lexicon* (Swedish Dialect Dictionary) has "*Klunk*, stor klimp" (a large lump or clod), and "*kluns*, stor knut, knöll" (a large knob, a hunch or boss). A few years ago, when I was rector of a parish in West Norfolk, the banks of a large drain in that neighbourhood gave way, and were repaired by means of flint nodules and large stones imbedded in earth. This was called *clunching*, and the stones were called *clunch* or *clunches*. The word was applied primarily to the separate lumps obtained by digging in a limestone or other quarry, and afterwards, it seems, to the stone itself. Ash has, "*Clunch* (a local word), a substance found next the coal in sinking a pit." The word is commonly used in the eastern counties, but is not confined to them. Miss Jackson, in her *Shropshire Word-Book*, has "*Clunch*, a species of shale found in the coal measures"; and Bailey says that it was the name of a blue shale found at Wednesbury, in Staffordshire. Forby, in his *Vocabulary of East Anglia*, has *clunch*, a hard limestone, and also *clunchy*, short, thick and clumsy, which connects the word directly with the Swedish *klunk*. J. D.

Belsize Square.

In Hertfordshire, as no doubt in Cambridgeshire, there is found a stone called *clunch*, which was formerly much used for building, but has been given up, no doubt owing to its soft nature. In speaking to G. F. R. B. of *clunching*, no doubt the farmer alluded to quarrying for *clunch*.

HAROLD MALET.

There is a substance found next the coal, upon sinking the coal-pits at Wednesbury, in Staffordshire, called *clunch*. Bailey gives the word and its meaning as above, but not the derivation.

E. F. B.

MAUNDAY THURSDAY AT WHITEHALL (6th S. iv. 268).—

"The custom of washing the feet of the poor.....was continued by our English sovereigns until the latter part of the seventeenth century, and by the Archbishops of York on their behalf until the middle of the last century."—Rev. J. H. Blunt's *Annotated Book of Common Prayer*, p. 276, ed. 1876.

EDWARD H. MARSHALL, M.A.

A BIBLIOPHILE'S GRIEVANCE (6th S. iii. 226).—Since you were kind enough to insert the note on my particular grievance, I regret to say no suggestions have been made thereon by any reader of "N. & Q." The following extract from the *Athenæum* of July 16, bears a good deal upon the *grievance* referred to:—

"There has recently been sold in Manchester, for the sum of 6*l.* 15*s.*, a copy of *Three Ways of spending Sunday*, by Timothy Sparks, which is one of the earliest and rarest of Dickens's writings. It was purchased by the bookseller who sold it for threepence! It has been resold for 8*l.* 8*s.*"

I may mention that the correct title of the pamphlet is *Sunday under Three Heads*.

EDWARD C. DAVIES.

Junior Garrick Club.

A STEREOTYPE OFFICE (6th S. iv. 269).—I cannot tell MR. PATTERSON in what particulars Earl Stanhope's process of stereotyping differed from the older process, but perhaps the following reference, taken from Savage's *Dictionary of Printing* (London, 1841), may help him:—

"An Essay on the Origin and Progress of Stereotype Printing: including a Description of the various Processes. By Thomas Hodgson, Newcastle: printed by and for S. Hodgson, &c. [Longmans] 1820."

The following is from Brande's *Dictionary of Science*, &c., article "Stereotype," and refers to the plaster of Paris process:—"The plaster used for forming the mould is pulverized gypsum, mixed with water to the consistence of cream. Lord Stanhope says, 'The best burnt gypsum mixes the most conveniently in the proportion of seven parts of water to nine of gypsum.'"

WM. H. PEET.

ROBERT HOOKE, ARCHITECT (6th S. iv. 341).—Some few further particulars of his works as an architect will be found in the *Dictionary of Architecture* of the Architectural Publication Society, especially an anecdote of his not being allowed to interfere with Sir C. Wren. P. 1 of the volume for 1875 of the *Builder* might also be referred to.

WYATT PAPWORTH.

HERALDIC ANOMALY (6th S. iv. 309).—There is in the *Herald and Genealogist*, January, 1863, p. 278, an interesting paper by Mr. Mark Antony Lower, entitled "A Curiosity of Heraldry at Sompting," giving an account of a tomb on which the arms of city companies are used in the same manner as described by your correspondent on the brass at Salisbury. E. H. D.

Twickenham.

RAGUSA: ARGOSY (6th S. iv. 226).—The derivation quoted by your correspondent is not new. In the edition of *The Merchant of Venice* by Messrs. Clark and Wright (1874) the following note is given upon Act I. sc. i. l. 9: "*Argosy* denotes a large vessel, generally a merchant ship, more rarely a ship of war. The word has been supposed to be a corruption of *Ragosie*, 'a ship of Ragusa,' but more probably it is derived through Low Lat. *argosia*

from the classical *Argo*." Until we have more evidence for the derivation from *Ragusa*, I think we may reasonably accept the probability of Messrs. Clark and Wright. F. C. BIRKBECK TERRY.
Cardiff.

The *Times* correspondent's unproved assertion is anything but new, and has long been discarded by our best etymologists. See Skeat, and others before him. ALPHONSE ESTOCLET.
St. Mary's College, Peckham.

CARICATURES BY R. BOYNE (6th S. iv. 248).—I have a large caricature engraving, in the style of Rowlandson, representing the interior of a church during the singing of a psalm. It is apparently a proof before letters, for no title is given. It measures 15 in. by 12 in., and is signed, "W. H. Pyne, del., T. Wright, 1790, Published as the Act directs by M. Wells, No. 10, Great M——, London, March 31, 1790." In the picture in front of the music gallery is a clock, and beneath the clock is represented a board on which is the inscription,—

This Church was
Repaird Anno Dom. 1650
Peter Grype } Church
Ralph Noodle } Wardens
Toby Sackbutt }

The resemblance between the names given by W. H. P., R. Boyne and C. Knight, and those on my picture, W. H. Pyne and T. Wright, is worthy of note, especially as the subjects of the pictures are similar, being caricatures in the style of Rowlandson. Is W. H. P. sure that he has read the names aright? BOILEAU.

NATHANIEL SIMPSON, MATHEMATICIAN (6th S. iv. 250).—The account of this mathematician is evidently taken from Wood's *Athenæ*. The quotation in Whitaker's *History of Craven* is not complete, for Wood says that the *Arithmeticæ Compendium* was in his day so rare that he never could see but one copy; he also adds, "I have been informed by some of his contemporaries that he had not only enlarged that compendium, but had other things of that nature lying by him fit for the press." It does not appear from Lowndes that these other works were ever printed. It may perhaps be noted, as a proof either of the scarcity of the *Compendium* or of the slight estimation in which it was then held, that the Bodleian *Catalogue* of 1672 does not contain it. I cannot find any account of the parentage and life of this Nathaniel Simpson. He was probably educated at the endowed grammar school of Skipton, in Craven; he may have been of the family of Simpson of Haverey Park, but his name does not occur in that pedigree as printed.
JOHN H. CHAPMAN.
38, St. Charles Square, W.

Of the *Arithmeticæ Compendium* Wood says, "So scarce it is now that I could never see but one copy." Its rarity is further proved by the fact that from the list of 1,580 names of reported authors, editors, &c., of works on arithmetic before 1800, compiled by Prof. De Morgan, and appended to his *Arithmetical Books*, 1847, the name of Nath. Simpson is absent. The dates of Simpson's degrees are B.A. Nov. 25, 1619; M.A. May 26, 1623; B.D. March 30, 1631.
J. INGLE DREDGE.

THE RULE OF THE ROAD (6th S. iii. 468; iv. 34, 154, 258, 278, 316).—In the recent discussion on this subject there has been repeated reference to the lines,—

"The rule of the road is a paradox quite," &c.,

but it seems to have escaped the notice of your correspondents that so far back as 3rd S. x. 63, they were stated to be the production of the Hon. Henry Erskine, better knewn as "Harry Erskine," the brother of the Lord Chancellor. As your correspondent of that date, T. A. H., is intimately connected with the Erskine family, it is probable that his information is accurate. He has informed me that he first heard the verse from a professor at Oxford, in his youth, probably some half century ago or more, and that it was there given as Erskine's, and has so been considered by the family, equally with the epigram on a watch (given at the above reference), about which there is no question. As the lines seem to be better known than I had supposed, I should be glad to hear what is to be said for or against the authorship here stated, which T. A. H. points out was unchallenged when he claimed it for his relative in 1866. ALEX. FERGUSSON, Lieut.-Col.

BEES LEAVING THEIR OWNERS IF NOT TOLD OF A DEATH (6th S. iv. 357, 374).—The following extract from M. Alphonse Karr's *Voyage autour de mon Jardin* (thirtieth letter) may be of interest:—

"Encore aujourd'hui, dans les campagnes, s'il meurt quelqu'un dans la maison, on met un crêpe aux ruches; sans cela les abeilles se *piquent* de ce manque d'égard et de ce qu'on a l'air de les traiter comme des étrangères qui ne seraient pas de la famille. On vous dira encore, tant que vous voudrez l'entendre, que, faute de songer à ce soin de politesse, un tel et un tel ont perdu toutes leurs abeilles, qui n'ont pas voulu vivre avec des mal-appris, et s'en sont allées."
C. B. S.

"THE HORN WAS WOUND" (6th S. iv. 89, 293).—In my paper at the last reference the signs for long and short have been misplaced. What I meant to say was that people far above the rank of those who talk of a broken-wĭnded horse, or call flatulency wīnd, nevertheless still talk of wīnding a horn—never, I think, of wĭnding it. P. P.

"STUART" (6th S. iv. 267, 314, 358).—I have had many friends, several of them claimin[illegible] some of them unquestionably able to pro[illegible] descent from this royal house, and I can s[illegible]

that I never heard one of themselves, nor any body else in society, call them anything else but "Stuart," a dissyllable. C. W. BINGHAM.

"CHEYNE" (6th S. ii. 367, 520; iv. 56).—Will MR. SAWYER inform me if the Norfolk name of Chasteney (of Whitlingham and Topcroft), Norfolk, is derived from Chasneto or Cheney? The Chasteneys claim descent from the same family as Robert de Chasneto, Chastenaye, or Cheny, first Bishop of Lincoln. What are the arms of Chasteney of Norfolk? C. J. H.

NEW WORDS (6th S. iii. 447; iv. 74).—During the election of the House of Keys this year, the following sentence occurred in one of the Manx papers, "Colonel Anderson was *deputated* by the electors of Glenfaba sheading"; meaning that a deputation of the electors waited on him.

ERNEST B. SAVAGE.

Kirk Michael Vicarage, Isle of Man.

"GUFFIN" (6th S. ii. 448; iii. 94; iv. 115).—Your correspondent B. J. is mistaken with reference to Mr. Dickinson's *Cumberland Glossary*, for the words "Goff, C. [central], S.W.; Guff, N., a fool," are to be found in the E. D. S. publication, p. 40. Has the word any connexion with the Yorkshire terms *gauvey*, a simpleton; *gauvison*, a stupid fellow, one deficient in mental capacity?

F. C. BIRKBECK TERRY.

Cardiff.

"THE DEVIL'S DRIVE" (6th S. iv. 89, 132).—A poem thus entitled, commencing with the lines,

> "The Devil return'd to hell by two,
> And he staid at home till five,"

was written by Lord Byron. Of this there can be no doubt, as in Lord Byron's *Life* by Moore (1830) the biographer sums up his opinion on its peculiarity in these words:—

> "Of this strange, wild poem, which extends to about two hundred and fifty lines, the only copy that Lord Byron, I believe, ever wrote he presented to Lord Holland. Though with a good deal of vigour and imagination, it is, for the most part, rather clumsily executed, wanting the point and condensation of those clever lines of Mr. Coleridge, which Lord Byron, adopting a notion long prevalent, has attributed to Professor Porson. There are, however, some of the stanzas of 'The Devil's Drive' well worth preserving."

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

IMITATIVE VERSE (6th S. ii. 227, 518; iii. 476; iv. 38).—Permit me to mention that when quite a lad, now sixty years ago, I came upon the following lines, as nearly as I can remember them:—

> "The pilgrim midst his orisons hears
> The crash of time-disporting towers
> Precipitate, down dashed."

In the dogmatic style common with conceited youth, I at once called my father's attention to the quotation as being very rude and rough poetry, and he then fully explained to me that the rugged and abrupt sounds were intended in some way not to represent but to suggest the violent and sudden disasters which the poet wished to describe. My father used a Greek word [onomatopœia?] which I am unable to repeat, but his explanation is fresh in my memory even now. JOHN GREEN.

Wallington, Surrey.

"THRONG" (6th S. ii. 386; iii. 33, 235, 375, 437, 497; iv. 17, 35).—Dr. Whitaker, in his life of Radcliffe, the friend of the unfortunate Strafford, gives a letter of Radcliffe's dated Nov. 3, 1615, from which I take the following passage: "I have been so throng since I came that I have not had leisure to see any body." The word *throng* as here used has exactly the same meaning as we attach to it here at present, viz. busy.

W. COLBECK DYSON.

Batley.

"PLAY OLD GOOSEBERRY" (6th S. iii. 429; iv. 54).—"Foulé des pommes, foulé des raisins, foulé des groseilles." If MR. JOHN COLEBROOK will run his pen through the *s* in "des," so as to convert it into *de*, it will make the early editions of *Phrase and Fable* correspond with the corrected and more recent ones. Of course the phrases should be "Foulé de pommes, foulé de raisins, foulé de groseilles," and "N. & Q." must not perpetuate an error. E. COBHAM BREWER.

CAPT. WRIGHT (6th S. ii. 288, 517; iv. 56).—The history of this officer's captivity is reviewed in the thirty-fourth number of the *Quarterly Review*, July, 1817. The same article has an account of the murder of the Duke d'Enghien, and is positive that the "lantern dimly burning," by the light of which he was executed, was by himself attached to his button-hole.

EDWARD H. MARSHALL, M.A.

LONDON BOOKSELLERS AND PUBLISHERS IN THE SIXTEENTH AND SEVENTEENTH CENTURIES (6th S. iv. 4, 55).—It may be noted that the Bernard Alsop described by DR. JESSOPP (*ante*, p. 4) as a printer was also a bookseller. One of Rowlands's tracts, *A Sacred Memorie of the Miracles*, &c. (1618), has on the title-page: "Imprinted by Bernard Alsop, and are to be sold at his house by Saint Annes Church neere Aldersgate."

GEO. L. APPERSON.

Wimbledon.

PLACE-NAMES (6th S. iii. 469; iv. 94).—Surely your correspondent D. G. C. E. is mistaken in his derivation of *king*. The word has nothing to do with any syllable *gun* or *gyn* meaning *valiant*, but contains the same root as *kin*, L. *genus*, Grk. γένος, which root appears in Sansk. *jnaka*. Cf. Prof Skeat's *Etymological Dict.*, s.v. "King," and

Helfenstein's *Comparative Grammar of the Teutonic Languages*, p. 101.

F. C. BIRKBECK TERRY.

Cardiff.

HONORIFICABILITUDINITY (6th S. iv. 29, 55, 77).—This word is given in E. Coles's *Dictionary*, 1701. For an example of the use of the Latin form of the word, cf. Iohn Taylor's *Sir Gregory Nonsense*, p. i, 1622:—

"To the (Sir Reverence) Right Worshipped Mr. Trim Tram Senseless, &c.—Most *Honorificabilitudinitatibus*, I having studied the seven Lub berly Sciences (being nine by computation) out of which I gathered three conjunctions four mile Ass-under, which with much labour, and great ease, to little or no purpose, I have noddicated to your gray, grave, and gravelled Prate ection."

F. C. BIRKBECK TERRY.

Cardiff.

There is no instance of this word amongst the slips sent in for the Philological Society's *Dictionary*, and probably it never rose above the rank of a dictionary word. But Bailey was not the inventor of it. Blount, in 1656, gives "Honorificabilitudinity (*honorificabilitudinitas*), honorableness."

XIT.

Though Marston in the *Dutch Courtezan*, 1604, V. i., writes, "His discourse is like the long word *honorificabilitudinitatibus*, a great deal of sound and no sense," yet Ducange quotes it as equivalent to *honor* from Albertus Mussatus *De Gestis Henrici VII.*, lib. iii. rubr. 8. apud Murator., tom. x. col. 376:—"Nam et maturius cum Rex prima Italiæ ostia contigisset, legatos illò Dux ipse direxerat cum regalibus exeniis Honorificabilitudinitatis nec obsequentiæ ullius causa, quibus etiam inhibitum pedes osculari regios."

W. E. BUCKLEY.

It occurs in Ducange.

ED. MARSHALL.

"MANCHET LOAF" (6th S. iii. 430; iv. 15, 396).—Manchets are mentioned in the "Household Book of Viscount Montague of Cowdray," in 1595. This curious MS. is printed in the *Sussex Archæological Collections*, vii. 173: "The yeoman of my Pantrye hath placed the salte, and layde myne and my wife's trenchers, manchetts," &c. A foot-note states:—

"A small loaf, probably used by each guest, as rolls are at modern tables.

'Upon a mushroom's head,
Our table we do spread;
A corn of rye or wheat,
Is manchet which we eat.'

A Fairy Song in Poole's *English Parnassus*."

S. D. S.

RICE: RISE (6th S. iii. 428; iv. 52, 396).—I have known this word for several years applied to a straight stick in the country round Haslemere, Surrey. It is an old-fashioned word, and I have heard it used only by old people. It is employed to designate a long straight walking-stick, such as was cut out of a coppice, and sometimes thrown at a hunted hare, occasionally breaking all its legs.

A rice or "rice and bound" fence, in Hampshire, means one of those wattled fences so common in the H.H. country.

B. R. G.

AN OLD JOKE REVIVED (6th S. iv. 225, 393).—The joke referred to as Hogarth's is to be found at p. 16 of Nichols's *Biographical Anecdotes of William Hogarth*, 1785. It is prefaced by a remark that "its authenticity must apologize for its want of other merit."

AUSTIN DOBSON.

THE FIFE EARLDOM (6th S. iii. 308, 435; iv. 53, 98, 152).—The illustration given at the last-quoted reference does not bear upon the point at issue; for it was by no means uncommon in the days of Horace Walpole and in the earlier part of the eighteenth century for the Duke of Hamilton to be styled, even by educated people and in good society, "Duke Hamilton," or "the Duke Hamilton." Thomas Hearne, the Oxford antiquary, styles him "Duke Hamilton" in his *Diary*, speaking of the murderous duel with Lord Mohun in which he was killed in 1712. Thackeray, in *Esmond*, in which he has given so charming a picture of "the tea-cup times of hood and hoop, or while the patch was worn," calls him occasionally either "Duke Hamilton" or "the Duke Hamilton" indifferently, and makes the characters in the story give him the same appellations.

JOHN PICKFORD, M.A.

AUTHORS OF QUOTATIONS WANTED (6th S. iv. 369, 398).—

"A man of kindness," &c.

But in which of Hannah More's works do these lines appear?

HIAWATHA.

(6th S. iv. 329.)

"Dear to the Lowland reaper," &c.,

will be found in a poem entitled *The Pipes at Lucknow*, by J. G. Whittier.

SOPHIE AXON.

OUR CHRISTMAS NUMBER.

Will correspondents kindly intending to contribute to our Christmas Number be good enough to forward their communications, headed "Christmas," without delay!

Miscellaneous.

NOTES ON BOOKS, &c.

Marriages of the Bonapartes. By the Hon. D. A. Bingham. 2 vols. (Longmans & Co.)

MR. BINGHAM has redeemed, with much judgment and research, the pledge given in his preface. We were at first startled with the view of the conqueror of Austerlitz in the new character of a "Monsieur Love" gigantic scale, his marriage mart comprising all courts of Europe, and his "happy couples" below the rank of generals or princesses. But so and Mr. Bingham has traced the workings of vellous mind of the first Napoleon (at once so mean) through many obscure windings of has presented the world with an amusin

book. It is light reading enough for a very slight literary taste, while beneath its sparkle lies a solid substratum of history not unworthy the attention of the graver student. That the history of the Bonapartes should be a *chronique scandaleuse* is not so much Mr. Bingham's fault as that of the times which he describes, and we owe him thanks for having trodden warily and delicately over many very miry places. His *dramatis personæ* are well arranged, and though he has many characters on the stage, he preserves their individualities with considerable power. We rise from contemplating the scenes he depicts with a vivid idea of the feeble Joseph, the vain and selfish Jerome, the cold-blooded Louis, the stern, parsimonious Madame *mère*, the *too* prudent Madame Baciocchi, and the vindictive Caroline Murat. Perhaps the most pleasing pictures, because they possess some touches of human feeling, are those of the *bonhomme* Lucien, who renounced kingdoms for the *beaux yeux* of Madame Jouberthon, and the fair erring Pauline, clinging to her fallen emperor's fortunes and dying a penitent in the arms of her forgiving husband. So unprincipled, so selfish, so dissolute a family could hardly have existed had they not risen from the foul corruption of the French Revolution, like the lurid lights that dazzle and betray over some unhealthy marsh.

Chronological Notes, containing the Rise, Growth, and Present State of the English Congregation of the Order of St. Benedict. Drawn from the Archives of the Houses of the said Congregation at Douay in Flanders, Dieulevart in Lorraine, Paris in France, and Lambspring in Germany, where are preserved the Authentic Acts and Original Deeds, &c., An. 1709. By Dom Bennet Weldon, O.S.B., a Monk of St. Edmund's, Paris. (Hodges.)

If we understand the editor of this handsome volume, these *Chronological Notes* are no more than "an abridgment of the two folio volumes of [the author's] Historical Memoirs of the English Benedictines," of which two copies still exist in manuscript, the abridgment being the work of the modern anonymous editor. If this be so, we should very decidedly have preferred to wait for the publication of the original work in its entirety, rather than be put off with such extracts as are presented to us here. In very truth, the editor's preface does not inspire us with much confidence in his judgment or any high opinion of his qualification for the work which he has seen through the press. There is a certain amount of research in the preface, but it is the sort of research which extends over a very narrow field, and it is calculated to impress the general reader, only because the general reader, as a rule, knows little or nothing about the sources of information to which students of modern English Catholicism have ready access. The editor has not availed himself of all the materials which lay within his reach, and the result is a certain measure of disappointment. Still, we may take this book as an instalment, and we may rejoice that, with all its defects and omissions, it has seen the light. The editor tells us that it "contains the only *full* and consecutive account that has yet been published of the restoration and remodelling of the English Benedictine Congregation, a not unimportant element in the English Catholic world of the seventeenth century." As to its being a "full" account, we must demur to the statement. It is a skeleton, and little more. What was wanted was a mere transcript of the two folio volumes—always supposing them still to exist—or, if these *Chronological Notes* are an abridgment by the author himself, then a faithful reproduction of them as they stand in the original MS. This should have been prefaced by the "memoirs which have come down to us" of the author himself, Dom Bennet Weldon. The appendix, too, instead of being, as it is, an unsatisfactory collection of extracts, should have contained the full text of the "Liber Graduum Conventus S. Gregorii Duaci, Congregationis Anglorum," which is still preserved in its entirety at St. Gregory's, Downside. As it is, the book is neither one thing nor the other; it has been undertaken without sufficient consideration, preparation, or consultation, and it is useless to disguise the fact that such work as this will have to be done again.

The Great French Revolution, 1785-1793. By Madame J. Edited by E. Lockhoy. Translated by Miss Martin and an American Collaborateur. (Sampson Low & Co.)

The interest which surrounds the French Revolution seems never to lose its freshness. This little volume, which contains a series of letters written by a lady residing in Paris to her husband and son between the years 1785 and 1793, has special claims to the attention of the public. It is an interesting study to trace in these letters the growing sympathy with which a lady of feminine nature and domestic instincts regarded the French Revolution, and to watch the gradual workings of her mind till she became an ardent Jacobin. As the record of an eye-witness, who was a keen observer and had nothing to conceal, these letters are valuable. But they also possess a peculiar interest as the only personal narrative from a revolutionary point of view. They thus aid in filling a gap in the history of that tremendous political convulsion which could not be supplied by the letters or memoirs of the Royalists.

Henrici de Bracton de Legibus et Consuetudinibus Angli Libriæ Quinque. Edited by Sir Travers Twiss, Q.C., for the Master of the Rolls. Vol. IV. (Longmans & Co.)

The continuation of Bracton's treatise on possessory actions is dreary reading, and few people except legal antiquaries will care to master the text; but Sir Travers Twiss has succeeded in his introduction in showing that those who can read between the lines will find in this volume matters of considerable interest even to lay readers. Vol. iv. contains Bracton's treatise on the assizes, (i.) of presentation to vacant churches, (ii.) of Mortdancestor, (iii.) of Utrum, whether the tenement was in frankalmoigne, and (iv.) of Dower; and the editor has traced with great skill the different stages of constitutional progress in legal procedure from the Norman Conquest to Bracton's time. He reminds us that manorial churches were originally donatives, which were completely at the mercy of the patron until they were converted into benefices presentative by the declaration of Pope Alexander III. that the patronage was to lapse to the bishop if it was not exercised within six months. Bracton's division of the hour into forty moments, after the example of the Italian civilians, is illustrated by some amusing passages in the early history of horology in England. The astronomical clocks of the fourteenth century were complicated mechanical toys serving as perpetual rotatory almanacs, which made known not only the hours of the day and night, but the days of the month, the fasts and festivals of the church, and the course of the heavenly bodies. The earliest clock of this kind in England was set up on a tower near Westminster Hall in the reign of Edward I., and according to tradition the clock was constructed out of the proceeds of a fine of eight hundred marks imposed on Chief Justice Hengham in 1288 as a punishment for altering a record of his court after it had been made up. Amongst curiosities in watches, it will be remembered that Archbishop Parker left by his will, in 1575, to the Bishop of Ely the watch which he used to carry about

with him set in the top of his Indian walking cane. In the action for Dower, the *dos* to which the widow was entitled out of her husband's estate is carefully distinguished from the *maritagium*, the portion which she brought to her husband on her marriage. Local customs were strictly upheld by the king's justiciaries, and in Kent the widow did not forfeit her dower by reason of her husband's felony, although she lost it by a second marriage, as was also the case with widows in the City of London. The rights of women were imperfectly recognized by the strict feudal law, but they gained ground when the system was relaxed, and Bracton's text shows a marked improvement in the legal condition of women in his time. The English translation is still disfigured by blemishes which offended the readers of the previous volumes. *Vice-Comes*, the Latin word for sheriff, is still rendered "the viscount," to the bewilderment of the English reader.

MR. HENRY GRAY'S *Classics for the Million* (Griffith & Farran) has, we are glad to find, reached a second edition. It is a most useful volume, with which we have no fault whatever to find except with the title. "The million" is certainly not a well-chosen phrase, though we sincerely hope that a million copies may be sold. We feel sure that many a sound classical scholar, were he to read Mr. Gray's book, would find many things in it that he had never known or had forgotten. Books such as this will not supply the place of the higher culture, but they are of vast use in paving the way towards it. At the end there is a very useful list of the principal translations of the more notable writers of Greece and Rome. Under Plato we find the name of Sydenham, but not of Thomas Taylor. This is a strange omission. Taylor's version is not good, but until that of Prof. Jowett appeared we believe that it was the only complete one in the language. Taylor's name is duly chronicled under Aristotle.

WE have received *Words of Garfield: Suggestive Passages from the Public and Private Writings of James A. Garfield.* Compiled by William Ralston Balch. (Low & Co.)—A few words of memoir accompany this interesting compilation. The greater part of the book is made up of detached passages taken from the writings and speeches of the late President of the United States. It will be read by many, for there is much to stimulate thought of the higher kind. It would, of course, be unfair to judge any man by a series of clippings made from his writings, and this is especially unjust treatment for a man of action to be subjected to. This little book, however, cannot have been intended as a guide to estimating character, but rather as a stimulus to thought and action. There are, as would naturally be expected, here and there opinions given which we regard as one-sided, but there is not a line which takes away from our previous impression, gained from other sources, that Garfield was a man of the highest personal honour, whose ideal of life was a very noble one. The few passages on education have struck us greatly. The idea that it is a "perpetual wonder" that any love of knowledge should survive in children, considering what schools are like, has often occurred to ourselves, but we have never succeeded in putting it so neatly.

UNDER the title of *Salaminia (Cyprus): its History, Treasures, and Antiquities*, it is proposed by Alexander Palma di Cesnola, Member of the Society of Biblical Archæology, London, Hon. Member of the Royal Medical Academy, Turin, &c., to publish by subscription a work, in royal 8vo., illustrated with upwards of two hundred woodcuts, extending to upwards of three hundred pages, and containing an account of the principal objects of antiquity derived from ancient sites which were excavated by the author from 1876 to 1879 in the Island of Cyprus. They now form the Lawrence-Cesnola collection, which is entirely distinct from the New York collection of Cypriote antiquities obtained by General L. P. di Cesnola. The collection amounts to upwards of fourteen thousand specimens, of considerable archæological interest. It contains Phœnician, Egyptian, Greek, and Roman remains, from Kitium, Paphos, Marium, Kourium, Idalium or Dali, Soli, and, above all, from Salaminia, the ancient Salamis of Teucer, which yielded a large proportion of the recovered treasures—a site which no excavator has ever before examined with success. The author will be assisted in the description of the collection by Dr. Birch, Rev. A. H. Sayce, Dr. Hyde Clarke, M. Clermont Ganneau, &c. Intending subscribers should address A. P. di Cesnola, Palma Villa, West Hampstead, N.W.

MESSRS. HOUGHTON & Co. (Birmingham) have in the press a *Biography of Cardinal Newman*, by Mr. H. J. Jennings. It will contain a new cabinet photo-portrait, also several other portraits, and a fac-simile of the original MS. of "Lead, kindly Light."

MR. ELLIOT STOCK announces *A New Illustrated Biblical Dictionary*, especially suited to the requirements of Sunday-school teachers.

THE Annual Meeting of the Royal Archæological Institute will be held in 1882 at Carlisle towards the end of July or the beginning of August, under the presidency of the Bishop of Carlisle. The town council of the great border city, with a view to the visit of the Institute, have elected as their Mayor for the year Mr. R. S. Ferguson, M.A., F.S.A., to whose zeal and energy the Cumberland and Westmoreland Archæological Society are so much indebted.

SIR JOHN SMALE, late Chief Justice, Hong Kong, will address the Law Amendment Society (1, Adam Street, W.C.), on Monday evening next, on English and Chinese Law.

AN APPEAL.—We are sure that no apology is needed on our part if we call particular attention to an appeal for help that appears in our advertising columns this week. The case speaks for itself; Mrs. Grabham, widow of Mr. John Grabham, who died in 1858, after twenty-five years' service as Superintendent of the Reading Room of the British Museum, is making her third application for election to the National Benevolent Institution.

Notices to Correspondents.

A. H.—1. An officer appointed by court-leet to look to the goodness of the ale within its precincts (Mozley and Whiteley's *Concise Law Dict.*). 2 and 3 are species of *olla podrida*.

J. I. D.—We should be glad if you would put the matter right.

W. O.—You should consult the histories of the counties referred to at the British Museum.

C. A. P. T.—("The sea-blue bird of March").—See "N. & Q.," 5th S. i. 278.

NOTICE.

Editorial Communications should be addressed to "T Editor of 'Notes and Queries'"—Advertisements Business Letters to "The Publisher"—at the Office Wellington Street, Strand, London, W.C.

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LONDON, SATURDAY, NOVEMBER 26, 1881.

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Notes.

THE STATUE OF BYRON IN THE LIBRARY OF TRINITY COLLEGE, CAMBRIDGE.

It had been my intention, after speaking of some of the MSS. in the College Library, to have dwelt next upon a selection of the more choice of the early printed books. The kindness, however, of Mr. C. De la Pryme, of Trinity College, has unexpectedly put in my hands some interesting correspondence with reference to Thorwaldsen's statue of Lord Byron, now in the library, as well as a short running narrative to connect the letters together.

Mr. De la Pryme was good enough to suggest that these papers might fitly be published through the medium of "N. & Q.," in connexion with the papers now appearing therein on Trinity College Library.

The keen interest yet felt in Byron, the exceeding beauty of the statue, and the curious fortune which led to its finding its present home, will, I think, justify the reproduction of the correspondence *in extenso*, and no more fitting place can be found for it than "N. & Q."

I have added nothing to Mr. De la Pryme's narrative, but have condensed slightly here and there.

In May, 1829, a meeting was held of the subscribers to the fund raised for the purpose of erecting a statue to Lord Byron. The chairman, Sir John Cam Hobhouse, M.P. (afterwards Lord Broughton; M.A. of Trinity College), was commissioned to write to Baron Thorwaldsen, requesting him to undertake the work. The two following letters were consequently addressed to the sculptor:—

Sir John Cam Hobhouse to Baron Thorwaldsen.

Londres, ce 22 Mai, 1829.

MONSIEUR,—Comme président du comité des souscripteurs pour le monument de Lord Byron, je prends la liberté de vous demander si nous pouvons nous flatter de l'espérance d'avoir un ouvrage de votre façon.

Vous avez bien connu Lord Byron, et le buste, maintenant chez moi, ressemble parfaitement à la figure de ce grand poète.

Le comité a déterminé que le monument consistera d'une seule statue de la grandeur ordinaire, c'est à dire, de huit pieds environ, placée sur un piédestal assez simple dans l'église métropolitaine de Londres, ou dans l'Abbaye de Westminster. Nos fonds ne sont pas encore considérables, et ce que j'ose vous demander, c'est, si mille livres sterling (1,000*l.*) seront suffisantes pour la dépense d'un tel ouvrage.

Je parle de la statue seule, car les frais de port, de la douane, du piédestal, &c., monteront à 500*l.* davantage.

Il y a peu de mois que j'étois à Rome, quand j'ai laissé ma carte de visite à votre porte, mais je n'ai pas eu la bonheur de vous voir. J'espère, Monsieur, que vous me ferez l'honneur d'une réponse à cette lettre, et je suis, avec la considération la plus parfaite,

Votre serviteur très-humble,
JOHN C. HOBHOUSE.

Sir John Cam Hobhouse to Baron Thorwaldsen.

Londres, ce 24 Nov., 1829.

M. LE CHEVALIER,—La première séance du comité des souscripteurs à la statue monumentale de Lord Byron a eu lieu le vendredi passé. Je leur ai lu votre lettre, et ils m'ont chargé de vous faire part de leurs sentiments très profonds de reconnaissance pour la sympathie généreuse et la rare libéralité qui ont dicté votre offre de nous donner la statue et même d'y ajouter un bas-relief, pour les mille livres sterling—somme, à la vérité, pas proportionnée au travail proposé.

Nous avons appris, avec un plaisir infini, votre intention de vous mettre au plus vite à un ouvrage digne, comme il sera, du plus grand poète et du premier sculpteur du siècle. Peut-être, Monsieur, quand vous en aurez déterminé le modèle, vous aurez la bonté, si cela n'est pas hors d'usage, de nous le communiquer, afin que nous puissions démontrer aux souscripteurs et au public, que nous avons fait notre devoir. La statue sera placée ou dans l'Abbaye de Westminster, ou dans la grande Cathédrale de St. Paul, ou au Musée Britannique, ou à la Galerie Nationale.

Vous verrez parmi les membres du comité les noms les plus distingués de l'Angleterre. Mr. Louis Chiaveri en a la liste. Comme amis de leur patrie, du poète et de l'art, ils vous seront à jamais redevables pour le noble dévouement avec lequel vous avez bien voulu vous prêter à leur digne projet.

Je ne sais pas s'il sera nécessaire de vous avertir que le pied droit de Byron était un peu contrefait. Du reste ses proportions étaient belles et grandes, surtout la poitrine et les épaules, comme vous aurez, sans doute, remarqué.

Son portrait, grâces à vos soins, est mieux connu que

tout autre au monde. J'en ai l'original de votre main. Les copistes y ont ajouté quelque chose, qui ne me plaît du tout. Je parle de la chevelure trop haute et bouclée, qui lui donne un air de petit maître et gâte la simplicité de votre buste. Pardonnez, je vous prie, cette observation, et agréez, Monsieur, l'assurance de la haute considération avec laquelle je me soussigne

Votre serviteur très-humble,
JOHN C. HOBHOUSE.

Baron Thorwaldsen accepted the offer for the statue, and on its completion it was sent over to England and offered to the authorities of Westminster Abbey. The then Dean, however, Dr. Ireland, refused admission to the statue, and it consequently lay for many years in the Custom House vaults. Shortly before Dean Ireland's death it occurred to Mr. De la Pryme that a place might be found for the statue in Trinity College, and he accordingly wrote to this effect to Dr. Peacock (the senior tutor of the college, and afterwards Dean of Ely). This produced the following letter:

Trinity College, 17 March, 1840.

MY DEAR SIR, — I should much rejoice to see the statue of Lord Byron placed in our Museum or in Trinity College, but I hardly know in what manner I can forward any application: I should be afraid to propose it to our Master, who has no sympathy with such schemes of doing honour to the great. I have little doubt, however, that if any person would interest himself about it, and make an offer of the statue, either to one body or the other, that it would be accepted with gratitude. To whom should the application be made, and who has the power of deciding upon it? Without a knowledge of these particulars it would be impossible for any person here to act.

I shall be very happy to hear further on this subject from you, and most anxious to forward the adoption of your suggestion by any means in my power.

Believe me, my dear Sir,
Very truly yours,
GEORGE PEACOCK.

To C. De la Pryme, Esq.

In consequence of this letter the matter rested for a time, but in 1842 Dean Ireland was succeeded by Dr. Turton, afterwards Bishop of Ely, and the statue was a second time refused admittance into the Abbey. In April, 1843, Mr. De la Pryme heard from Mr. Crabb Robinson that there would be a meeting of the subscribers in London on the subject, and at once wrote to Dr. Whewell, who had succeeded Dr. Wordsworth as Master of Trinity. To this Dr. Whewell replied as follows:

Trinity Lodge, 12 April, 1843.

MY DEAR SIR,—I conceive that Cambridge is much obliged to you for wishing that we should possess the statue you speak of; but I fear there are great difficulties. To purchase it from the University chest is not to be thought of. We are too poor, to say nothing of other difficulties. The Fitzwilliam Fund could not be so applied, at any rate till the building is finished, a period not very near at hand. The only chance is that some person or set of persons should purchase the work and give it to the University. If you think a subscription to this effect could be got up, I should be glad to do all in my power to facilitate the reception of the gift, which would certainly be a noble ornament to the University. For this purpose I should suppose your first step must be to ascertain what sum would be required. But this I must leave to your consideration.

Believe me, my dear Sir,
Very truly yours,
W. WHEWELL.

C. De la Pryme, Esq.

As Dr. Whewell was clearly under the impression that the proposal was to purchase the statue, an explanation was sent of the circumstances, and the following letter received in reply:—

Trinity Lodge, 14 April, 1843.

MY DEAR SIR,—Upon the terms you mention, it would be very desirable indeed to have the statue obtained for Cambridge if possible. I should be very glad to make application on the part of the Fitzwilliam Museum, but I think I must also put in a petition on behalf of Lord Byron's College, and leave the subscribers, or their committee, to decide between the two applicants.

I enclose, along with this, a petition on the part of the College, and shall be much obliged if you will present it in the proper quarter without delay.

I cannot make application on the part of the Fitzwilliam Museum without calling the syndicate together; which I will do as soon as I can. When I have done this, I will state their claims to the subscribers, if I am authorised to do so, as fairly as I can: at the same time it must not be forgotten that, at any rate, it will be several years before the statue can be placed in the Fitzwilliam Museum. The interior work is not yet begun.

I shall be much obliged if you will let me know what is the size of the statue; and also who are the committee for disposing of it, and of this committee who are the most active members.

I am, my dear Sir,
Very faithfully yours,
W. WHEWELL.

C. De la Pryme, Esq.

Accompanying this letter was a memorial for presentation to the subscribers. Accordingly, Mr. De la Pryme and his father (formerly Professor of Political Economy in the University, and M.P. for the town of Cambridge) saw Lord Broughton (an old Parliamentary friend of the latter), and secured his good wishes and co-operation as chairman; and a vote of presentation of the statue to Trinity College was passed by the subscribers.

Early in the present year, Mr. De la Pryme wrote to the late Dean Stanley, to ask if he could throw any further light upon the subject of the refusal, and received a reply which is interesting even in its negative information as to the archives of the Dean and Chapter, and has a further interest as being one of the last letters written by the late Dean in his official capacity.

Deanery, Westminster, March 1, 1881.

MY DEAR SIR,—All the information I have about Byron is contained in p. 301 of my book on Westminster Abbey, Edition 4.

Dean Ireland refused the interment. I do not know who refused the statue, as I have not got the date of the debate in the House of Lords referred to. There are no minutes or letters on the subject. Many thanks for the enclosure. I am faithfully yours,
A. P. ST

C. De la Pryme, Esq.

To this correspondence Mr. De la Pryme has subjoined the following particulars as to the statue itself, which was modelled at Rome in 1831, taken from the *Life of Thorwaldsen*:—

"The Poet, in modern costume, is seated upon the ruins of some Greek columns. His head is uncovered. He holds in his hand his poem *Childe Harold*, and raises towards his chin his left hand, holding a pen. On one side of the Greek fragment is ΑΘΗΝΗ with the owl; on the other, Apollo's lyre and a gryphon. A Death's head is upon the broken column. The bas-relief represents the Genius of Poetry, who tunes his lyre, and rests his foot upon the prow of a skiff."

In accordance with the wishes of the Committee, Byron was represented in a sitting posture. In addition to a small sketch of the statue, there are two plaster models in the Thorwaldsen Museum at Copenhagen. The attitude of the first, which was not executed, is somewhat different. The plaster, and a repetition in marble of the bas-relief, are also in the museum. R. SINKER.

Trinity College, Cambridge.

P.S.—I hope shortly to resume the original thread of my narrative, and to devote some space to the early printed books. As the subject, however, may prove rather lengthy, it may be perhaps necessary to let part of the paper be deferred to next term.

THE LIBRARY OF TRINITY COLLEGE, CAMBRIDGE.—MR. SINKER may be glad to be reminded that Milton's MS. (*ante*, p. 382) was used, and, indeed, its substance (including the plan of *Paradise Lost* as a drama) printed, in Bishop Newton's fine edition of *Paradise Regained*, &c., published by the Tonsons in 1752. My copy came from the Perkins Library at Hanworth. E. W. B.

LINCOLNSHIRE FIELD-NAMES.

My friend Mr. Alfred Atkinson, of Brigg, has kindly furnished me with two catalogues of Lincolnshire field-names, which he has been at the trouble of compiling. The first is a list of names in use in 1767 in townships within the level of the Ancholme Drainage; the second of names in some other parishes in this part of of Lincolnshire, which were in use in 1859. As I am sure they will be of interest to many persons beside myself, I forward them to you for publication. I must not forget to say that I am responsible for the attempts at elucidation which are attached to some of them.

LINCOLNSHIRE FIELD-NAMES IN USE IN 1767.

Appleby.—Firman's Close.
Firth.
Kiphouse Close.
Lill Ing.
Pimperton Carr.
Thatch Carr.
Youls Close.—Lands in the neighbouring parishes of Flixborough and West Halton also bear this name.

Cadney, Newstead, and Howsham.—Back Cut.
Backhouse Carr.
Barrel Ings.
Bedford Carr.
Blackroot.
Bower Carr.
Bragg Carr.
Butler Carr.
Butter Carr.
Cow Hills.
Creampoke.
Cressey Hill.
Dalton Carr.
Duke Penny.
Far Cote Dale.
Flag Carr.
Foal Race.
Fore Carr.
Froghall Carr.
Gile Carr.
Glascow.
Grange Platt.
Green Carr.
Gullis Carr.
Hall Close.
Hell Cliff.
Howl Ing.—A *howle* is, in the dialect of the district, a wooden trunk or tunnel under a bank or road, used for conveying water. I have a bill before me, dated 1809, in which occur "¼ hundred nales for *oule*, 6*d*.; crooks and bands for an *howl*, 2*s*. 6*d*." The word *houle*, used in this sense, occurs in an East Riding manor court roll, which I have examined, of the tenth year of James I. It is probable that Howl Ing took its name from one of these trunks.
Hutton Leys.
Ings.
Lamb Cotes.
Middle Dyke Head.
Nab.
Nether Cote Dale.
Nine Riggs.
Nook West Carr.
Pad Nook.
Paley Traynams.
Pimperknowl.
Pissey Bed.—See Gerarde's *Herbal*, 1636, p. 290; Lyte's translation of Dodoens's *Herbal*, 1578, p. 569.
Pisster Hills.
Rans Carr.
Red Carr.
Ruffham.
Rush Carr.
Sadney Carr.
Scaman Carr.
Scorbur Carr.
Scott Carr.
Sedgwick Carr.
Seg Carr.
Shipman Close.
Snape Carr.
Starham or Starholme Close.
Taylor Carr Nooking.
Three Nooks.
Traynam.
Turf Carr.
Under Thorns.
Ward Carr.
Wells Goat Carr.
Westholme.
Wott Carr.
Elsham.—Pingle.

Elsham.—The Swarth.
Ferriby, North.—Ureby Carr.
Horkstow.—Brickgarth.
Kelsey, South.—Dinters, Middle and Upper.
Low Hole.
Warlotts Close.—Certain lands within the manor of Kirton-in-Lindrey were anciently called *warnot* land, *e.g.*, "Northope.....there is certaine *warnot* lande which is commonlie helde at the will of the prince" (Norden's *Survey*, 1616, MS. Pub. Lib. Camb., ff. 4, 30, fol. 48 b). The meaning of *warnot* has not been discovered. Similarity of sound is the only reason for surmising that *warlott* and *warnot* may have kindred meanings. South Kelsey is not in the manor of Kirton-in-Lindsey.
Kettleby.—One Carr.
Three Nook Carr.
Warley Carr.
Owersby.—Ings.
Mickle Dale.
Hook.
Husbandman Carr.
Roxby.—Muckmidding Carr.
Nooking.
Scotney, Far and Great.
Thornton.—Thack Carr.—*Thack* is the local name for the coarse grass which grows on lands saturated with water. "No man shall fell any furres.....nor mowe any brackens nor *thacke* vppon the comons of Bottesford & Yaddlethorpe without the consent of the Lord vppon payne of euery such offence, xs." (*Bottesford Manor Records*, 1621). In 1456 there was a place in the parish of Winterton known by the name of Thack-hole.
Winterton.—Fryar Croft.
Braywater.
Wrawby.—Benjamin Tofts.
Brigg Pits.
Redcome.
Star Carr.—Star thack is a kind of coarse grass with which cottages were wont to be thatched.

FIELD-NAMES IN EXISTENCE IN 1859.

Woolton.—Brats, Second and Top.
Dunkirk Paddock.—This curious name may possibly have some connexion with the Dunkirk pirates who infested the English seas in the early part of the seventeenth century. Persons who had been robbed by them frequently solicited charity from churchwardens and others; *e.g.* "To a trauiler the xvijth day of May that was taken with Dunkerkes (*Church. Acc. Kirton-in-Lindsey*, 1629). Cf. Webster, *Northward Ho*, I. 3; Rous, *Diary* (Camd. Soc.), 9, 55; Buckle, *Misc. Works*, 553, 572; Gardner, *Hist. Dunwich*, 19; Husband, *Orders and Decl.*, ii. 261; Rushworth, *Hist. Coll.*, iii. ii. 312, 556; *Commons' Jour.*, i. 820; *Hist. MSS. Com. Rep.*, iv. 29, 36, 45, 47, 76, 79, 83, 110, 113, 114.
Fallow Heads.
Hoe Hill.—Hoe is a survival of the Middle English *hogh*, a hillock. The meaning of *hoe* had become forgotten and *hill* was then added. There is a Hoe or How Hill near Ripon, and others are to be found in various parts of the country.
King Edge.
Little Smallers.
Mickle Hill.
Noon Lair.
Peter Plat.
Pelham Plat.
Race Lane Nooking.
Senking Firs.
Woolton.—Short Bulls.
Thorn Tree.
Timothy Field.—It would be interesting to know whether this is an old name or one given in recent days. The meadow catstail grass, *Phleum pratense*, is called "Timothy grass." It took its name from one Timothy Hanson, who brought it under notice in America. Sinclair, *Hort. Gramin. Woburnensis*, 196; *Annual Reg.*, 1765, 143.
West Halton.—Becks, First and Far.
Caudle Mother.
Cawkwell Nooking.
Five Stongs.—*Stang* or *stong* is a measure of land equivalent to a rood. The word is obsolescent, if not obsolete, in this neighbourhood, except where preserved in field-names. We have Thimblestangs, a corruption of Fimble or Femble stangs, that is, hemp roods, in the township of Ashby. A "broadland" called a stong is mentioned in the Scotter Court Rolls of 1672. Thomas Teanby, of Barton-upon-Humber, had in 1652, "three stong of beanes and pease" (*Gent. Mag.*, 1861, ii. 507).
Garths, Old.
Giftlands or Giffins.
Ings.
Lammer Beck.
Mill Furlong.
Norman How.
Roadley New Close.
Sandhole Marfra.—*Meerefurrow*, *marfur*, or *marfra*, signifies a boundary furrow in an open field. *Meere*, a boundary, is compounded with many other words, as *meere-bank*, *meere-hole*, *meere-stone*, and *meere-stowp*. Geo. Gascoigne says:—

"Oh, countrie clownes, your closes see you keepe
With hedge and ditche, and marke your meade with meares." Edit. Chalmers, p. 24.

That is, the enclosed lands were to be fenced with hedge and ditch and the lands in the open "meade" marked off by stones or furrows.
Town End Close.
Wath Bridge Close.—*Wath*, *wath-stead*, a ford. "They do further present.....that the township of Burringham in making their warths or fordes.....do not cast in more sand then is needful for the passage of their cattell" (*Inquisition of Sewers*, 1583). There is a bridge in the parish of Scotton called Waith Bridge.
Youls.
Burton Stather.—Thews Close.
Winterton.—Hall Ings.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

[For former lists of Lincolnshire Field-names, see "N. & Q.," 6th S. iii. 104, 206, 486.]

"THE MYSTERY OF HAMLET."—This *brochure*, by Edward P. Vining, of Omaha, Nebraska, has a mystery of its own, whose heart I will not attempt to pluck out. Whether it was written to support a conviction or to indulge a fancy I will not undertake to say. But I will warn its readers of the groundless assumption made on p. 22, and repeated more explicitly on p. 24, viz., that "in 1589, within three years after coming to London unknown and in poverty," Shakespeare had purchased a share in the Blackfriars Theatre.

The author has blundered *in limine*.

document connecting Shakespeare with the Blackfriars company in 1589 is either a pure fabrication or a modern copy of a genuine certificate (addressed to the Privy Council); but if it were as genuine as Mr. Vining has taken it to be, it would be no proof whatever that Shakespeare had purchased or possessed a share in the Blackfriars property. The players describe themselves as "sharers in the blacke Fryers playehouse." As to the meaning of this Mr. Halliwell's *Life of Shakespeare*, 1848, ought to have enlightened Mr. Vining. On p. 138 Mr. Halliwell writes :—

"It is most consonant with the customs of the time to suppose that Shakespeare was a servitor; and, if that were the case, we should naturally expect to find him raised afterwards to the rank of a sharer in the theatre, *not a proprietor*, but one who shared in the division of the daily profits of the representations. Mr. Collier's important discovery proves that Shakespeare had attained that rank in the Blackfriars Theatre in November, 1589."

See also Mr. Halliwell's remarks on p. 163, where he draws the proper distinction between an *owner* and a *sharer*.

Since he wrote this the certificate in question has been subjected to the scrutiny of many skilled palæographers; and in 1853 Mr. Halliwell declared it to be "a late transcript, if not a recent fabrication"—an opinion confirmed by the independent judgments of Sir Frederic Madden, Mr. N. E. S. A. Hamilton, Sir Thomas Hardy, and many others. I published a fac-simile of it in my *Complete View of the Shakspere Controversy* (Nattali & Bond, 1861).

It is almost impracticable to keep pace with the misstatements circulated about Shakespeare documents by a multitude of recent writers; but I cannot refrain from noting some of the worst, of which the above is an excellent sample. The attempt to account for an alleged fact of Mr. Vining's own creation occupies many pages of his book, and is the chief basis of his otherwise groundless conclusions respecting the *Hamlet* of 1603. C. M. INGLEBY.

Athenæum Club.

"SINGLE SPEECH HAMILTON" AND JUNIUS'S LETTERS.—In an old scrap-book I have just come across a letter addressed to the editor of the *Virginia Gazette* in the year 1804. It states that a gentleman then living in America, who had been a London alderman, had assured the writer that Gerard Hamilton, whom I suppose to have been the member of Parliament known as "Single Speech Hamilton," was the author of the *Letters of Junius*. He had ascertained this directly from Thomas Pitt, afterwards Lord Camelford. In addition to this, he said that Hamilton had betrayed his secret to the Duke of Richmond in 1775 by inquiring of him if he had seen the letter of Junius published *in the* paper of that morning. Upon the duke's replying that he had not yet read it, Mr. Hamilton informed him at length what the contents of the letter were. After he had gone, the duke opened his copy of the paper and read an announcement that the letter of Junius which had been promised for that morning was postponed until the next day. When the duke met Mr. Hamilton, he rallied him upon the blunder which he had made, but promised to keep his secret, which he did until after Mr. Hamilton's death. The letter adds that General Charles Lee asserted his conviction that Hamilton was the author of *Junius* from his having, in a conversation with him, made use of an expression respecting the Court of St. James almost identical with one which subsequently appeared in the *Letters of Junius*. It is many years since I have read any books upon this much contested subject, and what I have written above may be an old story well known in England; but if it is not, I will send a copy of the letter to you. UNEDA.

[If our correspondent refers to "N. & Q," 2nd S. vi. 44, he will find a fuller and earlier version of "Single Speech Hamilton's" alleged connexion with the *Letters of Junius*, from the *Political Magazine* for January, 1787. If we remember rightly, his claim to be the author of *Junius* was never noticed by the great authority on that subject, the late Mr. Dilke; from which we infer that he did not consider the claim worthy of notice. Amongst the controversial pamphlets in Bohn's *Lowndes, s. v.* "Junius," are several attributing the authorship to Gen. Lee himself, but none ascribing it to "Single Speech Hamilton"; but in Bouillet, *Dict. d'Hist. et de Géog.*, Hamilton is named.]

ST. MARGARET'S, WESTMINSTER.—The hoarding at present to be seen around the churchyard of this parish, which ancient cemetery is about to be converted into a town garden, reminds me of the number of eminent men whose remains are there interred. May I venture to hope that the sites of their graves will not be entirely left undistinguishable, although their monuments have been long since destroyed? Here were buried the eminent Puritans and Parliamentarians whose remains were discarded from the Abbey at the Revolution—Stephen Marshall, Dr. Twiss, Isaac Dorislaus, May the historian, and Pym, the opponent of Strafford. At a later date were buried here Hollar, the engraver, and Dr. Hickes, the Non-juror—the former near to the north-west corner of the tower, the latter near to the west wall. Their tombs are not now to be identified. Here also lie the remains of John Hull, a dramatic writer of considerable reputation at the end of the last century, and the founder of the Royal Dramatic Fund. J. MASKELL.

Emanuel Hospital, S.W.

A PORTRAIT OF BURNS BY A. SKIRVING.—The following paragraph, from a recent number of the *Times*, may be worth preserving in "N. & Q." :—

"ROBERT BURNS.—A portrait of more than ordinary interest has lately fallen into very worthy hands. Sir Theodore Martin recently purchased at an auction a life-sized head of Robert Burns, drawn in red chalk upon yellowish paper by Archibald Skirving. The poet's face is turned in three-quarters to the left; the eyes looking away in the same direction. His left cheek is in deep shadow, and the face, which is smooth with very short whiskers, corresponds with the well-known portrait painted by Nasmyth and Raeburn, so many times engraved. The plain white neckcloth, and a portion of his coat collar on the shadow side are faintly indicated; the rest below is the toned paper left blank. The eyes are deficient in fire, as no white has been used, and no deeper colour than the red chalk has been employed. The workmanship is peculiar, since, although entirely in chalk, no lines are observable, and all the shading, even to a faint tint on the background, has a minute granular appearance. Archibald Skirving, the author of this portrait, was an intimate friend of Burns. His father, Adam Skirving, was a well-known humourist and ballad-monger. One of his songs, 'Hey Johnny Cope,' is still popular. Archibald studied art in Rome, and in the *atelier* of David, but in a very desultory manner. He was on terms of intimate friendship with John Rennie, the great engineer, who died in 1821, to whom he gave this drawing of Burns, which was recently sold by auction in a private house that had been occupied by a member of the Rennie family. In the same collection was a fine chalk drawing of John Rennie in profile, one of Skirving's best works. It has been well engraved in Smiles's *Lives of the Engineers*. There was also a replica of an oil portrait of James Watt, painted by C. De Breda, and engraved in mezzotint by S. W. Reynolds in 1796. The latter sold for a ridiculously small sum."

J. N. B.

ON A DESIGN BY RAPHAEL.—

Raphael! Time with untir'd wing and rapid flight,
Destroying as he goes men's greatest works and fame,
Leaves thine the exception which but proves his might,
A beacon for the Sons of Art, and feeds its flame.
Big critics cry *this* man could only draw, *that* paint.
Before thy works such croaking birds of prey grow tame,
Awed by thy godlike mind into strange self-restraint.
Full of the creative power from which it came,
Nature enshrin'd that mind—as devotee a Saint—
In a fair form; then proudly gave her work to Art.
And Art repaid the gift, and left things base and quaint
To follow thee,—whose hand could the divine import,
To works in which mind speaks to mind, and heart to heart.

RALPH N. JAMES.

Ashford, Kent.

MEN IN PATTENS.—My father, when on a visit to Callington, in Cornwall, in May of the backward year of 1820, wrote to my mother, "It pours still, and yesterday introduced me to the parson of a neighbouring parish with an umbrella and pattens. There were formerly a lawyer and parson in Callington, who wore pattens, but they are dead." Women in pattens were common enough in those days all over England.

HYDE CLARKE.

"TELELOGUE."—Whether this word is destined to live, or not, is more than can be predicted; but, as it has been introduced somewhat boldly, and may hereafter be found in our dictionaries, it will not be amiss to record its first appearance. In a letter to the *Times*, Nov. 10, the chairman of the United Telephone Company speaks of a *telelogue*, whereby he means a message sent by a telephone.

F. C. BIRKBECK TERRY.

Cardiff.

"NOTHING NEW UNDER THE SUN."—In Middleton's tragedy of *Women beware of Women*, published in 1657, there is the following passage:—

"I 'll imitate the pities of old Surgeons
To this lost limb, who, ere they show their art,
Cast one asleep; then—cut the diseased part."

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

MALKIN AS A SURNAME.—"It will be seen at a glance why Malkin is the only name that has no place among our surnames" (Bardsley, *Puritan Nomenclature*, p. 12). It may interest Mr. Bardsley to know that this name does exist at Brinkley, in Cambridgeshire.

F. W. J.

WORKS ON NUMISMATICS.—

"Madame Herzog, whose husband died a short time ago in Aargau, has presented his collection of works on numismatics, probably the most complete of its kind in existence, to the Cantonal Library of Aargau. The collection consists of 300 volumes, in addition to numerous pamphlets and serial publications. Included in it are every work of importance on medals, coins, and coinage that has been published in Europe and America during the present century, and copies of all treaties and public acts bearing on the subject that have been adopted during the same period."—*Times*, Nov. 12, 1881.

W. STAVENHAGEN JONES.

BURIAL IN THE WALL OF A HOUSE.—*The Illustrated London News* for Oct. 1, 1881, says, in reference to some "old buildings in Lincoln's Inn now being demolished," "It is a singular fact that in the wall of one of the sets of chambers now being destroyed lie the remains of one of the former occupants. A curious epitaph, partly in Latin and partly in English, marked the spot until recently." I cannot trace any notice of this case of wall burial in any of the London or other books I have at hand, neither do the pages of "N. & Q." chronicle any case of burial in the wall of a dwelling-house; it would, therefore, be interesting to have a copy of the epitaph referred to, with any other particulars of the person interred, and the reasons why such a quaint place of sepulture was chosen. It might also be well that the pages of "N. & Q." should record the place to which the body has been or will be removed.

GEORGE POTTER.

[For burial in church walls, see "N. & Q.," 1st S. ii. 513; iii. 37, 156; 2nd S. ix. 425; x. 16.]

GILBERT WHITE'S HOUSE AT SELBORNE.—Every admirer of the charming series of letters which compose *The Natural History of Selborne*

and who is there among men and women of culture who is not?—will be pained to hear that "The Wakes" is now in process of rebuilding, as I found to my sorrow on a recent visit to Selborne. The house was for many years in the occupation and ownership of Mr. Thomas Bell, F.R.S., author of the well-known works on *British Quadrupeds* and *British Reptiles*, who scrupulously kept the comfortable old house exactly as it was in White's time; but after Mr. Bell's lamented death, on March 13, 1880, it was sold to a member of a county family in the neighbourhood, who, deeming the old house too small, is rebuilding it on an enlarged scale! O tempora! O mores! It is very far from creditable to the spirit of the present age that such acts of vandalism are so frequent. It is as well that intending pilgrims to Selborne—of whom there have been scores every year—should know that the principal object of interest in the place is no more. W. R. TATE.

Horsell, Woking.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

T. STOW, A YOUTHFUL LINE ENGRAVER.—A line engraving by T. Stow, stated to be of a picture of St. John by Murillo, which rather resembles that in the National Gallery, size of plate about 14½ in. by 10½ in., was published by J. Kendall, of Bury St. Edmunds, June 4, 1784. The original is described as being in the possession of Samuel Athawes, Esq. Attached to the back of the frame of a copy which I have seen is a printed paper with the following particulars:—

"Just published by J. Kendall, a print of St. John with a Lamb, Engraved from An Original Picture, painted by Murillo. The Publisher hopes the Circumstances attendant on this Piece will be a more than common Recommendation. The Facts which accompany the Performance are as follow:—The Child of a Gardener in Yorkshire discovered a strong natural Genius for Drawing, by copying with a Pen several Prints which he accidentally became possessed of. Some of these Copies were so admirable that a friendly Gentleman advised the Father of the Lad to shew them to an Artist in London, giving him a Recommendation. The Man obeyed;—the Artist greatly admired the Performances of a Lad so young and untaught—the Drawings were shewn to certain Nobility, and by them to his Majesty.—The King, desiring to rescue so promising a Genius from Obscurity, graciously proposed a Subscription, for putting the Child Apprentice to an Engraver of Eminence, and made a Deposit of 50 Guineas. The Sum needful was soon completed, and the Lad was placed as proposed. On his entrance to his new Home, a fine Picture, painted by Murillo, engaged his Attention, which he immediately made a correct Copy of with his Pen, and as soon as he had completed the Drawing, he begged that he might be permitted to try and engrave it. He was indulged, and contrary to all human Probability, and all Expectation, he hath so succeeded in this his first and unassisted Attempt on Copper, as to produce a Print truly worthy the public Attention."

A previous owner of the print in question has written beneath the engraver's name, "Aged 13." The story is certainly an extraordinary one, for the engraving of such a print by a child of thirteen, who had had no previous instruction, appears simply impossible. The work is far from badly done, especially as regards the cross-hatching of the dark foreground of foliage, &c. The face of the figure and higher lights are stippled, and rather weak in treatment. Is anything known of this infant genius, and also where this picture by Murillo now is? VEBNA.

THE EPISCOPAL WIG.—The first occasion of the disuse of the wig has been assigned to three bishops of Oxford in "N. & Q.": to Bp. Randolph, 1st S. xi. 11; to Bp. Legge, 1st S. xi. 72; 4th S. xii. 441; and to Bp. Bagot, 1st S. xi. 140. Can any correspondent favour me with authentic, not conjectural, information upon this? The disuse has, of course, been assigned to other bishops, but I have no wish to enter into the general question. Can MR. HINGESTON-RANDOLPH favour me with a statement as to the first of the three?

ED. MARSHALL.

THE BIRCH OF PARADISE.—

"It fell about the Martinmas,
When nights are lang and mirk,
The carline wife's three sons came hame,
And their hats were o' the birk.

It neither grew in syke nor ditch,
Nor yet in ony sheugh;
But *at the gate o' Paradise*
That birk grew fair enough."

"The Wife of Usher's Well," in *The English Poets*, ed. T. H. Ward, 1880, i. 230.

Do we find elsewhere anything about this birch at the gates of Paradise? A. L. MAYHEW.

"BEYOND THE CHURCH."—This anonymous novel was published in 1866, in three volumes, by Messrs. Hurst & Blackett. It has ever since been a constant favourite of mine; and I should be extremely glad to learn who was its author, and what else he has written. CYRIL.

Cambridge.

"JOSEPH AND HIS BRETHREN," A SACRED DRAMA.—Who was the author? It was performed at the Theatre Royal, Oldham, on April 3 4, and 5, 1871; also during Passion Week, 1875. At the Theatre Royal, Huddersfield, *Joseph and his Brethren* (the same drama, I presume) was performed on April 23, 1870, by amateurs from Ashton. R. INGLIS.

[A drama bearing this title, by Mr. C. J. Wells, who died in 1879, was reprinted in 1876, with a critical essay by Mr. Swinburne.]

A PAINTING OF THE FLIGHT INTO EGYPT.—I have in my possession the above—I should say about one hundred years old, with very fine colouring, and in good condition. It is a very good picture. It is signed thus, "Fourmes Eraux." I have sought in vain for any such name in Pilkington, and Hobbs, and many other books. I should say that the picture is French, and this, I think, is borne out by the name, which seems French. Can you give me any information as to who the painter was and what position his works hold?

T. HARRISON STANTON.

EARLS OF CHESTER AND HUGH DESPENSER.—In the Domesday Survey a number of manors in Leicestershire and elsewhere are stated to belong to Hugh Lupus, Earl of Chester, which early in the thirteenth century certainly were the property of Hugh le Despenser. Can any correspondent say how and when these manors passed to Despencer, and why they left Hugh Lupus's family? Early in the reign of Henry III. Despenser had several grants of markets and fairs, &c., to some of these manors. One antiquary has suggested that they came to him on his marriage with the widow of Geoffrey of Chester in 1206, and cites a grant entered on the Close Rolls of King John (Claus. 8 John, m. 5), "Sciatis quod dedimus Hug. Dispensar. uxorem quæ fuit Gaufr. de Cestr. qui nuper decessit cum terra et hereditate ad eam pertinente," &c. But I do not find Geoffrey of Chester named in any pedigree of the ancient Earls of Chester, nor can I find that Hugh Despenser ever married the widow of any Earl of Chester. And surely the above grant does not necessarily imply a marriage.

W. G. D. F.

MODERN PROPHECIES.—1. What is the contemporary evidence for and against the famous prophecy by Cazotte of the French Revolution? Has the subject ever been properly examined?

2. What is the earliest date at which manuscript or other evidence exists of the prophecy of St. Malachi?

3. Is there any evidence of the period of Henry VII. or Henry VIII. concerning Nixon the Cheshire prophet?

4. An *exposé* of the modern prophecies attributed to Mother Shipton has been published, I believe, recently. What are the names of the authors and publishers of the pamphlets or books which deal with this topic?

W. S. L. S.

[See for St. Malachi, "N. & Q.," 1st S. viii. 390; 3rd S. i. 49, 77, 173, 359; 4th S. viii. 112, 296; 5th S. v. 229, 414; for Mother Shipton, "N. & Q.," 1st S. v. 419; 2nd S. x. 450; xi. 33, 96; 3rd S. ix. 139, 229; 4th S. i. 391; 491; ii. 83, 117, 235; iii. 405, 609; iv. 213; v. 353, 475; vii. 25; x. 450, 502; xi. 60, 206, 255; 5th S. viii. 420; also *Journ. Brit. Arch. Ass.*, xix. 308. During the present year, Mr. W. H. Harrison, 33, Museum Street, W.C., has published a small book, entitled "*Mother Shipton Investigated*, the result of critical examination in the British Museum Library of the literature relating to the Yorkshire sibyl."]

STONEHENGE.—The thoughtless destruction of a tin tablet dug up at Stonehenge in the time of Henry VIII. buries the origin of the structure in eternal oblivion. Perhaps Dr. Phinn, who so lately gave such an interesting lecture on its history and probable use, could enlighten me, or another Hengist. Any communications on the subject will oblige.

DRUID.

ROBERT FERGUSON, "THE PLOTTER."—Can any of your readers afford me any information as to the maiden name of the wife of "the Judas of Dryden's great satire," what children they had, and what became of their representatives? The tradition in the Aberdeenshire family to which he belonged is that he left two daughters, and I have seen it stated, in Dr. Davidson's *Inverurie and the Earldom of the Garioch*, that he "is or was recently represented by a physician high on the medical staff in England, the descendant of a daughter." I am acquainted with a novel founded on his career, called *For Liberty's Sake*, embodying letters preserved in the State Paper Office. This represents him as having a son and a daughter. But its account of Mrs. Ferguson's death is at variance with receipts signed Hannah Ferguson, dated subsequent to 1706, which are in my possession.

JA. FERGUSON.

Edinburgh.

THE "FOURTH ESTATE."—In Hazlitt's essay on William Cobbett I find the following: "He [Cobbett] is a kind of *fourth estate* in the politics of the country." Is this an original expression of Hazlitt's? If so, it is interesting to note the first use of a term which has since been so generally applied to the newspaper press in this country.

W. R. TATE.

Horsell, Woking.

THE BENEDICTINE MODE OF INTERMENT.—In some excavations now being made for a sewer in the town of Hertford the workmen discovered some human remains. I am informed that about twenty skeletons were found, some of them being in an almost perfect state. Each was laid on a bed of flints, and the graves were distinctly traceable in the surrounding soil. Apparently no coffins were used in these interments, for though the woodwork might have been destroyed by the ravages of time, yet it is reasonable to suppose that the iron or other metal fittings, such as handles, &c., would still be in existence. But nothing of the sort was found. The place where the discovery was made is close to the site of the Hertford Priory, a Benedictine house, and it is conjectured that the bones are those of mo[illegible] I shall be glad if any of your readers can inf

me whether such a mode of interment, *i.e.*, without coffins, was usual with the Benedictine order. The subject was noticed by Mr. Waller in the *Hertfordshire Mercury* of the 12th inst., and it is to him I am indebted for the above information.

HELLIER GOSSELIN.

Blakesware, Ware, Herts.

ARE TOADS POISONOUS?—It is generally supposed that the old notions that toads are venomous animals, that they can spit poison, &c.—as I have often been told—are foolish superstitions, old wives' fables. But in the *Lancet*, p. 559, I see:—

"There are considerable differences between different venoms. That of the toad injected beneath the skin of the dog causes repeated vomiting and convulsions, but produces also, if the animal does not die, intense local inflammation."

Is it a fact, then, that the toad is venomous, and, if so, where does the poison lie? J. R. HAIG.

MARBLE RELICS IN ROMAN CATHOLIC CHURCHES.—Can any one give me an explanation of the origin of the quoit-shaped fragments of black marble, often furnished with two holes to admit the fingers, preserved as relics in some of the earliest churches in Rome (*e.g.*, San Clemente, Sant' Alessio)? They are always of the same shape and size, and are usually fixed in the wall of the church, near the holy-water stoup. They are usually said to have been flung at Satan by the patron of the church, or to have been used in the patron's martyrdom. H. G. R.

CAPT. MITCHELL, 1745.—Capt. Mitchell, the Hon. George Townshend, eldest son of Lord Viscount Townshend, and —— Williams, Esq., son of the late Sir John Williams, were captains of troops of horse in Cope's Regiment in Flanders in 1745. Can any one tell me the Christian name, date of commission, &c., of this Capt. Mitchell, or give any information about him?

ROTHESAYENSIS.

"THE ADVENTURES OF PHILIP ASHTON."—I should like to learn in what form were originally published *The Adventures of Philip Ashton*, which appear in more than one popular compilation, but seem to be extracted from some larger work, probably American, which I cannot find.

KENSINGTON.

ELIJAH FENTON.—According to Pope, in his letter to Broome, Fenton was engaged at the time of his death on a "translation of the first book of Oppian." Was this translation ever published?

G. L. FENTON.

ANECDOTES AND DICTIONARIES.—Lord Macaulay, in his essay on Horace Walpole's letters, says of Sir Robert Walpole: "His literature consisted of a scrap or two of Horace and an anecdote or two from the end of the dictionary" (*Essays*, i. 274). What is the dictionary which is here alluded to? JOHN CYPRIAN RUST.

Soham Vicarage.

SIR EDWARD CECIL (AFTERWARDS CR. VISCOUNT WIMBLEDON).—Where was he born, and when and by whom was he knighted?

F.R.H.S.

BRIGGS PEDIGREE.—Did all the four brothers of William Briggs, physician to William III., mentioned in Blomefield's *Norfolk*, die without issue? There was a Briggs, a farmer near Lynn, in the middle of the last century, who had twenty-two children. Can any one refer me to a passage in an old edition of the *Encyclopædia Britannica* which relates to this? H. A. E.

SEAFIELD CASTLE, SCOTLAND.—Can any reader refer me to a full description of this castle, described in the *Statistical Account of Scotland*, 1845, as an "old ruin on the shore about a mile from Kinghorn, Fifeshire, the ancient seat of the Moutrays." Who is its present proprietor?

J. A. MOUTRAY.

Sydney, N.S. Wales.

WRAY=UDALL.—Will MR. UDAL kindly inform me of the date of marriage between Richard, son of John Wray, of Richmond, Yorkshire, and a Miss Udall in the latter part of the fifteenth century? They had a son Humphrey Wray, who married a Warcop. There was a John Vidal (? Udal) living in King William County, Virginia, in 1627. Was he of the same family? C. J. H.

ELY, OF GREAT CARLTON, AND COVENHAM ST. BARTHOLOMEW, LINCOLNSHIRE.—Can any one give me information as to this family?

E. A. E.

[Two coats of Ely are in the last edition of Burke's *Gen. Armory*.]

ROBERT COTTON, OF CRADLEY, NEAR WORCESTER.—Can any of your correspondents oblige me with particulars of his descent from the Combermere family? His daughter, Alathea Cotton, married Henry Arden, of Longcrofts Hall, co. Stafford, about 1750. C. E. HAIG.

6, Queen's Terrace, Windsor.

THOMAS SCOTT, THE REGICIDE, AND PIERS OF TRISTERNAGH, CO. WESTMEATH.—Can any one give me any information respecting the intermarriages of these families? Was it the regicide's eldest son who married Martha, daughter of Sir William Piers, and did Thomas Piers, fourth son of Sir Henry Piers, Knt., marry Elizabeth Scott, grand-daughter of the regicide, and what was her father's Christian name, and are there any descendants of the above living?

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

POPE.—Where is the most complete bibliography of Pope and of Popiana to be found?

PHILO-POPE.

AUTHORS OF BOOKS WANTED.—

The Glorious Lover, a religious poem, apparently of the seventeenth century. G. L. FENTON.

AUTHORS OF QUOTATIONS WANTED.—

"The breeze sighed sadly o'er the midnight flood;
On Lisbon's tower Don Henry's spirit stood."

T. H. SMITH.

Replies.

CHISWICK, CHESHUNT, CHISHALL, AND OTHER SIMILAR PLACE-NAMES.

(6th S. iv. 127, 356.)

The origin of *chis* or *ches*, in these and other place-names, is unquestionably the archaic word *chisel* or *chesel*. Stratmann (*Dict. O. Eng. Lang.*, third edition, Krefeld, 1878) gives, "Chisel, A.-S. *cisel*, *ceosel*; O. Dutch *kesel*; O.H. Germ. *chisili* (calculus), *sabulum*." Comparing this with what is given by other authorities, such as Mr. Halliwell and Prof. Skeat, we have *chisel*, *chesel*, *chizzell*, *kiesell*, *ceosel*, a Teutonic word signifying gravel, sand, shingle, and sometimes coarse bran, or the husks of grain. This term enters into the composition of place-names which take their origin from certain local features. Thus Chiswick and Chelsea on the Thames are the *chisel* wick, or small bay or creek, and the *chisel* island, the word in both those names representing gravel and sand, probably mingled. The river at the time the Teutons gave names to those spots presented there a wide expanse of water, dotted over with small islets, or banks of sand and gravel; and where (taking the case of Chiswick) the Norse pirates, who, we suppose, came first, had found in a wick some shelter for their vessels, other Teutonic tribesmen, coming on and occupying the little harbour, called it the *chesel* or *chisel* wick, whence we have Cheswick or Chiswick.

Similarly we find Chislet, in Kent, where the river Stour in former times spread itself out in those parts more widely than at present. Again, there is the Chesil Bank, familiar to visitors staying at Weymouth, a long range of shingle joining the Isle of Portland to the mainland. On the borders of Cambridgeshire, Essex, and Herts there is an important earthwork, where once the boundaries of tribes or early kingdoms met in that part of the country. A friend of mine visited the place this autumn by my request. There is a fosse and *vallum*, along which he walked for a mile. This is where Great and Little Chishall occupy the border country at the north-western corner of Essex. An earthwork line, I believe, proceeded hence southwards, and it was this which, when Clutterbuck wrote (*Hertf.*, xvi.), was to be seen "for a hundred yards in a field called Kilsmore" at Cheshunt. Now I do not entertain any doubt that these places are so called from the *chisel* of which the works were composed; and Cheshunt or Cheselhunt compares with Chiswick or Chiselwick. A strong confirmation of this view is found in Collinson's *History of Somerset* under "Chisselborough" (Hundr. Houndsb., vol. ii. p. 330, Chisselborough): "This manor is called in Domesday Book Ceolseberge: Alured holds Ceolseberge"; whence it is clear that our word *chisel* or *chesel* enters into that place-name.

Again, it is stated by Prof. Skeat that Chiselhurst is the gravel-hurst. Moreover, Chiselbury Camp is found on the ancient trackway over the hills between Salisbury and Shaftesbury; such, at least, was the case in Hoare's time. Hoare's *Wiltshire* gives us also Chisenbury in the hundred of Elstub and Everley, and describes very important earthworks there as carried across the valley in which the Grove family mansion was situated. Of Chiselhampton, in the county of Oxford, I find it stated, "The river Thame runs through" it.

Additional examples to the same effect might easily be brought forward, but those which have been adduced give a sufficient answer to my query, inserted in "N. & Q." in August last, as to the origin of the first syllable in Chiswick. There is said to have been a tradition formerly current among fishermen in the parish of Chiswick that a certain water, now covered and forming a culvert connected with the lake in the Duke of Devonshire's grounds at Chiswick House, was called the *ches*; I have also heard it stated that the *ches* is mentioned in deeds or documents belonging to Chiswick. If this is so—for I have not yet been able to verify the statement—we have in this part of Chiswick remnants of the water which bounded the *chesil*-bank where the Teutons found the wick. Just in the same way the eastern portion of the water in St. James's Park belongs to that arm of the Thames which enclosed Thorney Island, where the Saxon monks found refuge and erected the religious house afterwards superseded by the Abbey of Westminster (see Taylor, *Words and Places*). In acknowledging the answers with which MR. BIRKBECK TERRY and others have favoured me, I need only say that the derivation which renders Chiswick "Caseovicus," or that which connects Chishall with cheese, does not seem to require any special consideration. S. ARNOTT.

Turnham Green.

SIR RICHARD WHITTINGTON (6th S. iv. 325, 369).—It seems as if J. M. G. were not only unacquainted with Mr. Besant's newly published life of the famous Lord Mayor, but had read my comments on the genealogical portion very hastily. So far was I from saying that Sir Richard's mother was not a Mansel, that I stated this to be un-

tionably the fact. What I denied was her identity with the widow of Sir Thomas Berkeley of Coberley, whom I proved to have been Joan, daughter and heiress of Geoffrey le Archer, and to have married Sir Thomas *before* 1350. Lysons, therefore, was certainly mistaken in supposing her to have become the wife of the latter *after* 1360, the year of Sir William Whittington's decease. The very extract given in support of this idea from the Calend. Inquis. p.m. proves exactly the contrary, for it shows that she bore the name of Whittington at the time of her death in 1373, and that she was succeeded in her manor of Stoke Archer by her son, the second Sir Thomas of Coberley, whereas that manor would have gone, if Lysons's theory were correct, to the eldest of her supposed sons by Sir William Whittington. None of the other historians of Gloucestershire has, so far as I know, fallen into this error, though, like him, they have all sadly bungled the Coberley pedigree in other respects. Fosbroke (vol. ii. p. 354) furnishes the information I have cited as to her first marriage. Sir Robert Atkyns (second edit., 1768) speaks of her as "Joan, widow of William de Whittington, and formerly wife of Thomas de Berkeley"; whilst Bigland, more specific still, refers to the monuments in Coberley Church as those of "Sir Thomas Berkeley and his wife Joan, who subsequently married Sir William Whittington, the father of the celebrated Lord Mayor of London" (*vide* Murray's *Handbook for Gloucestershire*, p. 131). Let me in conclusion remark, in reply to J. M. G.'s inquiry whether I can throw any light on the cause of Sir William Whittington's outlawry in 1360, that it did not take much to bring anybody to that plight in Plantagenet days. The conjecture, attributed by Mr. Besant to Dr. Lysons (can he really have been so inconsistent as to offer it?), that Sir William's offence consisted in marrying the widow De Berkeley without the king's licence, strikes me as extremely plausible, since it tallies with what I believe to be the date of that event; but perhaps he may have been charged with the yet more serious crime of killing the king's deer, for which another Gloucestershire knight, Sir Mathew de Bitton, was about that period not merely outlawed but put to death. EQUES.

ROBERT PHAIRE, THE REGICIDE (5th S. xii. 47, 311; 6th S. i. 18, 84, 505; ii. 38, 77, 150; iv. 235, 371).—I am much interested in the recent notes respecting Col. Robert Phaire, of Rostellan Castle. I think that the tradition of Col. Phaire's Quakerism can be shown to have very slight foundation. I may say at the outset that a mere "tradition" of a man's having been a Quaker is entitled to very small consideration; membership in the Society of Friends is a matter which can in most cases be easily verified, the registers of that religious body being *singularly* careful and complete. My reason for not only doubting but denying the authenticity of the tradition is as follows. Col. Phaire certainly had at one time Quaker leanings. He attended meetings of Quakers at Cork in 1656 (5th S. xii. 311), but he became in 1659 or 1660, and remained till his death, a Muggletonian. He is thus referred to by Lodowicke Muggleton himself:—

"34. Also there was one *Robert Phare*, he was Governor of the City of *Corke* in *Ireland*, he was inclineable to be a *Quaker*; but after he saw me, and had read our Writings, he became a true Beleiver of this Commission of the Spirit, and so did the Lady his Wife: She became the chief Champion in this Faith of all the Women in that Nation.

"35. Also he had Four Sons and Daughters that were true Beleivers: He was the cause of many Persons of Value in that Kingdom of *Ireland*, that did truly Beleive, as one Captain *Moss* and his Wife, and Doctor *Moss*, his Son; and Captain *Gaill*, and Major *Denson*, and *George Gamble*, and Mr. *Rogers*, Merchant. And several more, which I omit to name, because it would be too tedious, that were true Beleivers in that Kingdom of *Ireland*."—*Acts of the Witnesses*, iv. 3 (1699).

Muggleton is exceedingly exact in his references to the religious profession of his converts, and, moreover, he was especially rejoiced to record any accessions from the ranks of Quakerism. He was also not a little proud of his conversion of Col. Phaire, probably, next to the Earl of Pembroke, the most prominent in station of all the adherents to the Muggletonian system, and elsewhere described as the "cornerstone" of that faith in Ireland. We may, therefore, be quite sure that if Phaire had been for any time a member of the Society of Friends, Muggleton would not have omitted to mention it. There are still extant two of Muggleton's numerous letters to Phaire, dated in 1675 and 1680, and they both imply that Phaire had been wholly unsettled in his religious views till he came under the influence of Muggleton. The tradition may have originated in two circumstances. First, in externals Muggletonianism resembles Quakerism, rejecting as it does all symbolical religion as well as a paid ministry; though internally its system of doctrine is wholly alien from, and antagonistic to, that of the Society of Friends. Secondly, many of Phaire's connexions, including his son-in-law George Gamble, were at one time Quakers, and he had been mixed up with their concerns.

Col. Phaire was cured of an acute fever in a few minutes by Valentine Greatrakes, the celebrated "Stroaker," and Greatrakes, when visiting England, carried letters from Phaire to Muggleton.

Of Phaire's four sons and *five* daughters (Muggleton does not seem to have known the number of the latter, but see 6th S. ii. 150), Onesiphorus, Elizabeth, and Mary were by his first wife, of whom the "vague tradition" among her descendants is that she was a Gamble. The others—Thomas, Alexander Herbert, John, Frances, Lucy,

and Elizabeth—were by his second wife, the "Lady" referred to above, whom he married in 1658, being Elizabeth, daughter of Sir Thomas Herbert of Tinterne, Bart. This lady adhered to Muggletonianism from 1662 till her death. So did the elder daughters, Elizabeth, who married Richard Farmer or Farmar, and Mary, who married George Gamble, of Cork, mentioned in the above extract. Muggleton corresponded with Mr. and Mrs. Gamble and Mrs. Farmer. I cannot speak certainly of the continued adhesion of the rest of the family, though I have no reason for doubting it.

Of the other persons mentioned in the extract "Doctor *Moss*" was Jeremiah Moss, a physician of Cork; the names of Captain Gaill and Major Denson I find elsewhere spelled, probably more correctly, Gale and Dennison.

The name Phaire is of disputed origin; the family came from Norwich to Cilgerran, Pembrokeshire. Ten years ago I was informed, by a descendant of Onesiphorus Phaire, that the family papers were in the possession of Capt. Annesley Phaire, R.N., Bath. My informant thought that the Rev. Emanuel Phaire was probably the *grandfather* of Col. Robert Phaire. V.H.I.L.I.C.I.V.

DR. SIBTHORPE'S SERMON ON APOSTOLIC OBEDIENCE, 1627 (6th S. i. 70; iv. 365).—The inference I draw from the copy of this sermon belonging to A. S. having the name of a different publisher from mine is not that "more than one impression appeared in the same year," but that "James Bowler" took some share in "Rychard Mynne's" venture. Such cases are not uncommon. Two have recently been under my notice:—

1. Some copies of Chas. Fitz-Geffrie's curious sermons, *The Curse of Corn-horders*, have: "Printed at *London* by *I. B.* for *Edward Dight*, dwelling in Excester, 1631"; while others have: "Printed at *London* by *I. B.* for *Michael Sparke* at the blew Bible in Greenarbor, 1631," 4to.

2. "*The Voice of the Rod*, &c. By *L. N.* Φιλομαθης. London, Printed for *Walter Dight*, Bookseller in *Exeter*, 1668," 8vo. Another copy has: "By Samuel Stoddon, Minister of God's Word. London, Printed for the Author, and are to be sold by *Robert Boulter*, at the sign of the *Turks-head* in *Bishopsgate-street*, near *Gresham* Colledge, 1668." The next leaf even begins with *L. N.'s* dedication. Of course *L. N.* are the final letters in the author's names.

Perhaps this test will enable A. S. to satisfy himself whether the sermons are of one edition. At the back of the title in my copy, above and beneath the *imprimatur*, is a line of compound border made up from three borders. This is the same below as over, though, to be correct, the bottom line wants reversing. Then on p. 1 is a line of border made up from the two upper borders in the compound border on the back of the title, and, being too short, a piece of the omitted border is put at the end *perpendicularly* to fill the space. As used before it was horizontal.

The sermon is rare. A copy is in the British Museum. For more than forty years I have been a student and collector of seventeenth century theology, and I only recollect one copy being offered for sale. It was within the last eighteen months, bound in a volume with other sermons.

"Apostolical" in Mr. Forster's note is a mistake for *Apostolike*. Prynne, in his *Canterburies Doome*, p. 245, makes the same mistake. The note contains a yet more serious error, viz., that not only was Sibthorpe's sermon published with this title, but Maynwaring's also. It would be a fair inference, too, that they were published together under the one title. Dr. Roger Maynwaring's offence consisted in his preaching his two sermons, July 4 and 29, one at Oatlands, the other at Alderton, and printing them the same year, 1627, under the title of *Religion and Allegiance*. See how Hacket deals with these sermons in his *Scrinia Reserata*, folio, 1693, pt. ii. pp. 74–76.

JOHN I. DREDGE.

THE FRANCISCANS IN SCOTLAND (6th S. iv. 388).—The ordinary books of reference throw no light on this question, nor does Mr. J. Hill Burton in his *History of Scotland*. But Prof. Brewer, in his *Monumenta Franciscana* (Rolls Series), tells us (Introduction, p. 31, *seqq.*) that on the division of the English Province into Administrations, by order of Brother Helias, General Minister (date in margin A.D. 1225–50), Brother Henry de Reresby was made Provincial Minister of Scotland; but as he died before entering upon his office, Brother John de Kethene (printed Kechene on p. 549), Warden of London, succeeded him. After Brother John had governed the Scottish Province for several years "probabiliter," he was made Minister of Ireland by Brother Albert, "reconjuncta provincia Angliæ." The Franciscans landed in England A.D. 1224 (Alban Butler says 1220), 8 Hen. III., and in the pontificate of Honorius III. The order was introduced into Scotland soon after that of St. Dominic, and in the reign of the king who invited the Dominicans, viz., Alexander II. (1214–49). This is stated in Boece, *Metrical Chronicles of Scotland* (Rolls Series, edited by W. B. Turnbull), iii. pp. 96–7. At the first reference Boece, or rather his versifier Stewart, relates how King Alexander, after meeting in France with St. Dominic, invited him "of his brether in Scotland for to send." On p. 97 we read:

> "Sanct Frances ordour sone efter tha dais
> Come first in Scotland, as my author sais."

C. H. E. CARMICHAEL.

New University Club, S.W.

GREY FRIAR will find almost all the

mation he seeks in Spotiswood's Appendix to his edition of Hope's *Minor Practicks*, Edinburgh, 1734. L. GUY.

POLL BOOKS (6th S. iv. 208).—A somewhat similar inquiry was made by Z. in "N. & Q." 1st S. xii. 10, viz., "What is the date of the earliest printed poll book known, and is any collection of these documents in existence?" but this elicited no reply. No complete collection, I believe, exists; but a considerable number of poll books were included in the topographical collection bequeathed to the Bodleian Library in 1799 by Richard Gough (*Vide Catalogue* of this bequest in the British Museum). Gough's *British Topography*, London, 1780, mentions poll books for many counties and boroughs, and among them, antecedent to the Yorkshire one of 1741, are the following: Beds, 1715; Berks, 1722; Bucks, 1705, 1711, 1713; Cambridge, 1721, 1727; Essex, 1711, 1715, 1734; Colchester, 1680; Hants, 1712; Herts, 1734; Kent, 1734; Leicestershire, 1714; Middlesex, 1705, 1714; Norwich, 1714, 1734, 1735; Newcastle, 1734; Oxford University, 1722; Lewes, 1734; Yorkshire, 1734.

The *Colchester Poll Book*, 1680, would, therefore, seem to be the earliest printed. There are also poll books for Herts, 1727, and Cambridgeshire, 1705, not mentioned by Gough. Davy, in his *MS. Collections, Brit. Mus.*, quotes from a Suffolk poll, 1702. THOMAS BIRD.

Romford.

The following cutting from the *Wolverhampton Evening Star* of September 12 may interest MR. ELLIS:—

"ANCIENT RECORDS AT KIDDERMINSTER.—Two old grants—one being of the date of the reign of Queen Elizabeth, whilst the other bears marks of still greater antiquity—were found in the Town Clerk's office on Friday morning. A toll book, dating from 1691 to 1713, was also found at the same time. The latter contains a large number of names of the inhabitants of Kidderminster and neighbourhood of those days."

"Toll" I take to be a misprint for *poll*. With what care the Kidderminster records must have been preserved! HIRONDELLE.

I send the following first poll books I have noted. If "N. & Q." would invite contribution, I doubt not a list of them would soon be forthcoming. Very few are at the British Museum. Booksellers can rarely supply information, and Clerks of the Peace, who are their proper conservators, never appear to know anything about them. No doubt the original MSS. are locked up with borough records:—

Suffolk, 1727, printed.
Kent, 1734, printed.
Essex, 1734, printed.
Dorsetshire, 1807, printed (1st).
Wiltshire, 1713, MS. A copy in Bodleian Library, with Gough's MSS.
Wiltshire, 1772, printed. A copy in Sir H. Hoare's library at Staunton.

W. L. KING.

Watlington, Norfolk.

Northamptonshire poll books date from 1669; Shropshire, 1713; other counties from about the middle of last century. Sheriffs' lists or jury books are sometimes found where poll books do not exist. Clerks of the Peace for the respective counties are custodians of poll and jury books.

W. STARMER SHAW.

Northampton.

I believe the earliest Norwich poll book is a narrow folio, date 1710. The earliest Norfolk poll book is 12mo., date 1714.

ROBERT FITCH.

SANCTUS BELL COTES (6th S. iv. 147).—These are not uncommon in North Oxfordshire, surmounting churches that have escaped the hand of the innovator and restorer, *e.g.*, Great Barford, otherwise Barford St. Michael, where the cote is empty; Bloxham, where a bell has been replaced and is used for daily service in the south aisle, commonly called the Milcombe Chapel. These examples are in the deanery of Deddington. Crossing the river Cherwell, in the deanery of Bicester we find another good example at Somerton, but the bell has been elevated to the eastern bell-chamber window and is used as a "ting-tang." At Idbury, in the deanery of Chipping Norton, is a cote with a bell in use; also in the same deanery at Shorthampton (over the chancel arch), at Cornwell and Fifield; also in Deddington deanery at Swalcliffe, Tadmarton, and Balscot, and in the Bicester deanery at Stratton Audley. WILLIAM WING.

Steeple Aston, Oxford.

Bell cots for the Sanctus bell upon the apex of the eastern gable of the nave are not uncommon. At Long Compton, at Halford, and at Whichford the bells still remain (Parker's *Glossary*). Five examples of bell cots are shown in Brandon's *Parish Churches*, notably a double bell cot at Barnwood, Gloucestershire, and a beautiful example at Walpole St. Peter's, Norfolk. But Saunce bells were not always placed upon the east end of the nave. At Southwold, Suffolk, an elegant bell cot rises from the centre of the nave roof. At St. Mary's, Bury St. Edmunds, the cot is upon the west gable of the nave. Tymms, in his history of this church, states that it was placed at the west end because the greater portion of the town lay to the west, and the sacrist, who had the care of the bells, had an apartment in the adjoining tower whence he could command, by a hagioscopic window, the different parts of the mass. At Godshill, Isle of Wight, the original bell still hangs in a niche protected by a canopy in the gable of the south transept. The village lies in the valley on

the south side of the church. I understand that the bell is still rung when the priest enters the reading desk. E. M. D.

In the *Glossary of Architecture*, vol. i. p. 403, the following instances of Sanctus bell cotes are given, viz., Isham, Rothwell, and Desborough in Northamptonshire; Boston in Lincolnshire; Bloxham, Brize-norton, Swalcliffe, and Coombe in Oxfordshire; and Long Compton in Warwickshire. HELLIER GOSSELIN.

Blakesware, Ware, Herts.

In the year 1859 I noted in these pages four examples that were not given in Bloxam's *Glossary*, viz., Wyre and Hampton Lovett, Worcestershire; Whitbourne, Herefordshire; and March, Cambridgeshire (2nd S. viii. 540. See also 1st S. v. 104, 208; x. 332, 434; xi. 150). There is also a Sanctus bell cote at Market Overton, Rutland. CUTHBERT BEDE.

In Over Church, Cambridgeshire, is a Sanctus bell cote with a Sanctus bell in it. See "N. & Q.," 4th S. i. 543. C. F. S. WARREN, M.A.

Farnborough, Banbury.

There is a Sanctus bell cote on St. Martin's Church, Seamer, near Scarborough. It contains a bell, which is rung for Divine service on Sundays. F. W. J.

There is a cupola for a Sanctus bell at Elland Church, near Halifax, co. York. J. E. POPPLETON.

THE DUKE OF MONMOUTH'S LIBRARY (6th S. iv. 227).—May not this explain the apparent anomaly of a copy of Pope's *Works* being in the unfortunate Duke of Monmouth's library? The first title of Pope's intimate friend Charles Mordaunt (the famous Earl of Peterborough) was Earl of Monmouth; might he not have figured under that title among the first subscribers to his friend's *Homer?* He is little known to general readers under the earlier title; hence, perhaps, the error. Readers of Pope and Swift will remember many allusions to him. G. T. S.

TALLIES (6th S. iv. 209) were merely rods of wood marked on one face with notches corresponding to the sum paid, and on the other were written the date and the name of the payer. An officer (Teller) of the Exchequer then severed them in such a manner that each half contained one written side and half of every notch. The Government retained one half and the other was put into circulation. A brief notice of their use and abolition* appeared in the columns of the *Times*, drawn up, as I heard at the time, by William Cobbett within a few days of the destruction by fire of the two Houses of Parliament (Oct. 16, 1834), occasioned, as it was supposed, by burning the old tallies in too great quantities while heating the stoves of the House of Lords. WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

"The Tally Court in the Exchequer takes its name from the French word *tailler*, to cut; a tally being a piece of wood wrote upon both sides, containing an acquittance for money received, which being cloven asunder by the deputy chamberlains, one part, called the stock, is delivered to the person who pays or lends money to the Government, and the other part, called the counter-stock, or counter-foil, remains in the office, to be kept till called for, and joined with the stock. This method of striking tallies is very ancient, and has been found by long experience to be the best way of preventing frauds that ever was invented, for it is morally impossible so to counterfeit a tally but upon rejoining it with the counter-foil the intended fraud will be obvious to every eye either in the notches or the cleaving, in the length or in the breadth, in the natural growth or in the shape of the counter-foil."—Dr. R. Beatson's *Political Index to the History of Great Britain and Ireland* (pt. iii. art. "Tellers of the Exchequer"), Edinburgh, 1786.

WM. H. PEET.

There is a print of an Exchequer tally, with a notice of the process of reckoning, and the history of its disuse in Chambers's *Book of Days*, vol. ii. p. 310. But the Acts of Parliament authorizing the change are not given, which are 23 Geo. III. c. 82, abolishing the use, and 4 and 5 Will. IV., ordering the destruction, in consequence of which, by the over-heating of the flues, the Houses of Parliament are supposed to have been burnt in 1834. There is a short account of the process in "N. & Q.," 3rd S. x. 307. ED. MARSHALL.

The best account of tallies is in the *Dialogus de Scaccario*, part i., under the heading "Quid ad Factorem Talearum." It may be read in full in Prof. Stubbs's *Select Charters*, p. 173. Compare also Stubbs's *Constitutional History*, i. 380. O. W. TANCOCK.

Norwich.

THE USE OF THE WORD "TALL" (6th S. iv. 146).—The use of the word quoted by G. F. R. B. is to be found earlier than 1670. Halliwell, in his *Dict.*, gives as the second meaning of the word, "Valiant, bold, fine, great." This is a very common word in old plays:—

"They leaping overboord amidst the billowes,
We pluck'd her up unsunke like stout *tall* fellows."
Taylor's *Workes*, 1630, ii. 23.

Archbishop Trench, in his *Select Glossary*, *s.v.*, says, "Our ancestors superinduced on the primary meaning of 'tall' a secondary, resting on the assumption that tall men would be also brave, and this often with a dropping of the notion of height altogether." Hence it would seem that the word was applied to things as well as to men in an extended sense, as we find Pistol saying, "Thy spirits are most *tall*," *Henry V.*, II. i. 72. Cf.

* *4 & 5 Will. IV. c. 15* (May 22, 1834).

"For lesse money, or better cheap then so, might I buie a bondman, that should doe me *tall* and hable service" (*The Apophthegmes of Erasmus*, reprint, 1878, p. 56). Stratmann gives, *s.v.*, "Tal, tall, 'elegans' (*Prompt.*, 486); 'She made him .....so humble and tal' (Chauc., *Compl. M.*, 38); 'þêr is nô bagpīpe half so tal' (Lidg., *M.P.*, 200); Tallīche, *tally*; 'and tallīche hire attired' (*Will.*, 1706)." F. C. BIRKBECK TERRY.

Cardiff.

BIBLIA LATINA, VUL., 1495 (6th S. iv. 228).—The Bible concerning which BIBLIOPHILE inquires is the second edition of the first octavo Latin Bible, printed (as his first effort, at Basle in 1491) by the celebrated and learned printer, John Froben, the friend of Erasmus of Rotterdam. From having been published in much smaller size than the Bibles of that day generally ran (and, we may reasonably presume, at a corresponding diminution in cost), the octavo Bible of 1491 is sometimes identified as the "Poor Man's Bible." The type of the 1495 edition is the same as that of its predecessors, but the typographical errors are corrected, and the volume is highly praised by Erasmus for its accuracy. BIBLIOPHILE's copy, being imperfect, cannot be called "valuable" in a pecuniary sense; it is as "rare" as most fifteenth century books are, and its owner may be consoled by knowing that the Duke of Sussex's copy was also imperfect, wanting all the prefatory matter (see *Biblioth. Sussexiana*, vol. i. pt. ii. p. 347, for a description of this edition). A copy, lent by Sion College, was in the Caxton Exhibition, 1877, No. 698b. I have a fine copy of the first edition, 1491, in the original binding, and with all its own fly-leaves; the final sheet runs to E 8 (not E 7, as collated in Mr. Henry Stevens's useful list), both these end leaves being "blanks." The little, punchy book contrasts oddly with the great folios and quartos of the period, measuring 6¼ by 4½ superficial inches, and 3¼ in. in thickness; in 1510, it belonged, as an inscription on the title-page testifies, to the Monastery of Altominster [Alt-Münsterol?].

ALFRED WALLIS.

HISTORY OF THE WANDERING JEW (6th S. iv. 204).—This story is a very interesting one. Doubtless to its connexion with Christ is due the fact that in this and other countries it obtained a certain credit hundreds of years ago, even hundreds of years prior to the date fixed as the time of the shoemaker's visit to Hull. If I am not wrong, a Wandering Jew appeared in Hamburg about 1547, who claimed to have been a shoemaker at the time of Christ's crucifixion. Did the Wandering Jew who visited Hull know of the individual who made an appearance in Hamburg, or did he pretend to be one and the same person?

The ballad "The Wandering Jew," I believe, is based on the one who figures at Hamburg. It is recorded by Matthew Paris, who was a Benedictine monk of St. Albans, that an Armenian archbishop visiting this country, was entertained at St. Albans, and during the visit was questioned as to a famous person then living named Joseph, who represented that he was present at the Crucifixion. We are informed that one of the archbishop's train stated that he, the archbishop, had dined with the Wandering Jew. The account given of this Wandering Jew is quite different from the particulars related about the two before referred to. Joseph is said to have been Pontius Pilate's porter, who, when Jesus was being taken out of the Judgment Hall, struck him on the back, saying, "Go faster, Jesus, go faster; why dost thou linger?" when Jesus said, "I, indeed, am going, but thou shalt tarry till I come." In the ballad mentioned Christ is bearing the cross, and

"Being weary thus, he sought for rest,
To ease his burthened soule,
Upon a stone; the which a wretch
Did churlishly controule;
And sayd, Awaye, thou King of Jewes,
Thou shalt not rest thee here;
Pass on; thy execution place
Thou seest nowe draweth neare."

ALFRED CHAS. JONAS.

Swansea.

"KING'S HALVES" (6th S. iv. 249).—I never heard the term "king's halves," but I have often heard, when a boy, if any of one's companions had found a coin or anything of value, his playmates would call out for halves. They usually said, "Barley, halves"; *barley* being an equivalent for stay, or stop. W. DOBSON.

Preston.

May not this be explained by the very common belief as to treasure trove belonging one half to the sovereign and the other half to the finder; and in the case of the boys, the one who calls claims the sovereign's share? GEO. CLULOW.

The cry here among schoolboys and playmates is "half tigers" when one of the party is lucky enough to find anything. And I may say that such is the law of honour among youngsters, that in such cases the find is fairly divided.

FATHER FRANK.

Birmingham.

COLMAN'S "NEWCASTLE APOTHECARY" (6th S. iv. 264).—In the *Gentleman's Magazine* for Jan., 1800, p. 70, this appears as *The Rhyming Apothecary*, with a motto in Greek from Homer, giving a different locality to the hero, but with no name nor signature, nor notice of the source whence it is taken, and it differs, amongst some small variations, from that with which I was acquainted in my schoolboy days in running thus:—

"A member of this Æsculapian line
In *Thanet* liv'd and loved his wine,"

and—

"Next morning early Bolus rose
And to St. *Nicholas* he goes,"

to which a note is appended "A village in the Isle of Thanet"; also:—

"His fame around *the island* ran,"

instead of:—

"Full six miles round the country ran."

Not having Colman's earlier volume before me, I cannot say whether it had appeared in that previously. T. B. H.

I have a copy of the original edition of *My Nighgown and Slippers*, 4to., 1797, and it contains the "Newcastle Apothecary. It is pretty evident from this that the prose version of the story in the *Encyclopædia of Wit* must have been borrowed from Colman's poem. B. DOBELL.

This appeared in some of the earlier editions of Enfield's *Speaker*. E. LEATON BLENKINSOPP.

THE PORTRAITS AT WOODSOME HALL, HUDDERSFIELD (6th S. iv. 227).—In Whitaker's *Loidis and Elmete*, p. 331, are the following remarks on two portraits:—

"In the hall are two very singular paintings on board, dated 1573, and displaying in a very striking manner the extreme barbarism of portrait painting in the north of England in the age succeeding Holbein. One contains as the principal subject a flat, full-faced figure of John Kaye, son of Arthur, already mentioned, and Dorothy Mauleverer, his wife. Around the father are the figures of his sons, and around the mother her daughters."

I have not a copy of Moorhouse's *History of Kirkburton* to which I can refer, but I think it not unlikely that fuller information may be found in that work. F. W. J.

DE LA BERE OF SOUTHAM-DE LA BERE, IN GLOUCESTERSHIRE (6th S. iv. 388).—In 1735, on the death of Kinard De La Bere, his nephew William Baghot, of Prestbury, by will acquired the estate, assuming the surname and arms of De La Bere. A few years ago his descendant, the Rev. John Edwards, of Prestbury, inherited the estate, assuming the surname of Baghot De La Bere. E. A. E.

CAPT. STAFFORD: INCREASING THE STATURE BY MECHANICAL MEANS (6th S. iv. 388).—Capt. Stafford was far too 'cute to publish his method of "adding a cubit to the stature." When he advertised some years ago, the only clue he gave was to send the "measurement round the hips." I remember writing and asking some simple question, to which he sent a sharp reply, to the effect, "Won't do: too old a bird to be caught"; and as I never sent a remittance I heard no more. I feel quite certain that he never published any book or pamphlet. ESTE.

"LENGTHY" AND "STRENGTHY" (6th S. iv. 406).—I fail to see anything in favour of the proposed new word *strengthy*; indeed, it is not very clear what it is proposed to express. *Lengthy* is now pretty generally used, though perhaps not in the sense attributed to it in the *Literary World*. *Lengthy* is not merely a softer form of *long*, but is, I think, in England generally used to express length combined with dulness; it is equivalent to *tedious*, and may be said to be a softer form of that word. Thus, to say of a long sermon with very little in it, "The rector was very tedious today," might be deemed uncourteous; but no one would object to the expression "The rector's sermon was very lengthy." If *strengthy* has no other meaning than "feeble strength," there is not much to be said in its favour, and it may safely be left out in the cold, with "viewy" and several other cant words of newspaper slang.
EDWARD SOLLY.

THE NEW PEERS (6th S. iv. 327).—Surely H. W. is not correct in speaking of the "absorption" of baronetcies in the peerage. Do not the two remain distinct, differing in kind, not merely in degree, and the baronetcy and the peerage not always descending together? Sir Vavasour Firebrace's hair would have stood on end if he had been told by Hatton that his old honour was to be "absorbed" in the new title of Lord Bardolph.
EDWARD H. MARSHALL, M.A.

"BREEDING-STONES" (6th S. iv. 389).—MR. GOSSELIN may be glad to learn that there is a "Bredenstone" at Dover. See *Once a Week*, vol. v. p. 320. E. WALFORD, M.A.
Hampstead, N.W.

"MEDICUS CURAT, NATURA SANAT MORBOS" (6th S. iv. 388).—The original of the above quotation is, I believe, to be found in a *Dictionary of Latin Quotations*, edited by H. T. Riley, B.A., London, Henry G. Bohn. A. C.

"DIVINE BREATHINGS" (5th S. xi. 240, 336, 418, 433, 478; 6th S. ii. 473; iv. 376).—A day or two ago I found my wife had another copy of this book, differing very much from the edition described by me in "N. & Q.," 6th S. ii. 474. This, like the other, is a country-printed book; it bears the imprint of Sutton & Son, Nottingham, 1827. It appears to be printed from an old edition. The language is not so modern as in the other, and the poetry has *not* "been expunged and more suitable substituted in its place." It is totally different in the two editions. The Nottingham one has no address to the reader or any remarks whatever, but begins at once, after title, with contents, then the text, 128 pp., crown 32mo. in red sheep. Instead of being rare, this little book appears always to have been very popular, and "have been reprinted almost innumerable ti

like the "Hieroglyphic Bible." I happen to have two copies of each book. R. R.

Boston.

"HAMLET," EDITED BY HUGHS (5th S. viii. 503; xi. 95; 6th S. iv. 225, 377).—I am at a loss at present to find the passage referred to by DR. INGLEBY containing "Roaming" for *Wrong*. I find that in the majority of editions I have consulted Act II. contains only two scenes; Jennings (1773) divides Act II. into eight scenes. It suggests itself to me that probably the corruption occurred in the passage of the concluding speech of Hamlet to Rosencrantz, "Their writers do them wrong to make them exclaim against their own succession." My copy here reads *wrong*, as do other copies. Should this not be the test passage, if DR. INGLEBY will give me further reference to the part in which it should be found, I will consult my copy for him, or it is at his disposal (by appointment) if he prefers seeing it at my house. I notice Mr. Furness also gives II. iii. 109.

J. W. JARVIS.

Avon House, Manor Road, Holloway, N.

JOHN MURDOCH (6th S. iv. 365).—A notice of this bookseller is in the *Biographical Dictionary of Living Authors*, 1816, p. 245. The portion I extract seems to contain additional information to that embodied in J. O.'s communication:—

"After a short stay here [London] he went to Paris, where he formed an intimacy with Colonel Fullarton, then secretary to the British Embassy, which friendship has subsisted ever since and been very advantageous to our author, who on his return to London undertook to teach the French language, in which line he has had great success. He has also had much practice in the instruction of foreigners who wanted to acquire a knowledge of English, and among others who have been indebted to him was the celebrated Talleyrand during his residence as an emigrant in this country. Mr. Murdoch is not to be confounded with another of both his names who also was a bookseller and author in the metropolis some years ago, but failed in trade."

J. I. DREDGE.

EDMUND CURLL, BOOKSELLER: SAMUEL WESLEY (6th S. ii. 484; iii. 95; iv. 98, 112, 171, 192).—May I be allowed to refer your correspondents who have written about Samuel Wesley, the elder brother of John Wesley, to the *Alumni Westmonasterienses*, edition 1852, pp. 255-6, for much interesting information concerning his career. Welch's *List of Westminster Scholars*, published originally in 1788, is only a very meagre book, and contains very little interesting matter. It appears from the account of him given in that book that he was elected into college at Westminster in 1707, having as one of his colleagues in the same election Zachary Pearce, afterwards Bishop of Rochester [and Dean of Westminster]. He was elected to Oxford in 1711, and shortly after graduating was appointed one of the ushers of the school, an office which he filled for twenty years, when he was nominated Master of Blundell's School at Tiverton, Devon. The real reason for his non-appointment to the under-mastership of Westminster School is there said to be "his attachment to his patron, Bishop Atterbury, whom he regarded as his friend, and of whose innocence he was fully persuaded." The sources whence the information concerning him is derived are appended,—*Oxford Grad.*: Southey's *Life of Wesley*, i. 19-20, 250, 256, 292-5, 430: Polwhele's *Devonshire*, ii. 355: "Hist. of the Spalding Society," *Bibl. Top. Brit*, iii. pp. vii and xxxix: *Atterbury's Corresp.*, iii. 329: Watt's *Bib. Brit.* JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"ANECDOTAGE" (6th S. iv. 48, 173).—This word is introduced by Lord Beaconsfield in his *Lothair*, "Mr. Pinto would sometimes remark that when a man fell into his *anecdotage* it was a sign for him to retire from the world." WILLIAM PLATT.

Callis Court, St. Peters's, Isle of Thanet.

"STALWART," AND OTHER OBSOLETE WORDS (6th S. iv. 67, 255, 315).—*Stalwart, outlandish, label*, and *waitress* are in daily use here in America. *Waitress* is the recognized name of the maid-servant who waits at table; *stalwart* has an accidental political meaning just now; and *label* is so common a word that there is a printing office which calls itself "Crump's Label Press."

J. BRANDER MATTHEWS.

Stuyvesant Square, N.Y.

THORNEY ABBEY: FRENCH FAMILIES IN THORNEY (6th S. iv. 108, 171, 378).—There are several descendants of French families on the Thorney estate and in the neighbourhood. For information respecting them, or other matters of local history, perhaps the most capable persons in the district of whom to inquire would be Mr. S. Egar, of Wryde, a contributor to "N. & Q.," and the Rev. R. H. Warner, formerly of Wryde, Thorney, author of the *History of Thorney Abbey*. Your correspondent MR. WEBSTER's remarks as to "N. & Q." not being seen in Thorney are not very complimentary to the literary tastes and acquirements of the district. J. K. S.

MRS. PHILADELPHIA SAUNDERS (6th S. iv. 167, 196, 217).—I should like to repeat my query, "Who was she?" and at the same time to thank your correspondents for their information. Jos. J. J. has enabled me to completely identify her portrait. I also beg to offer my thanks for the valuable replies as to the seal on the back of my picture, *ante*, p. 373. C. L.

"PETER PIPPIN" (6th S. iv. 228, 398).—This story is, as MR. PICKFORD supposes, in The Child's Own Book. It is called "The History of King

Pippin and his Golden Crown," and occupies pp. 252–59 of my copy, the preface of which is signed by "J. M.," and dated "August, 1830." Peter is not, however, styled "the son of Gaffer and Gammer Pippin"; the story begins, "Mr. John Pippin, father to Peter Pippin," but as to his mother, or even her existence, the history is silent. *The Child's Own Book* is a capital collection, and ought not to die out.

JAMES BRITTEN.

"SPAC'" (6th S. iv. 388).—This I take to be *spacerium*, that is, an aqueduct, &c.; on which Ducange says: "Provincialibus *Espacie, spacier*, spatium seu locus per quem aqua deducitur, aquæ ductus, vel id quo aqua continetur." So that it may also mean a tank or cistern. "Horr.," of course, is *horreum*, a barn or storehouse.

EDMUND TEW, M.A.

See the explanation given by Ducange, *s. v.* "Spatium": "Nostris vero *Espasse*, idem quod *Travée*, interlignium. Terrear. Montis-Lether. ann. 1548: *Une maison contenant deux corps d'hostel, chacun de deux Espasses...*" NOMAD.

AUTHORS OF QUOTATIONS WANTED (6th S. i. 58, 87).—

"What doth not yield to Time's relentless hand?" &c.

Allow me to correct a slight error into which MR. AUSTIN DOBSON has fallen. These lines occur in Bramston's *Art of Politicks*. See Dodsley's *Collection of Poems*, fifth edit., p. 260. Chambers, in his *Book of Days*, wrongly ascribes them to "an anonymous author in the year 1800." The first line is misquoted by MR. COLLINGRIDGE, and should run,—

"What 's not destroyed by Time's devouring hand?"

G. F. R. B.

(6th S. iv. 69.)

"Alone I walked the ocean strand," &c.,

Is from a poem entitled *A Name in the Sand*, by G. D. Prentice, editor of the *Louisville (Kentucky) Journal*, 1831–70. T. H. SMITH.

(6th S. iv. 369, 398.)

"And ev'ry beating pulse we tell," &c.

The lines are certainly by Dr. Watts, although they are found in Wesley's collection of hymns, and if MR. FREELOVE had referred to the index of first lines he would have there found it so stated. A great many of this "collection" were not written by the Wesleys. But the thought is so obvious that something like it may be found in many writers before Watts. Here are two examples:—

"Should I mourne, repine or mone

. . . . . .

Or breath sadly 'cause my breath
Drawes each minute nearer Death!"

Brathwaite's "Cares Cure," in *Times Cur'aine Drawne*, 1621.

"Then, whet thy blunt Scythe, Time, and wing thy Feet:
Life, not in Length, but Use, is sweet:
Come, Death, (the Body brought a bed o' th' Soul)
Come, fleet!
Be Pulse my passing-Bell."

Beulowe's *Theophila*, 1652, p. 62.

R. R.

(6th S. iv. 409.)

"Innocens et perbeatus," &c.

From an epitaph in Rugby Church on a boy named Spearman Wasey, written by Dr. James, Head Master of Rugby School. It was formerly in the churchyard, by the path; hence the word *viator*. See "N. & Q.," 4th S. v. 391, where *Quid* appears in the third line instead of *Cur*. T. W. C.

"The rich dates covered over with gold dust divine," &c.

R. Browning, *Saul*, has the lines:—

"The rich dates yellowed over with gold dust divine,
And the locust-flesh steeped in the pitcher, the full draught of wine." T. O. N.

OUR CHRISTMAS NUMBER.

Will correspondents kindly intending to contribute to our Christmas Number be good enough to forward their communications, headed "Christmas," without delay?

Miscellaneous.

NOTES ON BOOKS, &c.

Fasti Ecclesiæ Sarisberiensis; or, a Calendar of the Bishops, Deans, Archdeacons, and Members of the Cathedral Body at Salisbury from the Earliest Times to the Present. By William Henry Jones, M.A., F.S.A., Canon of Sarum. (Salisbury, Brown & Co.; London, Simpkin, Marshall & Co.)

WE have read with interest this valuable contribution to the Church history of England. The title is very modest, and scarcely indicates the extent of the work. It might be supposed that the volume would contain a bare list of the names of dignitaries who have filled the stalls of the venerable Cathedral of Sarum, together with a few biographical particulars of the more prominent persons enumerated. In fact, however, the plan of the work is far more extensive. We will endeavour to give a short account of its most important contents.

The volume commences with a "History of the Episcopate of Sarum," pp. 1–62, in which the religious history of the diocese is briefly told, from the foundation of the see of Wessex in A.D. 634 down to the present time. The bishopric of Wessex had its see at Dorchester, in Oxfordshire, whence it was removed to Winchester, at that time the metropolis of Wessex. In 705 the vast diocese was divided into two sees, the one having its "bishop-stool" at Winchester, the other at Sherborne, in Dorsetshire. In 1075 the two sees of Sherborne and Ramsbury became one diocese, having its see at Old Sarum, whence it was removed in 1218 to New Sarum, or Salisbury. The founder of the episcopate was St. Birinus, the "apostle of Wessex," some of the leading incidents of whose life are well narrated. The succeeding pages carry on the record of the changes to which the diocese has been subjected, together with some graphic details of the life of Bishop Aldhelm, Bishop Herman, Bishop Osmund, Bishop Poore, and other distinguished prelates. The mention of Osmund gives occasion for a brief notice of the Use of Sarum compiled by him, a Use which was "wholly or partially adopted in various parts of England, especially in the south," and in some of the churches of Ireland and Wales. The introduction also contains an English version of the "Order for receiving and enthroning a Bishop of Salisbury," which is, for the most part, a translation of the form printed by Mr. Maskell in his *Monumenta Ritualia*, iii. 282. The second portion of the work contains a list of bishops and archdeacons, with brief biographical notices, occupying pages 65 to 180; whilst a later section, pages 307 to 446, presents similar lists of the deans, chief dignitaries, canons, and official

persons; to which reference is rendered easy by very copious indices. But the most interesting portion of the work is that entitled "The History of the Cathedral Body" (pp. 185–306). It will be read with great pleasure by many to whom the nominal lists might appear sufficiently tedious. It contains an excellent condensed account of the inner constitution of the Cathedral of Salisbury from the days of St Osmund. In accordance with the general English custom, the canons appointed by Bishop Osmund were "secular" canons, each living in his own house; "some of them were possibly married men." At Sarum, as elsewhere, the canons recited daily a portion of the Psalter, which was so divided amongst them that day by day the whole Psalter was repeated. At St. Paul's Cathedral the psalter was distributed into forty portions, at Salisbury into forty-nine. In 1390 the *personnel* of the cathedral comprised the *Quatuor Personæ*, that is, the dean, the precentor, the chancellor, and the treasurer; twenty-four priest canons, sixteen deacon canons, and eleven sub deacon canons, fifty-one in all; the penitentiary-general, who was also sub-dean; the sub-chanter; the master of the grammar school; the vicars choral, twenty-four priest vicars, sixteen deacon vicars, and eleven sub-deacon vicars; seven chantry priests, two clerks of the sacristy, seven clerks of the altar, and two minor clerks of the sacristy; in all, a total of more than 130 persons ministering in the cathedral. The bishop held a prebendal stall, which entitled him to a seat in chapter. He also claimed and exercised the right of visitation of the cathedral, though not without repeated protests on the part of successive deans. The dean also held a prebendal stall, which was, in fact, a most important adjunct to his office, as without it he would have had no voice in chapter. Minute details are given as to the duties pertaining to each of the principal officials, and we see exhibited to us, in their habits as they lived, the precentor with his charge of the music of the cathedral; the chancellor with his schools and his lectures in theology; the treasurer with his goodly store of ornaments and jewels, his cares about the precise number of tapers to be used at the various festivals, and his staff of sacrists or virgers; the sub-dean and the succentor with their almuces—of minever and grey fur if they were canons; of *calabre*, a dark or ruddy fur from Calabria, if they were not. The sub-dean was archdeacon of the city and suburbs of Sarum. The vicars choral were in the same grade of holy orders as the canons by whom they were appointed, and were known by their wearing almuces, extending only to their waists, of black cloth lined with the wool of lambs or goats. In fact, this essay supplies a curious picture of the inner life of a mediæval cathedral, and might be read with great interest by many who, though they do not aspire to be well versed in ecclesiastical antiquities, yet are attracted by the story of one of our most venerable cathedrals.

History of Procedure in England (1066–1204). By Melville Madison Bigelow, Ph.D., Harvard University. (Macmillan & Co.)

MR. BIGELOW is one of the most distinguished and best known members of a modern school of American investigators into English history and antiquities which is making a distinct mark in our literature. It is very interesting to trace in Mr. Bigelow's pages the varying fortunes of the Witan, the Synod, the Court Christian, the *Curia Regis;* to follow the steps of the Justice in Eyre, to watch the interpenetration of Civil and Ecclesiastical Law, and to see how Flosi and Viga Glum may be brought from Iceland to illustrate the rise and progress of English Procedure. It is pleasant to be thus reminded of old friends long since made familiar to us by Sir Edmund Head and Sir George Dasent. Danish law, as such, Mr. Bigelow considers purely intrusive in England, and of no practical value to the English legal antiquary. We are tempted to ask whether there is adequate evidence for a separate Danish law, as distinguished from Scandinavian law generally, at the period to which the opinion expressed by our author refers. With Norse law it is otherwise in Mr. Bigelow's eyes, and he convokes us to the Althing, and bids us watch Bard laying his suit against Hallvard, and Mord calling for outlawry against Flosi, as the slayer of Njal's son Helgi.

At some points Mr. Bigelow's present work throws a quaint light on some rather keenly disputed questions of the day; for he necessarily touches upon Ecclesiastical Law and the Procedure in Ecclesiastical Courts. In the golden age of the good king Edward, a clerk in contempt of the Ecclesiastical Courts would have been excommunicated then outlawed by the king's mouth, and finally, as the *communis sentencia* which attached to all excommunications, declared *caput lupinum*. We apprehend that such a position was even less comfortable than that which at present seems to attach to the offence. In the days of which Mr. Bigelow treats, the king was still, at least in theory, very much what he is in the Homeric poems, or in the so-called Code of Manu, "shepherd of the people" as well as "ruler of men"; for he was styled by our forefathers the "special protector of all men in orders, strangers, poor persons and mean who had no other protector." Thus, if a man had no lord of his own, he had always our lord the king. To Holy Church, it may well be imagined, some of the king's titles probably seemed at times ironical, as, for instance, during the long contest waged by Anselm, and after the slaying of Becket. The Church, on her side, ever claimed to be the protector of the widow and orphan, and the helper of the poor and needy. That there was a considerable reflex action of these two influences, the ecclesiastical and the lay, in England, as in other countries of Western Christendom, cannot be doubted. Mr. Bigelow, indeed, gives us on this point some valuable hints, but they are scarcely more than *obiter dicta*, and we should be glad to see him work them out in greater detail in a future work, such as could so well be written by the able and impartial American historian of *Procedure in England*.

Recollections of the Last Half Century. By Count Orsi. (Longmans & Co.)

COUNT ORSI has enjoyed peculiar advantages for the task he has undertaken. Aristocrat by birth, banker by profession, an Italian patriot and a citizen of the world, he was linked to opposite poles of society, and had rare opportunities for observing that "dessous des cartes" which so seldom appears in European intrigues. The Comte de St. Leu (otherwise Louis Napoleon) banked with the house of "Donat, Orsi & Co.," and business relations soon ripened into friendship. The two young Napoleons, in spite of the advice of their wiser companion, were implicated in the secret society of the Carbonari, and the mad attempt to place the Duke of Modena at the head of regenerated Italy. When the plot collapsed, the two young princes fled for their lives to Forli. There the elder died, and Louis Napoleon, after the death of the Duke of Reichstadt, centered in himself the hopes of all the Imperialists. M. Orsi believes that the boyish wish of freeing Italy never slept in Louis Napoleon's busy, but silent, mind, and that this "idée Napoléonienne" found its full development after Solferino in the kingdom of Italy. Count Orsi was throughout the faithful friend and useful political agent to Louis Napoleon, and the President of the Republic and ultimate emperor did not forget the services

rend red to the forlorn French exile. The reminiscences are so interesting that we wish they had dealt with more incidents in the career of the emperor. The faithful affection which has related tenderly, and even redeemed from ridicule, the expedition to Boulogne, might have brought to light some facts to excuse the "coup d'état." But of that terrible period he grants us no details, and we only catch sight of him again at Paris during the Commune, of which he gives a painfully vivid picture. Most readers will rise from the perusal of this pleasant volume with a more favourable opinion of Napoleon III. than they before possessed. A life more than half passed, and finally ended, in exile, might well be too much for the heart and brain of an ordinary mortal, and the Louis Napoleon of Count Orsi's pages may at least claim a charitable judgment.

The Encyclopædic Dictionary. Edited by Rev. R. Hunter. Part II. (Cassell & Co.)

MESSRS. CASSELL and the public are equally to be congratulated on the appearance of the second part of the *Encyclopædic Dictionary.* It has certainly occupied more time than was expected in its preparation, but an examination of the contents will readily show that the delay has not been without its advantages. Several improvements have been made as compared with the first part, and there is certainly no dictionary at present before the public so complete in its vocabulary as well of ordinary literary words—obsolete and modern—as of scientific and technical terms and phrases, or so full in its illustrative quotations. The present part contains little more than the letter B, and it must have been rather a squeeze to get even so much into the 386 pages of which it consists. Much, however, has been done to save space by a judicious grouping of obvious compounds and the omission of any illustrative quotations of them. The ordinary English words are very fully treated, more fully than in any existing dictionary, and the encyclopædic and scientific articles are as full as the limits of the work would permit without any sacrifice of clearness and correctness. Some of the quotations ought to be rather longer, to show clearly and unmistakably the meaning.

Goody Two Shoes. A Fac-simile Reproduction of the Edition of 1766, with an Introduction by Charles Welsh. (Griffith & Farran.)

HONEST John Newbery's successors have done well to issue a reprint of this old-fashioned but famous child's book, and Mr. Welsh has added a pleasant introduction, which tells us all we are ever likely to know about the authorship. If, without any injustice to the respected shade of Mr. Giles Jones, that honour could be transferred to Oliver Goldsmith, we should not have the slightest objection. As ill luck will have it, however, there seems to be little or no evidence beyond the known connexion of Goldsmith with Newbery, and certain suggestive characteristics of style. The book, cleverly reproduced, is suitably bound, and it even includes the list of drugs at the end, a detail which enables us to understand the apparently artless reference to Dr. James's fever powder which figures in chap. i., and assures us (if assurance were needful) that there is nothing new—even in puffing.

Words, Facts, and Phrases: a Dictionary of Curious, Quaint, and Out-of-the-Way Matters. By Eliezer Edwards. (Chatto & Windus.)

THIS book has no doubt involved an immense amount of laborious and prolonged inquiry, and it contains a great deal of miscellaneous information. But no conscientious worker trusts a volume of this kind except as an indicator or signpost. If it gives its authority, he can verify it at the source, and he is grateful for the assistance it renders in suggesting such sources. Unfortunately Mr. Edwards in the majority of cases does not give his authorities, and his book cannot, we fear, be of service to any but those famished and misguided students who devour dictionaries, directories, calendars, price lists, and other *biblia a-biblia.*

The Passion Play of Ober-Ammergau. The Complete Text, translated for the first time from the German. By Mary Frances Drew. (Burns & Oates.)

THE preface to this translation states that it is the first complete English version, and that years must pass away before the play can again be represented at Ober-Ammergau. These considerations should give interest to this little book, even if it had not considerable merit of its own.

MR. WALTER R. BROWNE wishes to carry further his researches on the origin and distribution of the generic words (such as *ton, stow, hope,* &c.) which are found in English and Scottish place-names. Any one interested in the subject and desirous of assisting, will receive copies of his two papers read before the Philological Society, on writing to 38, Belgrave Road, S.W.

UNDER the direction of the Master of the Rolls there will shortly be issued Vol. IV. (1293–1301) of the *Calendar of Documents relating to Ireland,* edited by Mr. H. S. Sweetman, B.A.

UNDER the editorship of Mr. E. Walford there will appear with the new year the *Antiquarian Magazine and Bibliographer.* It will be published by Mr. W. Reeves, of Fleet Street.

Notices to Correspondents.

M. S.—A series of lectures on the subject was given some years since at St. Paul's by Canon Gregory; they were afterwards published under the title, or some similar one, of *Are we better than our Fathers?*

H. J. W. asks any of our readers to inform him where he can obtain a short piece entitled "Hard Lines," by H. Cholmondeley Pennell, and "Mindin' t' Bairns" (in the Yorkshire dialect), by Preston.

PHŒNIX ("Sunflowers turning to the sun").—See "N. & Q.," 5th S. viii. 348, 375, 431, 497; x. 14, 156, 352; xi. 58, 132, 178, 217, 258; 6th S. i. 326.

A. S.—The word *solsequium* is given in Lewis and Short's *Latin Dictionary,* 1879.

CAN any correspondent refer J. G. to the most faithful representation of the church at Stoke Pogis?

T. F. R. ("Hall-mark").—We think that the reply, *ante,* p. 372, must have escaped your notice.

C. E. W.—We should advise a *direct* application to the author of the book for an explanation of the passage.

E. A. D.—We shall be glad to hear from you.

W. D. & Co.—Have you tried the British Museum?

T. WARNER.—"Every 5 years" (the figure 5 was used) appears in your MS.

CORRIGENDUM.—P. 409, col. 1, line 9 from top, "every five years" should be *every fifty years.*

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

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LONDON, SATURDAY, DECEMBER 3, 1881.

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Notes.

THE LIBRARY AT QUEEN'S COLLEGE, OXFORD.

No record of the foundation of this library appears to remain. The books for whose safe keeping the earliest statutes of the college provide (A.D. 1340) are the service-books of the chapel; and perhaps the item which Gutch quotes from the college accounts of A.D. 1362, "Scribenti registrarium librorum," might refer only to these service-books. But in a document dated 1372 there are entered, after some pieces of chapel plate, "unam bibliam, Crisostomum sup. Matth., Augustinum de Civitate dei, Sextum decretall. cum omnibus doctoribus, Doctorem subtilem, Polucronica Cestrienc.," and some sixteen other books. Already, then, the nucleus of a collection for the use of students and teachers had been formed, and a charge for book-chains, which is quoted by Gutch and Ingram from college accounts of an earlier date, would seem to imply the existence of a special book-room thus early. The benefaction list of the library, first drawn out in 1622, opens with the name of Simon de Bredon, Canon of Chichester, who in 1372 bequeathed certain books to various other Oxford colleges, and to the Queen's Hall "Librum Bartholomæi de naturis rerum," a gift, however, which is not to be found in our present MS. cupboards. There follows, 1382, the bequest made by William Rede, Bishop of Chichester, "x libros et x libras et unum calicem," which proved to be the pattern of many other gifts. In 1422 Roger Whelpdale, Bishop of Carlisle, formerly Provost, bequeaths, together with vestments for the chapel, "Omnes libros mss. adductos ab Oxonia ordinatos pro studio." For the next century and a half the benefaction list is blank, nor do Gutch and Wood supply any facts as to this period. But from about 1580 the gifts seem to have grown frequent. Archbishop Grindal may be quoted first, with his "cast of bowls," his collection—some ninety or one hundred volumes—of patristic theology, biblical commentaries, and history, and his ten pounds "towards the clasping, bossing, and chaining of the same." Some other donors are, like him, strangers, but the majority are actual or former members of the college. John Curray, Fellow, bequeaths, in 1652, 5*l.* to the college, whereof 3*l.* 4*s.* is spent on a silver cup, the remainder on Scriptores Historiæ Anglicanæ. Antony Farington, Fellow-commoner, presents a Plutarch and a loving-cup. Cuthbert Buckle, alderman of London, presents a King's Bible; John Hill, upper cook of the college, a Geneva Bible. Christopher Potter, Provost, gives in his lifetime a set of classical and theological books, and, dying, leaves instructions that a certain part of his own library shall be stored in the college archives, not to be readily come at by the younger sort, those authors namely who are commonly called Socinians. The tradition of Provost Potter's caution remains, it may be mentioned, in the college to this day; at least books on demonology and witchcraft, Sir Walter Scott's among the number, are still locked up. The catalogue of 1663 shows a very respectable collection, including those MSS. which are, perhaps, our greatest treasures, but of fifteenth-century printed books very few. The library of Antony Wood's day stood west of the old chapel, near the present Provost's house; Wood cannot, however, satisfy himself as to the date of its erection. From Loggan's print (1675) this room seems to have been of considerable size; but on the receipt of Bishop Barlow's bequest in 1691 the old building was found to be insufficient, and the present upper library was erected, by the aid of contributions from former members, beginning with the Bishop of Carlisle, and largely at the expense of Provost Hatton. Thomas Barlow, Bishop of Lincoln, had previously been Provost of Queen's and Bodleian librarian; he ordered that the Bodleian should receive from his library any books of which it did not already possess copies, the remainder fell to the share of his college—a provision which increased our stores, and at the same time left us a cause for good-

natured disputes with the richer foundation. The college *album benefactorum* grows eloquent over the gift and the building erected to receive it :—

"Bibliotheca antiqua tot voluminum incapax ardens omnium excitavit desiderium ut nova ædificaretur; et quam felici auspicio jacta fuerint fundamenta, clarissima alia quæ ante annum 1720 surrexerunt moenia testantur et quæ mox futura sunt, ut spero, amplius testabuntur."

I have found no clear traces of Archbishop Grindal's book-chains, and presume that these were not transferred to the new library. The older books show that they were formerly arranged, here as elsewhere, with the backs inwards, and had the names or press-mark written upon the edges. The bookcases were fitted with reading-desks, as at the Bodleian, and there were fixed oak seats in each recess. These were convenient in some ways, and helped to make the room seem a place for study rather than a store of materials, but they made the lower shelves hard of access, and were removed in 1871 to give room for new cases. In 1701 Sir Joseph Williamson, a former Fellow, who had been Secretary of State under Charles II. and a plenipotentiary at Ryswick, bequeathed his whole library, including an important collection of genealogical MSS. and various documents collected during his official career. Somewhat earlier John Michel, the creator of the new foundation, had presented a collection of Roman coins and of books upon numismatics. About 1683 some members of the college, in place of giving a dinner in the hall on being presented for the degree of B.A., gave a sum of money, usually 5*l.*, to be spent on books. The custom seems soon to have been made obligatory, and the library thenceforward derived a steady income from various degree-fees, which are entered in the accounts as "vice refectionis in aula," or "comitialis" (a supper at the "Act" in July), or "quadragesimalis" (a supper on Shrove Tuesday). Besides these fees the library drew a few pounds yearly from land and house property, notably 6*s.* 8*d.* from an acre of land at Bletchingdon, near Oxford; provost Potter, when rector of the parish in 1603, had acquired this land and conveyed it to be held by succeeding rectors on payment of this rent charge, which should each second or third year buy a book into the library. The income continued to be drawn from such sources only, till the Commissioners' ordinance of 1859 authorized a yearly grant from the corporate revenues. By the help of these funds the collection of books was steadily increased, and it never ceased to receive further additions, by the gift of loyal members of the college, authors or others. Its greatest increase came in 1841, from the munificence of Dr. Mason, a former Fellow, who attached to his bequest of 30,000*l.* the condition that it must be spent within three years. From him the college further received a collection of Egyptian and other antiquities, and of philosophical instruments. On this occasion the available space for storing books was doubled, by the conversion into a second library of the basement story beneath the original room, which had previously stood as an open cloister. The lower room has not the picturesque air of learning which hung about the heavy carved cases and desks of the great library, but it is a more convenient "book store" according to modern ideas. In 1871 the collection was rearranged upon a system modified from that of the British Museum, and an elaborate catalogue was prepared, for which purposes the college enjoyed the invaluable aid of the author of *Memoirs of Libraries*. To Mr. Edwards's bibliographical knowledge the notes that follow are largely indebted. Until about 1840 there was a separate library belonging to the Taberdars, or B.A. scholars of the college, which was enriched, like the other, by many gifts from members of the society which used it. The date of its foundation I have not ascertained; there is record of a gift made to it in 1726; it was refitted when "injuria temporis peritura" in 1785, and once again in 1820 when "clausa Tineisque esca" it was reopened "novis melioribusque auspiciis" by the Taberdars of the year. The books of it are now combined with the main collection. One of them was the copy of Caxton's Gower's *Confessio Amantis*, 1483, which was examined by Dibdin, and is one of five or six copies mentioned by him.

During the last century the use of the library was apparently confined to Fellows, or at least M.A.s, of the college, and a fee was paid for the privilege of possessing a key. For many years now past undergraduates have been allowed to borrow books on making application to the librarian at fixed times. I have understood that this fact had some weight with the Commissioners of 1854 in inducing them to sanction the endowment of the library out of corporate revenue. Recently a reading-room has been formed for the use of undergraduates, in which are kept books of reference, and generally such books as are of use for the university examinations, but might probably not be bought by undergraduates for themselves. Further, a resolution passed some twelve years since empowered the librarian to lend books to any resident graduate of the university, and at different times a few holders of university office have been allowed to possess keys. Schemes for further extension of the usefulness of the library, by way of combination with other colleges, stand over for the present, notably the question of specialization. But I think I am right in saying that a scheme which should reduce college libraries to be circulating branches of the Bodleian, or confined to a special subject, would find no favour in this college. To have a particular departm

of the library chosen by agreement, and to make this as complete as we can reasonably make it without crippling other departments, would be practicable, and probably useful. But it is reasonably felt that the first object of a college library is to provide the students and teachers of its own college with help in all important subjects of study. In this respect college libraries are comparable to the departmental libraries which are found necessary at the British Museum by the side of the main collection; only the colleges are not departments of the university in the sense of being devoted each exclusively to a special study, and our departmental libraries cannot fairly be specialized either.

The entries in the new catalogue are about 50,000, and this may be set down very roughly as the number of volumes in the library. The yearly additions to the library and reading-room have of late numbered something over 400 volumes.

Like other Oxford collections, this was at first largely theological. To one of the catalogues is prefixed a curious note, written in 1822 by a former librarian to one of his successors; the writer hopes that "in making room for the introduction of fresh books you will not throw away the old staple of the library, the school divines and the Protestant Latin expositors and commentators on the Holy Scriptures, however these writers, the former class especially, may have been vilified, from the days of Mr. Pope to those of Dr. Vicesimus Knox, by critics who could not read or undoubtedly could not understand them." This department is smaller now, in proportion to the whole, than formerly, but still to the sixteenth and seventeenth century folios has been added a very fair collection of modern commentaries on the Bible and illustrative works. A copy of the *Ghostly Psalms* of Coverdale, printed by John Gough before 1539, is probably unique; some further technical interest attaches to the printed musical notation employed in it. A copy of the Vulgate deserves notice, printed by John Baemler at Augsburg in 1466, or more probably by H. Eggesteyn at Strasburg in 1468; this, however, is a recent acquisition. There is an imperfect copy of Tyndale's New Testament, one of the smaller editions of 1536. A copy of the *Psalterium Hebræum, Græcum, Arabicum et Chaldæum* (Genoa, 1516), belonged to Bernard Gilpin, "the Apostle of the North," and was by him presented to his college; of the same book we have also Laud's copy, with the note "1633." The *editio princeps* of Chrysostom's *Homilies upon St. Paul*, printed at the private press of G. M. Ghiberti, Bishop of Verona, in 1529, may also, perhaps, deserve mention as a curiosity of bibliography.

In the division of Liturgica I may notice a few early printed service books of the Salisbury use, and a copy of the York Missal, Rouen, 1517, which is nearly unique. Curious in a different way is a copy of the Prayer Book printed at Verdun in 1810, for the use of the English prisoners detained there, among whom a Fellow of the college seems to have acted as chaplain, and to have seen this book through the press. It has an expressive blank where the prayer in time of war should stand, and another where King George should vanquish and overcome all his enemies, though a similar petition in the Litany has escaped the French censor.

R. L. Clarke.

Queen's College, Oxford.

(To be continued.)

SHAKSPEARIANA.

"Romeo and Juliet," V. iii. 114-5 (6th S. ii. 164, 241).—

> "Seal with a righteous kiss
> A dateless bargain to engrossing death."

I think Mr. Birkbeck Terry's idea of the sense of this passage is really the same as mine, viz., that Death has taken entire and eternal possession of Juliet, and that Romeo by his kiss confirms the transaction, there being at the same time in *engrossing* and *dateless* a probable clerical or legal allusion. May I explain that by "fattening *upon* or *devouring*" I meant, of course, not *fatten* (as in *Rich. III.*), but what is really the usual signification—"seize in the gross" (as in *M. Wiv*, II. ii. 203; *All's Well*, III. ii. 68; and *Sonn.* 133-6)? "For which no date can be fixed," *i.e.*, "without a date for completion," is, no doubt, more likely and better than "undated," *i.e.*, "with the date of execution omitted." Both are applicable to a legal transaction. By "a sort of pun" I meant, not an impertinent joke, but, what Mr. Terry seems to admit, an allusion incident in the words themselves, as distinguished from a metaphor deliberately introduced in order to strengthen the sense. But, after all, the idea most easily intelligible, and no doubt intended, is that suggested by B. C., viz., illegal aggrandizement, which, especially as contrasted with "righteous," really strengthens the sense.

C. F. H.

"The Tempest," IV. i. 156: "Racke."—

> "The great globe itself,
> Yea, all which it inherit, shall dissolve,
> And, like this insubstantial pageant faded,
> Leave not a *racke* behind."

This most poetic expression in an exquisite passage has been changed to *a wreck*. This more prosaic and less appropriate form seemed to Malone to be rightly adopted. He objected to the original, saying that *rack* was unknown as used to signify "a single small fleeting cloud"; in other words, though our early writers very frequently make mention of "the rack," they never

say "*a* rack." As I can also vouch, the nautical term used now is "the rack," which is, in Admiral Smyth's words, "The superior stratum of clouds, or that moving rapidly above [and, it may be, in a contrary direction to] the scud." This apparently "unanswerable argument" (Dyce) appears, however, to be probably an argument from ignorance. The rack generally is not merely a stratum of continuous cloud, but more or less a congeries of clouds more or less separated the one from the other; and in R. Armin's *Italian Taylor and his Boy*, 1608, we find:—

> "Lookt like the angry cloudes in blackes,
> Which threaten shewers of raine;
> Yet ride upon the moving rackes,
> As it would to the maine."
>
> Grosart's reprint, p. 185.

The grammar and exact sense are here, as not unfrequently in Armin, rather confused, but though "it" may refer either to the "cloudes" or to the "rackes," it is clear from "blackes" that the plural "rackes" is no misprint. Hence, there being a plural, "a rack" as a single insubstantial cloudlet may have been permissible. BR. NICHOLSON.

"CYMBELINE," I. i. 116–7, "SEAR UP," AND "HAMLET," I. iv. 48, "CEREMENT."—

> "And sear up my embracements from the next
> With bonds of death."

To *sear* is now, and was in one form then, to burn or cauterize, and in some cases—from its results—to close up by burning or heating. But Steevens and Malone suggest that here Shakespeare licentiously cast aside its primary sense, and used it as meaning simply "close up"! Steevens, however, also suggested the change to "cere up," and Malone said, "In the spelling of the last age, however, no distinction was made between *cere-cloth* and *sear-cloth*. Coles, in his *Latin Dictionary*, 1679, explains the word *cerot*[*um?*] by *sear*-cloth." For that matter, he might as well have quoted *searecloth* in the *Mer. of Ven.*, II. vii. 51. The fact is that *sear*, *searing*, and *sear-cloth* were the recognized and all but universal modes of spelling *cere*, *cering*, and *cere-cloth*. Cotgrave (though he had the French *cire*, &c., before him), Sherwood, Baret in his *Alvearie*, 1580, Cooper in his *Thesaurus*, 1578, Rider's *Holy-Oke*—my edition is 1640,—and Minsheu, 1617, invariably give the *s* form—never *cere*, &c. The difficulty in the *Cymbeline* passage has only arisen from our ignorance of this mode of spelling *cere*. It is true that *cerement* is so spelt in *Hamlet*, 1623, misspelt *ceremonies* in 1603, *cerment*, 1604; but this is because it was a word newly adopted into English (possibly by Shakespeare himself). This can be seen from Cotgrave, who, under the French "Cirement," gives six English synonyms of the word, but no *cerement*. Neither does Sherwood nor any of the above-mentioned authorities give it. BR. NICHOLSON.

THE LATE REV. R. W. EYTON.—The following letter, addressed by Mr. Eyton to the Master of the Rolls, will be read with extreme interest. The suggestion it contains was followed out, and the "Annals of Tewkesbury" were published in 1864, in vol. i. of the *Annales Monastici*, edited by Mr. Luard. Mr. Eyton wrote the letter at the request of the late Sir Thomas Duffus Hardy.

Univ. Club, April, 1857.

SIR,—I have heard with great pleasure of the plan for editing each year a limited number of works for the illustration of English History. I am also given to understand that offers to edit works, or suggestions as to the best works to be edited, are admissible by, and grateful to, your Honour. I have no offer to make, as my time is fully occupied in a matter of detail (the *History of Shropshire*); but I venture to name one or two MSS. or Records which I think claim the early attention of your Honour. In the British Museum is a MS. usually known as "the Annals of Tewkesbury." It contains much matter which I have met with in no other Chronicle. It has, I believe, never been edited; and all that is known of it is the use which Le Neve (in his *Fasti*), Tierney (in his *History of Arundel*), and other good Authors have made of it as a work of reference.

The next Record I have to name is a series of Inquisitions entitled "Inquisitiones ad probandam ætatem." They are at present mixed up with the "Inquisitiones post mortem," but might easily be disengaged for editorial purposes. A Volume containing as many of these documents as exist for the reigns of Henry III., Edward I., Edward II., and perhaps Edward III., would, I will venture to say, prove very interesting. I know of no documents which in a given space contain so much of the manners and customs of that age, and (what is still more curious) they tell us something of those domestic feelings and associations which are otherwise unspoken of in the literature of the feudal ages; for instance, a witness usually is enabled to fix the year of a given person's birth because it happened in the same year with some interesting event in his own family. Again, the Abbot or other Head of a Religious House often appears as a witness. He usually quotes the Annals or memoranda kept by his convent in proof of his evidence, thus showing that this monastic custom of recording the events of a neighbourhood was much more common than we should suppose from the small number of such Registers now in existence. Another curious circumstance in these Inquisitions is that in some instances the 12 Jurors are declaredly identical with so many witnesses examined. This principle (so opposite to modern ideas as to the essential distinction between Juror and Witness) was, I think, acted largely upon, in other matters than these particular Inquests, but the proof that a prejudiced person was not deemed an improper Juror is nowhere so clear as in these Inquests.

The last Record I shall name is the Series of Pipe-Rolls for the reigns of Henry II. and Richard I. Except the Liber Niger, the Rotuli de Dominabus et Puellis (a fragment), and a few isolated Final-Concords, these Pipe Rolls constitute the only National Record of those two reigns (I should except the Rotuli Curiæ Regis of Richard I. already printed). These Pipe Rolls therefore involve not only their proper matter as Sheriffs' accounts, but nearly all that we know or can learn of the Oblata, Fines, Charters, and Law proceedings of half a Century.

Their value as authentic and accurate Reco second only to that of Domesday. It should

object, I think, to save them from the constant and desultory way in which they are probably consulted. They are easily transcribed and would not occupy any extravagant space in print.

I am, Sir, your obedt. Servant,
Robt. Wm. Eyton.
E. D. H.

Snuff-boxes.—The following, which I translate from the appendix of W. Appell's *Werther und seine Zeit* (Leipzig, 8vo., 1855), may be of interest to collectors of snuff-boxes, and illustrates the sentimentality of the period in which it was written. The quotation is transcribed by Appell from J. G. Jakobi's works, third edit., Zurich, 1819, i. 103.

"Listen then," Johann Georg Jakobi writes to Gleim (April 4, 1769), "to the story of the snuff-box: I was reading aloud to my brother and to a circle of ladies of feeling Yorick's *Sentimental Journey*. We came to the passage where the poor Franciscan Lorenzo asks Yorick for alms, is harshly rebuffed, and causes, by his meek behaviour, the Englishman to repent his want of kindness. As a token of reconciliation Yorick accepts the poor monk's horn snuff-box, and makes him accept his tortoiseshell box in exchange. We read how Yorick used this snuff-box to recall the meek forgiving spirit of its former owner, and to control his temper in the trials of this world. On his return through Calais the good monk had died: Yorick sat by his grave, contemplated his snuff-box, and shed tears.

"We looked at each other in silence. We were all moved to see tears in each other's eyes. We solemnly commemorated the death of the venerable monk and of the good-hearted Englishman. Our hearts told us that Yorick would have loved us if he had known us; and the Franciscan we felt deserved canonization more than all the legendary saints. Oh! how sweet was the memory of the sublime monk and of him who learnt so readily from him! Too sweet not to be commemorated by something tangible. We all bought snuff-boxes of horn, on which we had engraved, in golden letters, the names you read on yours. We all vowed not to refuse alms to mendicant Franciscans. When a member of our circle betrays signs of temper, one of his friends holds forth his snuff-box, and we all have too much self-control, even under the most trying circumstances, ever to resist its power. Our ladies who do not take snuff keep one of these boxes always on their work-tables. It did not suffice us to have taken these resolutions in our little circle; we wished that distant friends should imitate us. We sent to some of them, as a holy symbol of our order, the present which you have received; to others let this letter convey our hope. Perhaps in future I may, in distant parts, experience the felicity of meeting a stranger who will present me his snuff-box with the golden inscription. I will treat him with the same confidence that one Freemason shows to another."

This sentimental conceit, continues Appell, was soon adopted by trade. Snuff-boxes of horn, engraved with the names of Yorick and Lorenzo in golden letters, were produced in large quantities at Hamburg and Frankfort, and became the fashion. "I now acknowledge the error of my enthusiasm," Jakobi wrote at a later period, "when I promised to embrace fraternally every member of our new order."

Arthur Russell.

Gomshall.

A Fencing Match in Marylebone Fields, 1714.—The following copy of a curious old broadside, preserved in Harl. MS. 5961, will probably be thought worthy of a place in "N. & Q.":—

"At the *Bear-Garden* in *Marrow-bone-Fields*, the Backside of *Soho Square*, at the Boarded-House, *A Tryal of Skill to be perform'd, this present* Monday *the* 17th *of* May, 1714. *by two Masters of the Noble Science of Defence, beginning at Three of the Clock precisely.*

"I *John Terrywest*, Master of the said Science, who am Obliged not to Challenge any Man: But the Gentlemen present at the last Battel, desiring me and Mr. *John Parkes* of *Coventry* to Exercise the usual weapons; We, to Oblige them, and for the Diversion of others, will not fail (God willing) to Exercise the several Weapons following: *viz.*

Back-sword,
Sword and Dagger,
Sword and Buckler,
} *Sword and Gauntlet,*
Single Falchion, And
Case of Falchions.

Vivat Regina."

P.

Agricultural Implements circa 1565.—I think the following list of agricultural implements in use at the above date on a farm in Warwickshire may interest those of the readers of "N. & Q." who care for agricultural lore:—

One cart bound with iron.
Seven yokes harnished with iron.
Two yokes with iron rings called copyokes with rings.
Six iron tews.
Three cock-cleaves with pins.
Two culters.
Two plow-shares.
Three nagers.
Two muck-forks.
Two muck-hooks.
One double-grained fork called a pike-fork.
One wain-rope.
One mattock.
One brier sithe.
Two carts called tumbrels.
Two spades.
One hopper.
Four rings called ox-bows.
Two iron rings called sithe-rings.
Four carts.
One great harrow called an ox-harrow.
Two harrows called small-harrows.

The above implements were estimated to be then of the value of 100 shillings. The list may be found in Plowden's *Law Reports*, p. 275, edition of 1779.

C. W. Holgate.

Loughborough Church.—The dedication of this church is variously given. It is now commonly called All Saints'; but I find nothing to corroborate this. In a deed given in Madox's *Formulare Anglicanum* one Thomas Spornecurteis binds himself to pay to the monks of Garendon a sum of money annually "in ecclesiâ beati Petri de Loctobur." In 1221, and again in 1227, a fair was granted to the lord of the manor on the eve and feast of St. Peter ad Vincula. In 1523 I find these words endorsed on the will of "Thomas Crosby prest off lowghborow": "Coram Wm.

Clerk, Curat. paroch^e ecclesie apostolorum petri et pauli de lowghborow." In Ecton and Willis's *Thesaurus*, 1763, and also in Bacon's *Liber Regis*, it is styled St. Peter and St. Paul's. John Bowes of Becclys, by his will dated 1520, makes a bequest "ecclesie sancti Michaelis de Lughburgh ubi nutritus fui"; but, as he left Loughborough when young, he probably forgot to whom the church was dedicated. Nichols, whilst calling it St. Peter and St. Paul's, says, "This church is traditionally said to have been dedicated to All Saints." Now here we have four distinct dedications given, but I think we may dismiss those to All Saints and St. Michael. How, then, can we decide which of the two remaining dedications, St. Peter and SS. Peter and Paul, is the correct one? W. G. D. F.

William Cowper, the Surgeon.—Your learned correspondent Jaydee, who refers (*ante*, p. 166) to Macaulay's notice of William Cowper, the surgeon, in his account of the trial of Spencer Cowper, will no doubt be interested to hear that there is in my little church in Hampshire a tablet to his memory. The tablet is just under the chancel arch on the south side, and has a long inscription, of which the following is a copy:—

"Sacred to the memory of
William Cowper
youngest son of
Richard Cowper
of this county Esq.
A Citizen and Surgeon of London
Distinguish'd for Genius, Knowledge, and
Experience most humane and successfull
in every branch of his Profession most
eminent in the Science of Anatomy
which whilst he prosecuted with
unremitting perseverance, anxious
to compleat his Treatise of Myotomy
he ruin'd his Constitution by severe
labour and watchings, seiz'd at the
first with an Asthmatick complaint
and afterwards with the Dropsy
he died prematurely
on the 8th day of March
in the year of our Lord 1709
which was the 43rd of his age.
His afflicted Widow erected this monument
to the best of Husbands."

May I be allowed to ask one or two questions? First, what made Macaulay so sure that William Cowper was no relation to Spencer Cowper? Next, what had William Cowper to do with the parish of Bishop's Sutton, in which his monument is erected? Lastly, who was "Richard Cowper of this county," *i.e.* Hants, and where did he live?

Thos. Woodhouse.

Ropley, Alresford.

Freemasonry.—In the valuable work on the records of Wells Cathedral, just issued by the Rev. H. E. Reynolds, M.A., there occurs (p. 180) the following extract from the *Liber Ruber*, under the date of Oct. 23, 1490, "Omnibus xpi fidelibus.....salutem in domino. Noveritis nos dedisse et concessisse Willielmo Atwodde *ffremason* pro suo bono et diligenti servicio in arte sua de ffremasonry ..... quandam annalem pensionem viginti sex solidorum et octo denariorum legalis monete," &c. This may be of interest as to the use of the word *freemason* at that date, and also as to the amount of the payment. It appears that Atwodde was thus retained to exercise his art of freemasonry both upon the cathedral church and upon the buildings on the lands of the Dean and Chapter. John H. Chapman, M.A., F.S.A.

Lincoln's Inn.

A Parallel.—

"Small have continual plodders ever won
Save base authority from others' books.
These earthly godfathers of heaven's lights,
That give a name to every fixed star,
Have no more profit of their shining nights
Than those that walk and wot not what they are.
Too much to know is to know nought but fame;
And every godfather can give a name."

Love's Labour Lost, I. i.

"See what a lovely shell, &c.

. . . .
What is it? a learned man
Could give it a clumsy name.
Let him name it who can
The beauty would be the same."

Maud, pt. ii. 2.

D. B. B.

Birmingham.

"The glorious and immortal memory."—

"The Gothic verb *man* signified 'I think'; *gaman*, 'I bethink me, I remember'; whence is derived the O.H.G. word *minna*=amor, and *minnon*, amare, 'to remember a loved one.'

"It was customary to honour an absent or deceased one by making mention of him at the assembly or the banquet, and *draining a goblet to his memory*.....*Minne*-drinking, even as a religious rite, apparently exists to this day in some parts of Germany."—From Stallybrass's translation of Grimm's *Deutsche Mythologie*, i. 59, 62."

Archdeacon.

American Folk-lore: A Cure for Consumption:—

"As long as the world continues to wheel around on its axis, superstitions will flourish. A story comes from the East that a well-dressed and apparently intelligent woman appeared at the dog pound in New York City the other day, and asked for the fore-quarter of a dog that had been drowned. She said that her sister had consumption, and that some one had told her the fore-quarter of a drowned dog made into a stew would cure the disease. She got the meat, and went away contented. Whether or no the desired cure was effected is not announced."—*Detroit Free Press*, Oct. 29, 1881.

J. R.

Leigh, Lancashire.

Sir Egerton Brydges.—When in Paris in 1819 Sir E. Brydges published a book, now scarce, *The Population and Riches of Nati*

He mentions at p. 139 a book of ability that had then recently appeared, the drift of which was to show that the prosperity of agriculture was rather prejudicial than otherwise to all other industrial classes in a country; for if all prices rise at the same time it is merely nominal, and the only real gains are those which fall to the landlord, and gains of a landlord are only so much taken from others. It ought to be republished now, and dedicated to the Cobden Club.

C. A. Ward.

Mayfair.

Ghosts in New Zealand.—I am told by a correspondent in New Zealand that the Maories are afraid to travel at night along the great road that runs by the west coast of the North Island, for they may chance to meet some of the *tipos*, or ghosts, who at night glide along this road to the North Cape, and there jump into the sea. These *tipos* seem to answer to the water-kelpies of European folk-lore (cf. Gregor's *Folk-lore of North-East of Scotland*, Folk-lore Society Publications, vol. vii. pp. 66, 67).

F. S. Waddington.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

Portrait of Washington Irving.—Can any of your readers oblige me by mentioning any portrait, whether in oils, or engraving, or daguerreotype, which now exists to show us what was the outward semblance of Washington Irving?

Edmund W. Gosse.

"The Golden Legend," ed. 1508.—Herbert (*Typ. Ant.*, p. 146) mentions an edition of the *Golden Legend* printed by W. de Worde in 1508, but cites no evidence for it. Dibdin (*Typ. Ant.*, ii. 81) merely refers to Herbert. No copy with this date is found in the British Museum, the Bodleian, or the Cambridge University Library. I have now before me, however, a fragment of an edition of the *Golden Legend* in W. de Worde's type, different from all described editions, which, when compared with the edition of 1512, seems the earlier of the two. There is also an imperfect copy of an edition in the British Museum, different from all the other editions there, but whether the same as the present fragment I cannot yet say. I shall feel very much obliged if some one will furnish evidence for the existence of the edition mentioned by Herbert.

R. S.

"Fiddledede."—Is the original of this nonsensical word to be found in the Italian *feddidio* (foi de Dieu), *which, as I learn from Romola*, is or was a common exclamation in Florence? One is of course met by the question, How came it here in England? Some years ago in Florence I had noted the often heard ejaculation "Dio mio!" and its similarity of sound to our own "Dear me!" a likeness which sometimes almost deceives one's ear; and I had been led to think that the English phrase might be a corruption of the Italian. I now find that the same suggestion has been more than once made in "N. & Q.," one writer truly remarking that such exclamations are just what a traveller is most apt to pick up in a foreign land, and to "air" on his return home. In this way both phrases may have found their way to England. Either suggestion, if thought probable, enhances the probability of the other.

C. B. M.

Who was Paul Palmer?—In the British Museum is a copy of Manning and Bray's *History of Surrey*, illustrated with some thousands of prints, &c., collected by Mr. R. Percival, and among those inserted under the parish of Mitcham is a small round mezzotint portrait of a gentleman, enclosed within a square black border, "B. Clowes sculpsit, 1771"; under it, written in ink, "Mr. Palmer, of Midgham, in Surry," and on the back in pencil, "Paul Palmer—Proof." It appears from the parish register of Mitcham that "Mr. Paul Palmer" had children baptized there 1768 to 1771.

R. G. R.

"Clearing out for Quam."—A correspondent of the *Times* (June 23, 1881), describing the extraordinary series of frauds connected with the steamship Ferret, says:—"Your commercial readers know that 'clearing out for Quam' means clearing out for the world at large." Will some commercial reader of "N. & Q." kindly explain the origin and meaning of this phrase?

W. F. R.

Worle Vicarage.

Heraldic.—I bought the other day an old seal, which had been ploughed up near Hungerford. The arms on it are as follows:—A saltire engrailed between four cinquefoils; crest, an heraldic antelope's head erased. The arms which I find to correspond most nearly to the above are those of "Hokelly" Burnevile, Ellecar, Risby, or Napier (*alias* Sandy), according to Glover's *Ordinary*; but as I do not know of any connexion between any of the above families and the place where the seal was found, perhaps some one better acquainted with the history of the locality might be able to help me. The seal is much worn, but looks as if a crescent was in the centre of the saltire.

R. F. S.

Folger or Foulgier Family.—John Folger, with his wife Meribah and son Peter (the latter then eighteen years old), emigrated to New

England in 1635. They were passengers in the ship Abigail, Capt. Haxwell, which vessel sailed from London in the early part of August in that year, and arrived at Boston October 6 following. It is matter of conjecture, though there is reason for believing, that the Folgers came from Norwich in England. Dr. Benjamin Franklin, whose mother was a daughter of Peter Folger, made the genealogy of this family a subject of inquiry and research during his residence in London, and in a letter to his sister, dated in London, Jan. 13, 1772, he writes:—

"No arms of the Folgers are found in the Heralds' Office. I am persuaded it was originally a Flemish family which came over with many others from that country in Queen Elizabeth's time, flying from the persecution then raging there."

There was a Richard Foulger living in Norwich, whose wife Susan was interred in 1665 in the south aisle of St. Swithin's Church in that city, where there is (or was) a stone to her memory. I shall be glad of any information respecting the origin and ancestry of the emigrant John Folger.

J. J. Latting.

64, Madison Avenue, New York, U.S.A.

The Cuirass of the Life Guards.—Although our soldiers had no such armour, they overcame the Cuirassiers at Waterloo, who wore it, thus showing it was of no benefit in a hand-to-hand contest, notwithstanding which, soon after the battle, some of the English cavalry were armed with it, and are so still. In 1833 Colonel Lygons was asked by a Committee of the House of Commons what was the cost of the newly introduced accoutrement. He answered, "I apprehend they cost nothing; they have been lying in the Tower for years, and were worn at the battle of Dettingen." Query, are they the same we see at the present day?

George Ellis.

St. John's Wood.

Sir William Pigott, Bart.—I find on referring to the *Irish Teachers' Journal*, vol. xiii. p. 292, that Sir William Pigott, Bart., was the author of a pamphlet entitled *Is England an Enemy to Irish Progress Considered; or, Political Disturbances in Ireland Remedied.* Of what family was this Pigott, and did he write other works?

John Piggott.

Burton Agnes, Yorkshire, the Seat of the Boynton Family.—Sir Wm. Betham, in his *Baronetage*, 1801, says, "The house has been fully described by Sir Wm. Dugdale," but does not say in which of Dugdale's works the passage occurs. Any one having access to Dugdale's works and able to find this description wou'd greatly oblige by sending a copy of the passage to

(Mrs.) C. Rising.

Horsey, Yarmouth, Norfolk.

Campbell and Polignac.—The Prince d Polignac, ambassador in London in 1823, marrie in 1816 Barbara, daughter of Duncan Campbell Esq. Where can I find any account of thes Campbells, and what were their quarterings?

Constance Russell.

Swallowfield Park, Reading.

The Rev. Nathaniel Hinde, LL.B., in 182 was Vicar of Shiffnall, Salop, Rector of Swin ford Regis, Staffordshire, and Vicar of Boulton le-Fylde, in Lancashire. At none of these place can I ascertain where he died or if he left descen dants. He married Sophia, the daughter of Si Thomas Dalrymple Hesketh, Bart., of Rufford, i Lancashire. Reference to any surviving membe of his family will oblige. He was, I believe, Staffordshire man.

H. Fishwick.

The Heights, Rochdale.

"A Squire of Middlesex."—In a descriptio of an ancient minstrel who was brought befor Queen Elizabeth by the Earl of Leicester, quote but without reference, in *Old Sports of Englan* (C. Knight, 1845, pp. 82-4), I find the followin words, the allusion in which I do not understand:— "Under the gorget of his gown a fair flaggo chain.....as *a squire minstrel of Middlesex* th travelled the country this summer season unt fair and worshipful men's houses." Why "a squi of Middlesex?"

E. Walford, M.A.

Hampstead, N.W.

Richard Howitt, Brother of Willia Howitt.—Is he still living? He wrote *An diluvian Sketches, and other Poems*, 1830, a *The Gipsey King, and other Poems*, 1840. emigrated to Australia, and published a work lating to that country between thirty and fo years ago. There is no biographical notice of h in Mr. Heaton's *Australian Dictionary of Da and Men of the Time*, published in 1879.

R. Inglis.

A Game related to Chess.—I possess an board of ebony, the interior portion divided into equal squares, 10 × 10, each alternate compartme composed of opaque and of transparent squares amber. Under each of the alternating clea squares are laid plates of brass foil, and the su back of the clear amber is beautifully engrav with French emblems and mottoes relating to lo For instance, on one is a seated Cupid, with bow, and inscribed, "L'Amour trouve des moyen another has Cupid casting a net over birds, "Au ne s'échappera"; on another, an old light-to with its burning cresset, "Il éclaire la mer terre"; Cupid firing at a heart on a column contrains les plus hautes"; the sun shinin plant, "Sans toi je meurs." It appears d for playing some game like chess. Can

your learned correspondents give me information about it? I should refer the board to the time of Louis XV. W. Frazer, F.R.C.S.I.

"Remillion" a Female Christian Name.—This occurs on a tombstone in the churchyard of Shipbourne, near Tunbridge. I believe that this curious Christian name is not uncommon in one or two families now resident in this part of Kent. I wish to know from what source it comes, and what it means.

"Chaise marine."—This word may be seen on the table of tolls at the toll-gate in Shipbourne parish, near Tunbridge, among the names of many other vehicles. The word does not occur in Webster. I wish to know what kind of carriage a "chaise marine" is, and why it is so called.

A. L. Mayhew.

Henry Marten, the Regicide.—Additional particulars relative to Henry Marten and his family are especially desired.

[Have you consulted our General Indexes? See "N. & Q.," 1st S. viii. 621; 2nd S. i. 376; 3rd S. vii. 114, 389, 488; ix. 77; xi. 115; 5th S. iii. 208; x. 108, 216; and for "Descendants of the Regicides," 5th S. vii. 47, 196, 253, 276, 379, 479; viii. 19, 118, 173.]

The Rev. Westcot Littleton.—A clergyman of this name was Rector of Shirenewton, in Monmouthshire, upwards of a century ago. The parish registers record the baptisms of his son, Samuel, in 1737, his daughter, Jane, in 1738, and another son, Richard Beech, in 1740. Jane, his wife, was buried at Shirenewton Sept. 24, 1742, and he himself was buried there Oct. 6, 1754. Can any correspondent of "N. & Q." supply information as to his family and connexions?

A. E. L. L.

Shirenewton Hall, near Chepstow.

"For the million."—When was this phrase first used? W. Freelove.

Bury St. Edmunds.

Simmerin=Primrose.—I have never met with this word except in the Yorkshire dales. Is it found elsewhere? I have not found it in Messrs. Britten and Holland's excellent *Dictionary of English Plant-Names* (E.D.S.) or in the dictionaries of Wright and Halliwell. In Prof. Earle's most interesting *English Plant Names*, p. 32, "Viola" is glossed "simering-wyrt," from a vocabulary of the eleventh century.

F. C. Birkbeck Terry.

Cardiff.

Morant, the Essex Topographer.—Where can I find any particulars respecting the Rev. Philip Morant, Vicar of St. Mary's, Colchester, the author of the *History of Essex*? The *Gentleman's Magazine* simply notes his death, Nov. 25, 1770, but gives *no memoir of him*. Allibone says little about him, and apparently is wrong in the date of his decease. E. Walford, M.A.

Hampstead, N.W.

Numismatic: George III.—"Maundy Money: Of this description there are four varieties. The first has the bust to the right, laureate, hair *short*." —*The Silver Coins of England*, by Ed. Hawkins, F.R.S., F.S.A., &c., second edition, by R. Ll. Kenyon, 1876, p. 413. With great deference I venture to ask should not this read, "hair *long*"?

W. Stavenhagen Jones.

79, Carlton Hill, N.W.

Reginald Heber, 1751.—I note, as a somewhat curious coincidence in names, that the *Racing Calendar* for 1751 was compiled by Reginald Heber. Was he a forbear of his namesake the bishop? Ch. El. Ma.

[See "N. & Q.," 5th S. ix. 193.]

Authors of Books Wanted.—

Who is the author of *Francis the Philanthropist: an Unfashionable Tale*? The copy I have contains a dedication, dated August, 1785, to Lady Williams-Wynne.

W. H. Patterson.

Authors of Quotations Wanted.—

"Rustica gens est optima flens et pessima ridens." Where does the above occur? It was quoted by the late Prof. Rolleston in a letter to the *Times*, on the subject (if I mistake not) of agricultural distress. W. F. R.

Replies.

THE PRIVY COUNCIL: CHARLES BULLER (6th S. iv. 408.)

The editorial note to the query does not dispose of the questions asked. Mr. Cates has repeated what is stated in the *Gentleman's Magazine*, vol. xxxi. p. 88, that Charles Buller, "on 22 July, 1847, was sworn of the Privy Council." But this fact I continue to doubt. My old colleague, Mr. William Matchwick, in the Public Record Office, has sent me the accompanying report of a search which he has kindly made for me, which shows how curiously alleged facts are represented by various authorities:—

Charles Buller, M.P. for Liskeard, died Nov. 28, 1848, aged forty-two. Was he ever a Privy Councillor?—Privy Councillors are nominated by the sovereign without patent, grant, or writ of any kind, admitted to membership by taking the oath at the Council Board, and forthwith their seat according to rank. Doubtless some record exists in the Privy Council Office, Whitehall, of all those who have been thus sworn and admitted. Query, invariably gazetted?

Annual Register for 1846, 1847, and 1848.—Searched "Promotions" from *London Gazette* for those years. Name does not appear.

Post Office Directory for 1846, 1847, and 1848.—Name not among the Privy Councillors.

Imperial Calendar for 1846, 1847, and 1848.—Not in list of Privy Councillors.

Imperial Dictionary of Universal Biography, vol. i. p. 800.—"On formation of Lord John Russell's Ministry, he [Charles Buller] was appointed Judge Advocate General, but in July, 1847, having been appointed Queen's counsel, he was made a Privy Councillor."

Cassell's Biographical Dictionary, p. 410.—"In 1846 appointed Judge Advocate, and soon after made Privy Councillor. In 1848 became President of the Poor Law Commission."

Post Office Directory for 1848.—In list of ministry, "Charles Buller, Esq., jun., M.P., Q.C., Advocate General and Judge Martial."

Annual Register for 1846, "Gazette Promotions," p. 325.—"July 8, Charles Buller, Esq., to be Advocate General."

Annual Register for 1847, "Gazette Promotions," p. 291.—"13 Dec., Charles Buller, Esq., to be a Poor Law Commissioner for England."

Annual Register for 1848, p. 271 (appendix to "Chronicle"). Obituary, Nov. 28.—"In Chester Place, Chester Square, in his 42nd year, the Right Honble Charles Buller, a Privy Councillor, President of the Poor Law Commission, a Queen's Counsel, and M.P. for Liskeard. On July 22, 1847, was sworn of the Privy Council."

Haydn's Book of Dignities, pp. 145–6.—List of Privy Councillors made in 1846, 1847, and 1848, name does not appear.—*Ib.*, p. 203: "1846, 14 July. Judge Advocate General, Charles Buller, afterwards Chief Poor Law Commissioner."

Gentleman's Magazine for January, 1849, p. 86.—Copious obituary notice. The writer states that Buller refused the honour of being a Privy Councillor as likely to interfere with his legal practice, but that he afterwards withdrew it, and was sworn accordingly. A year or two anterior Stuart-Wortley did the same.

Mr. Matchwick has also sent me the results of a search at the Council, which settles the point conclusively that C. Buller was not a Right Honourable :—

Searched the official MS. lists of Privy Councillors for the years 1846, 1847, and 1848, at the Council Office, Whitehall. *Charles Buller's* name is not entered.

Also examined the MS. minutes of the Privy Council held on July 22, 1847. Two Privy Councillors were sworn at that sitting. Charles Buller not sworn.

HENRY COLE.

96, Philbeach Gardens, S.W.

Mr. Cates is wrong in stating that Buller was sworn of the Privy Council in July, 1849. Unless the Council was held in the Elysian fields, or some equally unearthly region, it would have been difficult to swear him then, seeing that he died November 28, 1848. The date of his admission to the Privy Council was July 22, 1847, at which time he held the office of Judge Advocate General.

The only comparatively recent list of Privy Councillors that I know is that in Haydn's *Book of Dignities*, coming down to 1850, which has some omissions and errors. By some accident Buller's name is left out. I have a MS. list, compiled from the *London Gazette* and various other sources, which I believe to be perfect, from the Restoration to the present time.

ALFRED B. BEAVEN, M.A.

Preston.

ENGLISH FIFTEENTH CENTURY ROOD SCREENS (6th S. iv. 247).—SIGMA should procure Talbot Bury's *Remains of Ecclesiastical Woodwork* (Batsford, 52, High Holborn). He will find therein measured drawings and sections of some good fifteenth century rood screens, particularly those of Lavenham, Suffolk; Brigstock, Northamptonshire; Aldenham, Hertfordshire; and Berkhampstead in the same county. He will also see in the same book pleasant details of excellent stall work of the same date at Bridgwater, Westonzoyland, and Bishops Lydeard, all churches in Somersetshire; at Lavenham and St. Mary's, Bury St. Edmunds, Suffolk; Wantage, Berkshire; Swinbrook, Oxfordshire; and Cobham, Kent. The Norfolk and Norwich Archæological Society published in 1869 a number of measured illustrations of Barton's Turf rood screen, another good fifteenth century one. In Parker's *Glossary of Architecture* a number of chancel screens having rood lofts are mentioned, viz., Long Sutton, Kingsbury Episcopi, Barnwell, Dunster, Timbercombe, Minehead, and Winsham, in Somersetshire; Newark, Notts; Charlton-on-Otmoor and Wormleighton, Warwickshire; Flamsted, Hertfordshire; Uffendon, Bradninch, Collumpton, Dartmouth, Kenton, Plymptree, and Hartland, Devon.

SIGMA asks questions which, if entered into fully, would require more space than "N. & Q." could afford. The subject is a very wide one. It is twenty-one years since I toiled with reverential care in restoring the grand old rood and parclose screens and stalls (all fifteenth century work) at Ecclesfield Church, Yorkshire. Equally fine are the screens of the same date, and the stall work generally (especially in Archbishop Rotherham's Chapel), in the neighbouring parish church of Rotherham. At this church I have been engaged during the present year. During the score of years' interval the fifteenth century screens with whose restoration various architects have entrusted me are more numerous than one can readily mention. I think with fond remembrance, however, particularly of that at Higham Ferrers, in Northamptonshire, which, with its parcloses, stalls, and unique vestries, I renovated, under the late Mr. Slater, eighteen or nineteen years ago. The screen in the Saxon towered church of Earl's Barton, hard by, is another; Rodmersham, in Kent, and Walkern, in Herts, supply others; Dunster, with its sixty odd feet of unbroken groined work, and Bicknoller, also in Somersetshire, must be added to the list of those I have been engaged upon. At Pinhoe, Staverton, Poltimore, Honiton, Willand, and in other places in Devonshire, I have restored good fifteenth century rood screens. Of these, that of St. Michael's, Honiton, is by far the finest. It is forty-three feet, or thereabouts, long; it is groined upon both sides; its parcloses are good

There are very few rood screens in Cornwall. I saw the remains of what was once a fine one at Lanivet, near Bodmin, a few days ago; and at Sancreed, some half-dozen miles from Land's End, the remnants of a curious rood screen yet remain. The handsomest rood screen in all the Cornish land is at St. Ewe, a church six miles from St. Austell. Acting under the instructions of Mr. James Piers St. Aubyn, I have just completed the renovation and lengthening of this beautiful specimen of fifteenth century woodwork. In style it is much like the Devon and Somersetshire screens, but there are a character and an individuality in its work for all that which stamp it as clearly the effort of a western artist. No old rood screens in this country are constructed of iron; I know of several which have been utilized as organ lofts. The finest rood screen of stone in the west country, probably in England—I am speaking especially of parish churches—is at St. Mary's, Totnes, in Devon. It is made of stone from the ancient quarries of Beer. Most of our existing screens are of wood—stone is a rare treatment—and as a rule the woodwork belongs to the fifteenth century. There is comparatively very little "Decorated" (by which I mean fourteenth century) work to be found. The most magnificent specimen is the superb bishop's throne in Exeter Cathedral. It is of oak, and is the most superb throne in the world. Still less of Early English (thirteenth century) woodwork exists. Bishop Bluere's fifty miserere seats in the same cathedral are the most perfect and far the most interesting examples extant. Of work of the preceding century (twelfth) we have nothing. I venture my firm opinion that no specimen of Norman woodwork exists in England. I shall be very interested indeed if any one *can* refute this statement and quote an example. HARRY HEMS.

Exeter.

SIGMA will find many good drawings, together with sections and full-sized details of rood screens, both of wood and stone, in the *Spring Gardens Sketch-Book*. He will also find in the same work illustrations of stall work and canopies.

ALBERT HARTSHORNE.

THE WORD "INTELLECTUAL" (6th S. iv. 248).—Although I have not found any quotation that would satisfy A. H. B., I am inclined to think that his friend puts too restricted a meaning on the word. Crabb's *Dictionary of Synonyms* has often given me a nice distinction between two words very similar to one another; and there, *s.v.* "Mental," will be found a comparison between that word and *intellectual*. Slightly abridged, what is there said amounts to this:—

"*Mind* comprehends the thinking faculty in general with all its operations; the *intellect* includes only that part of it which consists in understanding and judgment: *mental* is, therefore, opposed to corporeal; *intellectual* is opposed to sensual or physical; *mental* exertions are not to be expected from all; *intellectual* enjoyments fall to the lot of comparatively few. Objects, pleasures, pains, operations, gifts, &c., are denominated *mental*; subjects, conversation, pursuits and the like, are entitled *intellectual*. It is not always easy to distinguish our *mental* pleasures from those corporeal pleasures which we enjoy in common with the brutes; the latter are, however, greatly heightened by the former in whatever degree they are blended; in a society of well-informed persons the conversation will turn principally on intellectual subjects."

Johnson also gives *ideal* as the last meaning of *intellectual*, and that appears to me to take it beyond the restriction which the friend of A. H. B. would impose upon it. GIBBES RIGAUD.

18, Long Wall, Oxford.

I can find no instance of this word in the sense of cultured before 1860, when Tyndall, *Glaciers*, pt. ii. sec. xvi. p. 311, speaks of "The interest which the intellectual public of England take in the question." This use appears to be very rare.

XIT.

Byron is a "writer of repute," and he uses the word in *Don Juan*:—

"Tell me, ye lords of ladies intellectual,
And tell me truly, have they not henpecked you all?"

J. CARRICK MOORE.

In Lever's *Jack Hinton*, at p. 160 of octavo edition, 1873, will be found the following: "'You are a sensual creature, Father Tom,' said the Major, 'and prefer drink to *intellectual discussion*; not but that you may have both here at the same time.'" H. G. H.

Freegrove Road, N.

TOADSTOOL (6th S. iv. 249).—The derivation of *toad* to which your correspondent gives the preference, is precisely the one advanced by Mr. Hensleigh Wedgwood in his *Dict. of English Etymology*, analogous words and all. I fail, however, to see how the acceptance of the derivation shows that *toadstool* "owes the origin of its name to the rapidity of its growth." I think that there can be no reasonable doubt that the word has its name from the *toad* itself. This view is corroborated by the various names for the *toadstool* in England, and also by analogues from other languages. Why the *toad* should form the first syllable of the compound is probably a matter of conjecture; but, as *toadstools* are frequently poisonous, and as we know that in former days the toad was regarded as highly venomous, may not the fact be some reason for the name?

Lyly, in his *Euphues*, calls the creature "the foule Toade" (ed. Arber, p. 53); and Shakespeare styles it "ugly and venomous" (*As You Like It*, II. i. 13), and "that poisonous bunch-back'd toad" (*Richard III.*, I. iii. 246). Minsheu, in his Dict., says, "Toade-stoole, because the toades doe

greatly loue it." Spenser, in *The Shepheards Calender*, writes :—

"Where I was wont to seeke the honey Bee,
Working her formall rowmes in wexen frame,
The grieslie Tode-stoole growne there mought I se,
And loathed Paddocks lording on the same."
"December," ll. 61–4.

This passage appears to show that it was believed that toads occupied toadstools, a belief probably due to some popular piece of folk-lore in connexion with fungi. That these fungi were appropriated to the *toad* may be seen from the following names. In the *Promptorium Parvulorum* we find the name *todyshatte;* in Scotland *paddock-stool;* in Lancashire *toad-paddock;* in Northamptonshire *frog-seat;* in Isle of Wight *toadsmeat;* in Dutch *paddestoel*, from *pad*=toad; and in German *kröten-schwamm*, from *kröte*=toad. In German there is also the name *gift-schwamm*, from *gift* =poison. In Yorkshire I have heard fungi called *cockstools*, a term I do not remember to have met with in any glossary; but perhaps some of your readers can mention other localities where the word is used. In Cornwall *toadstools* are *pixy* or *pisky stools*=fairy-stools.

F. C. Birkbeck Terry.

Cardiff.

Something of the folk-lore of the subject may be of interest. In Lyly's *Euphues* (Arber, p. 239) this similitude occurs :—

"I am of this minde with *Homer*, that as the Snayle that crept out of hir shell was turned eftsoones into a Toad, and therby was forced to make a stoole to sit on, disdaining hir own house: so the Trauailer that stragleth from his own countrey, is in short-tyme transformed into so monstrous a shape, that hee is faine to alter his mansion with his manners, and to liue where he canne, not where he would."

Thomas Bayne.

Helensburgh, N.B.

Minsheu has, "Toade-stoole, because the toades doe greatly loue it. Belg. Padden-stoel, pad-stoel, bufonum sedes," in 1617. Ed. Marshall.

Sir Travers Twiss on Donatives (6th S. iv. 419).—I have not the volume of Bracton, but on looking at the canon of Alexander III. at the Lateran Council ("Decretal. P. Greg. IX.," l. iii. t. viii. c. ii. in Richter, vol. ii. p. 470), and comparing with it the state of the law as to donatives, I am inclined to think that the canon refers to every form of ecclesiastical benefice *except donatives.* It runs :—

"Quum vero præbendas ecclesiasticas seu quælibet officia in aliqua ecclesia vacare contigerit, vel si etiam modo vacant, non diu maneant in suspenso, sed infra sex menses personis, quæ digne administrare valeant, conferantur. Si autem episcopus, ubi ad eum spectat, conferre distulerit, per capitulum ordinetur. Quod si ad capitulum pertinuerit, et infra præscriptum terminum hoc non fuerit, episcopus secundum Deum hoc cum *religiosorum virorum* consilio exsequatur. Vel si omnes forte neglexerint, metropolitanus secundum Deum absque illorum contradictione disponat."

The canon accordingly affects the patronage of bishops and chapters, and makes the ultimate interference to vest in the metropolitan. It was general in respect of presentative benefices; but donatives, as such—the manorial churches otherwise so called—have always continued exempt from its operation, not being presentative.

So Ayliffe has that the donative was "not subject to the right of presentation, institution, or induction, and consequently not subject to a lapse" (*Parergon*, p. 230, Lond., 1726). And more recently it is stated, "Donatives do not lapse, but the patron may be compelled to fill the church by ecclesiastical censures" (extract from *Report of Comm. on Eccl. Courts in* 1832, in *Report of Comm. on Church Patronage in* 1874, pp. 124–5).

Ed. Marshall.

Sir George Griffith, Knt. (6th S. iv. 348).—A pedigree of his family occurs in the *Visitation of Warwickshire*, 1619, Harleian Society's edition, p. 15. He married Elizabeth, dau. of Sir John Skeffington, Knt. Her will, now at Worcester, was made Nov. 5, 1584, and proved on the 23rd of the following month. She desired to be buried "in the Chauncell of Tatnell nere vnto my husband"; and bequeathed legacies to her dau. Ann, wife of William Clopton, dau. Dorothy St. Quintin, Anselm and Elizabeth St. Quintin, son's dau. Ann Griffith, and "cousin" William Kempston, who was of Temple Grafton, co. Warwick, and whose pedigree, in the above-named visitation, shows that he was related to the Skeffingtons; to son Henry Griffith "my Ring that my Cosen George Skevinton gave me"; to his wife Elizabeth "one other ring to the value of xxs."; to the poor of Stratford-on-Avon, Grafton, Hilborough, Bidford, Wixford, Exhall, Alcester, and Welford; to godson Leonard Kempston and his wife Katharine; to Edward Kempston and his wife Frances; to John Kempston; to her man John Acton xxs. beside his quarter's wages due at the Nativity of our Lord next ensuing, and also a coat cloth of blue for livery; to her maid Ann Butler xxs.; to every servant of cousin William Kempston ijs. apiece; to grand-daughter Joyce Carew, who was afterwards Countess of Totnes, one ring of gold, &c. Dau. Elizabeth sole executrix. Leonard and William Kempston witnesses.

Wheler, in his *History of Stratford-on-Avon*, states that the Griffith family was "originally of Welsh extraction, but settled in Warwickshire as early as Edward III." Thomas P. Wadley.

Naunton Rectory, Pershore.

G. Meriton (6th S. iv. 249).—It appears from a query of a similar kind to that of Mr. Freelove, put by Mr. Ingledew in "N. & Q.," 2nd S. iv. 151, that he was an attorney

North Allerton, who went to Ireland and became a judge. If so, he is an instance of an English lawyer, if not barrister, who has changed his country successfully besides Mr. Justice Burton. There is a long editorial note in 3rd S. v. 480, in which all that is known of him is comprised. Ed. Marshall.

The Name of Oxford (6th S. iv. 265).—Allow me to refer your correspondent to the old Scotch ballad entitled "The Clerk's Twa Sons o' Owsenford," and also to ask in what part of Scotland Owsenford or Oxenford is supposed to have been situated. This ballad is given, but in very different forms, in the *Book of British Ballads*, edited by S. C. Hall, and also in *Traditional Ballad Airs*, edited by Dean Christie. In both these works there is much interesting information concerning it, though it is evident that the restorer has been busy with it and supplied a few *lacunæ*. The Latinized form of the Welsh *Rhydychain*, viz. Rhedycina, was a very favourite one with writers of Latin verse in the last century, and many instances of its use may be found in the *Musæ Anglicanæ* and *Carmina Quadragesimalia*.

John Pickford, M.A.

Newbourne Rectory, Woodbridge.

"Mare" (the Sea), and Words for Death (6th S. iv. 268).—See Max Müller, *Lectures on the Science of Language*, ii. 353:—

"From *mar* in the secondary sense of withering, dying, we have the Sanskrit *maru*, a desert, a dead soil. There is another desert, the sea. When the Romans for the first time saw the Mediterranean, they called it *mare*, and the same word is found among the Celtic, the Slavonic, and the Teutonic nations. We can hardly doubt that their idea in applying this name to the sea was the dead or stagnant water as opposed to the running streams, or the unfruitful expanse."

See also Pictet, *Origines*, i. 118; Fick iii. 717; Skeat, *Dict.*, *s.v.* "Mere" (1). A. L. Mayhew.

Oxford.

Micah iv. 8 (Luther's Version) 6th S. iv. 269).—The Papal gift of the "Aurea Rosa," as a mark of the highest distinction offered to princes, must have been well known to Luther, since his protector, the Elector Friedrich of Saxony, had received it, A.D. 1519, from Pope Leo X. through Cardinal Miltitz, "as a symbol of our Saviour's precious body and blood." Thus Luther seems to have substituted the "Güldene Rose" as a token or symbol of Christ's kingdom, the coming of which is foretold by the prophet Micah in the above chapter. H. Krebs.

Oxford.

"Grassam and toist" (6th S. iv. 250).—*Grassam*, called also *grashearth* or *grasshurt*, was the service due to the chief lord from the under-tenants in bringing their ploughs for a day's work within *four days after Michaelmas*:—

"Scil. ad arandum terram domini uno die quem eligere voluerit ballivus infra iv dies proxime post festum S. Michaelis per summonitionem ballivi vel præpositi quod vocatur 'gras-herth'.....dicunt etiam quod præpositus erit quietus ab omni servitio pro labore præter 'gras-hert.'"—Customs of the manor of Piddington, belonging to the convent of St. Frideswide, Oxon., in Kennet's *Par. Ant.*, vol. ii. pp. 137-8 (1818).

Toist is "*Tassagium*, servitium, quod domino debent vassalli in 'tassando,' seu aggerendo ipsius fenum" (Ducange, ed. Migne).

Ed. Marshall.

In Blount's *Law Dictionary* I find:—

"*Gersuma* (Sax. gæþruma, *i. e.* sumptus, præmium). In ancient charters it is used for an *income*; as 'Sciatis me *A* pro tot libris, quas *B* mihi dedit in gersumam, dedisse concessisse,' &c. Sometimes for a fine for a fault, as 'Gersumam capere de Nativa vestra impregnata sine licentia vestra, quod dicitur *Childwit*.' In Matth. Paris it is written *gersoma*, 'Datis Abbati tribus marcis auri in gersoma,' *i. e.* pro fine, and in Scotland *gressume*. Sometimes 'tis taken for any exaction or demand, as, 'Absque retinentiâ cujuslibet consuetudinis sive servitii seu alicujus gersumæ aut sæcularis exactionis' (*Monasticon*, tome ii. p. 973)."

Tolt (*tolta*) is also a tribute or an exaction of anything, "Mercatores vendunt sine *toltis* malis."

Boileau.

Blount, in his *Law Dictionary* (1670), says that "*grossome* signifies a fine, and is a corruption from, or a Law-French word for, the Saxon *gersuma*." Cowel, in his *Law Dictionary* (1727), says that *gersuma* is used in ancient charters for an income, "sometimes for a fine for a fault." Of the word *toist* I can find no trace, though I have consulted a good many law books, both ancient and modern. I suggest, however, that *toist* is written for the old word *tolt*, meaning a tribute or exaction of anything. G. F. R. B.

Francis Okely (6th S. iv. 263).—It may prove of interest to Prof. Mayor if you would insert the following entries from the church registers of St. Paul's parish in this town, which, by a curious coincidence, I happen to be just now carefully examining and making extracts from:—

1718/9. Bapt. ffrancis, son of Mr. ffrancis Oakley, Peruke Maker, and Anne his wife, ye 22nd March.

1720. Bapt. John, ye son of Mr. Francis Okely, Maior, and Anne his wife, ye 29th May.

1721. Bapt. Elizabeth battison, da: of Mr. Francis Oakely, Alderman, and Anne his wife, ye 28 December.

1722. Bury'd Elizabeth Battison, da: of Mr. Francis Okeley, Alderman, and Anne his wife, ye 14th September.

1723. Bapt. Lucretia, dau. of Mr. Francis Okeley, Alderman, and Anne his wife, ye 8th May.

1724/5. Bapt. Battison, ye son of Mr. Francis Okeley, Alderman, and Anne his wife, ye 19th January.

1726. Bapt. Peter, ye son of Mr. Francis Okeley, Alderman, and Anne his wife, ye 26th August.

1728. Bapt. William, ye son of Mr. Francis Okeley, Alderman, and Anne his wife, ye 6th August.

1728. Bury'd Peter, ye son of Mr. Francis Okeley, Alderman, and Anne his wife, ye 15th October.

1734. Burd: Francis Okley, Alderman, 21 Decemb[illegible].

All the entries with the exception of the last one were entered during the incumbency of Mr. Alex. Leith, a most careful transcriber, and it is curious to see as he proceeds how methodical he becomes. It may also be observed from the above entries that he suddenly changes his mode of writing the capital letter *F* from *ff* to *F*, which may perhaps fix the date of the change of custom definitely. It may be concluded from the above entries that Francis Okely's mother's name was Battison, the head of which family was at the above dates a coal merchant in the town. In the year 1745 a colony of Moravians settled in Bedford, and have remained there to this day, which may account for Francis Okely, the son, becoming connected with that body. It is worth noticing that he became sizar to a Mr. Salisbury, which may possibly be accounted for by the fact of Mr. Alex. Leith, the vicar of St. Paul's, on October 10, 1699, marrying for his second wife a Martha Salusbury, who was evidently a widow, as on May 13, 1711, the following entry occurs in the registers, "Buryed Mr. Thomas Salusbury, son of Martha, ye wife of Alex. Leith, Vic:" And so it may be presumed that Francis Okely, the son, went up to Cambridge under the auspices of Mr. Leith.

D. G. C. Elwes.

9, The Crescent, Bedford.

Queen Caroline and the Scottish Dairymaid (6th S. iv. 288).—The dairymaid who had an interview with Queen Caroline was no doubt Jeanie Deans, the heroine of *The Heart of Midlothian*. The story will be found in that work. Cardinal Newman is well known to be a great admirer of the "Waverley Novels," which he frequently quotes in his writings. E. R.

Translations of Plato (6th S. iv. 420).—Your reviewer states his belief that before Prof. Jowett's translation of Plato appeared there was no translation of the whole of Plato's works except Taylor's. But Bohn's "Classical Library" contained the following complete translation, which was published 1848–58, previously to the appearance of Prof. Jowett's translation. It cannot, of course, compete with it in excellence, but it was earlier :—Vol. i., by Hen. Cary ; vol. ii., by Hen. Davis ; vols. iii. iv. v., by G. Burgess ; vol. vi., the doubtful works, with life of Plato, miscellaneous matter, and general index, edited by G. Burgess and H. G. Bohn. Taylor's translation was not entirely his own ; it comprised nine dialogues of Sydenham's translation. The copies, originally sold for 10*l.* 10*s.*, were sold off and reduced to 5*l.* 5*s.*, probably on the appearance of the first volume of Bohn's new translation, in 1848.

Ed. Marshall.

The Dulwich Hermit (6th S. iv. 268).—Mr. Marshall will find an account of the Dulwich hermit in vol. xliv. of the *Annual Register*, 1802, p. 470. I have the reference, but nothing more.

Z. Y. X.

Who was "J. S." of "The true Art of Angling"? (6th S. iv. 405).—"John Smith, Gent.," was also the author of

"The Mysterie of Rhetorick unveil'd wherein above 130 of the tropes and figures are severally derived from the Greek into English, &c. London, Printed by E. T. and R. H. for George Eversden at the Adam and Eve in St. John's Lane, and Ralph Shellmerdin, Bookseller in Manchester, 1673."

H. Fishwick.

"Intraining": "Detraining" (6th S. iv. 247).—Mr. Karkeek calls attention to the introduction of these words as dating from the volunteer review at Edinburgh in August of this present year, and says, "The first use of these words is worthy of record, if first use it be." I may add that if your correspondent searches the daily papers containing an account of the Volunteer review at Windsor, in the month previous, I think he will find the above technical words frequently made use of. J. S. Udal.

Inner Temple.

The words *intrain* and *detrain* were used by the War Office authorities, as the *Times* correspondent at the Edinburgh review pointed out, and also the word *debark*.

Frederick E. Sawyer.

Brighton.

"Colonel" (6th S. i. 104 ; iv. 314, 337).—"At the journey too Bulleyne hee was appoynted too followe the duke of Northefollck to the siege of Mountrele, and was, I take it, *coronell* of the footemen, thowghe that tearme in those dayes unuzed" (*Life of Lord Grey of Wilton*, p. 1, Camden Society). The editor, p. vi, assigns the date of the MS. as between 1562 and 1577, on what seem good grounds. The siege of Montreuil was in 1544, and then the term *colonel* was not in use.

O. W. Tancock.

Norwich.

The following are still earlier instances of this word :—"The Centurian obeied the Millenarie, that had charge of a thousande. And he againe was subiect to the grande *Coronelle* that had charge over ten thousande" (*Fardle of Facions* (1555), pt. ii. c. x. p. 211). "Have you not made among you Tenmen Citizens of your owne, to be your Capelaines, *Coronels*, and Marshalles ?" (Wylson, *Demosthenes*, 1570, p. 40.) See also Hollinshed, *Scottish Chronicle*, 1570–87, vol. ii. pp. 255, 303, 392, and 444.

Xit.

It may, perhaps, be worth while noting the fact that in the seventeenth century this word had not become thoroughly acclimatized in our language. as Milton uses it as of three syllables : "Captai

or cólŏnel, or knight in arms." The tendency of all languages, I believe, is towards contractions; and hence we pronounce it as if it were a dissyllable. E. Walford, M.A.

Hampstead, N.W.

The Duke of Monmouth's Library (6th S. iv. 227, 434).—The "apparent anomaly" of a copy of Pope's *Works* being found among the books of the unfortunate Duke of Monmouth is no anomaly at all, unless we choose to assume that the "works" were the poet Pope's, which is absurd, as the duke was dead before the poet was born. No doubt the reference is to Walter Pope, author of *The Wish* and the *Memoirs of Du Vall the Highwayman*. The poet Pope would assuredly not have inscribed Peterborough's name in the prefatory list of subscribers to the *Iliad* under his title of Earl of Monmouth. Among my memoranda of noteworthy names in the list I find neither Monmouth nor Peterborough, and I believe there is no evidence that the poet was acquainted with the hero of Barcelona at that period.

Moy Thomas.

Thomas Clement Thompson, R.H.A (6th S. iv. 349, 413).—Mr. Graves, in an interesting communication relating to this accurate and painstaking artist, observes that there seem to be no records of his birth and death. I have made some inquiries, having known Mr. Thompson, who painted my portrait in 1839, and who was born in the year 1777—being the son of William Thompson and his first wife Elizabeth Clements—in a house now pulled down, adjoining the road in the townland of Kilmactrasna, in the parish of Carrickmacross, in the barony of Farney, and county of Monaghan. Mr. Thompson died in Oxford about the year 1856–7. Ev. Ph. Shirley.

"Knight's Quarterly Magazine" (6th S. iii. 361; iv. 261).—In 1846 Charles Knight commenced *Knight's Penny Magazine* in small 8vo. form, and copiously illustrated with wood engravings. Its career was very brief, comprising only thirty-one weekly numbers, and divided into two quarterly volumes. An "Address to the Reader," at the conclusion, dated June 19, 1846, mentions the reason for its discontinuance, namely, the want of support, and most probably, as it was "caviare to the general," it was unlikely to find much favour in their eyes. Many good papers, in prose and verse, are to be found in its pages, amongst them fourteen poetical enigmas by W. M. Praed, four of which originally appeared in *Knight's Quarterly Magazine* (1823–4), and also the "Conversation between Milton and Cowley," and the "Two Songs of the Civil War," by Macaulay, to which the initials T. M. are appended. Some few prose specimens of W. M. Praed are also reprinted from the *Etonian*, published by him in 1820. It is, however, rather remarkable that both these periodicals should have been so short-lived as they were, the former being almost the first literary venture of the enterprising publisher, and the latter having been issued two-and-twenty years afterwards.

John Pickford, M.A.

Newbourne Rectory, Woodbridge.

The Bonython Flagon: Bonython of Bonython, in Cornwall (6th S. i. 294, 345; ii. 108, 138, 157, 236; iii. 295, 334, 375).—Does your correspondent Mr. J. L. Bonython know that there are numerous references to and letters of the Bonythons in the Record publications? There is a letter dated September 19, 1634, written by Capt. Hannibal [Bonithon or] Bonython (who was the Lieutenant of St. Mawes Castle in Cornwall) to the Secretary of State, a part of which is worth reproducing as referring to a mode of warfare which we have almost forgotten. The following is a portion of the summary in the *Calendar of State Papers* (*Domestic*) for 1634–5, p. 211:—

"Hears daily reports that the place will be given over his head. If it be, *que sera, sera*, he will retire and live private. Sir Francis Godolphin, they say, puts in for the writer's cousin, Bassett's youngest brother. In doing it, he doth the writer wrong, for he was an officer in the field fourteen years before the other trailed a pike, which he never did but at the Isle of Rhé, and for his estate he hath none, *ne gry quidem*."

Bonython's fears as to his removal were groundless. H. Congreve Evans.

[Capt. Hannibal Bonithon appears as Lieutenant of St. Mawes as late as May 29, 1639 (*State Papers, Dom.*, 1639, p. 246).]

Maunday Thursday at Whitehall (6th S. iv. 268, 415).—King William III. left the washing to his almoner; such was the arrangement down to 1731, in the reign of George II. A full account of the royal distribution of alms in that year Mr. Wagstaff will find in vol. iii. pp. 368–9 of *Old and New London*; a description also of the change in the ceremony towards the close of the reign of George III., namely, in 1814. The washing had long been discontinued altogether, and since the present reign an additional sum of money has been given instead of provisions.

At Vienna the custom was literally observed at a much later date. On Maunday Thursday, March 20, 1856, "the washing of feet" took place in the chapel which is attached to the Imperial Palace. His Majesty the Emperor of Austria, after having served them at table, poured water over and wiped the feet of twelve of the oldest poor citizens.

William Platt.

Callis Court, St. Peter's, Isle of Thanet.

"Come across" (6th S. iv. 328, 394).—Will Mr. Kelly kindly give a fuller reference to the Lancastrian ballad of 1458 in which "across" occurs? Amongst the quotations sent in for the

Philological Society's Dictionary no instance appears earlier than 1480 (Caxton) as an adverb, and 1634 as a preposition. XIT.

What is the harm in this phrase? Does it not say what it means? Why should "encounter," which is a French word, be better? As yet I have come across no reason why I should not say "come across" when I mean it. E. W. B.

HEREWARD LE WAKE (6th S. iii. 368; iv. 9, 69, 136).—MR. WATERTON says Lucy, daughter of Ælfgar, first married Ivo Tailbois of Anjou; secondly, Roger de Romara; thirdly, Ranulph, Earl of Chester. Mr. Wm. Jackson, F.S.A., declared recently that "it is placed beyond doubt or cavil that Ivo had only one child—a daughter Lucy, whose first husband was Roger de Romara, by whom she had an only son William, her second husband being Ranulph de Meschines, who in right of his mother succeeded to the earldom of Chester." Burke says, "Ivo Tailbois married Elgiva, daughter of King Ethelred." Surtees (*Hist. of Durham*) says "Uchtred filius Waltheof" married "Elgiva filia Ethelridi." Stow makes Ivo Talebois marry Lucy, sister of Earl Morcar, while others state that he married the widow or sister of William Bardolfe. How does MR. WATERTON explain these conflicting statements? C. J. H.

IMITATIVE VERSE (6th S. ii. 227, 518; iii. 476; iv. 38, 417).—The lines which MR. GREEN imperfectly remembers occur in *The Ruins of Rome*, a poem by John Dyer (1700–58):—

"The pilgrim oft
At dead of night, 'mid his orisons, hears,
Aghast, the voice of Time; disparting towers,
Tumbling all precipitate down dashed,
Rattling around, loud thundering to the moon."

See Dr. Johnson's remarks on this passage in his *Lives of the Poets*. NORVAL CLYNE.

Aberdeen.

WHO INVENTED THE SCREW PROPELLER? (6th S. iv. 328, 390).—A short biography of Sir F. Pettit Smith, published in the *Register* for 1869 or 1870, fully substantiates that gentleman's claims to the above public service.

E. WALFORD, M.A.

Hampstead, N.W.

"THE GREY MARE IS THE BETTER HORSE" (6th S. ii. 207, 279; iii. 95; iv. 138, 233, 256, 316).—

"A fact of some importance has been preserved by Beda, *Hist. Eccl.*, ii. 13. A heathen priest of the Anglo-Saxons was forbidden to carry arms or *to ride a male horse:* 'Non enim licuerat pontificem sacrorum vel arma ferre, vel *præter quam in equâ equitare.*' Can this have any connexion with the regulation, which, it is true, can be equally explained from the Bible, that Christian clergymen, when riding about the country, should be mounted on *asses* and *colts*, not *horses?*.....The transmission of such customs, which had impressed themselves on the habits of life, would seem to have been quite admissible."—Stallybrass, translation of Grimm's *Deutsche Mythologie*, i. 91.

Hence the custom or its tradition may have led to its modern and proverbial application.

ARCHDEACON.

THE HON. MRS. ALDWORTH, THE FEMALE MASON (5th S. iv. 103; vi. 153, 194).—The portrait of Mrs. Aldworth was mentioned in the last of the above communications, but there was no notice of any print of the picture. I lately saw one at Drayton Rectory, near Banbury, with an inscription containing some mention of her escapade. Mrs. Jordan, the wife of the rector, was able to inform me from her own knowledge, as being a member of the Doneraile family, that Mrs. Aldworth was buried in Cork Cathedral; but that the vault was bought by a gentleman, who removed her remains and placed another body in the vault. ED. MARSHALL.

RICHARD TURNER AND TEETOTALISM (2nd S. vi. 145, 218; 5th S. iv. 429; v. 18, 137, 398, 457; vi. 98, 158, 258, 413, 523; 6th S. iv. 397).—Richard Turner, the "teetotaller," was interred in St. Peter's Churchyard, Preston. The inscription on his tombstone, commencing with the words, "Beneath this stone," &c., is rightly given by your correspondent, MR. MARSHALL. See *History of the Temperance Reformation*, by P. T. Winskill, Warrington, 1881. M. D. K.

THE FIFE EARLDOM (6th S. iii. 308, 435; iv. 53, 98, 152, 418).—I see, in a foreign country, in the number of "N. & Q." for November 19, a note on the title of the earldom held by Lord Fife. What has gone before in your pages I know not; but, if it helps a solution, I can answer for it that that nobleman's titles are, Baron Braco, Viscount Macduff and "Earl Fife," all in the peerage of Ireland. Were I in England I could give an extract from the patent, of which I possess an authentic copy. LECTOR.

SPARROW BOTTLES (6th S. iv. 109, 153), of red ware, with a hole to hang on a nail, are continually used by most of the farmers in Thorney Fen, to prevent the birds destroying the thatch, and also for ease in destroying the young birds, which are generally killed and thrown to the pigs; but I have known the farm boys to skin them and have them made into a pudding. E. WEBSTER.

I have seen sparrow bottles hung on the walls of houses in the Netherlands, and they are often represented in old Flemish pictures and engravings. K. P. D. E.

BAGNAL OR BAGENAL FAMILY (6th S. iv. 288, 318, 375).—Walter Bagnall, of London, Esq., held the estate of Bushy, called Bourne Hall, in Her

fordshire, and Thomas Bagnall, yeoman, resided at Woolton, in Staffordshire; both are mentioned in the Recusant Rolls of 1715. W. L. King.

Watlington, Norfolk.

Books printed previously to 1550 (6th S. iv. 147, 195, 251).—I have :—

Q. Horatii Flacci Venundantur Parrhi [*sic*]. fol., 1519.
Conciones et Orationes, 8vo., Lugduni Batavorum, 1526.
Erasmus, 8vo., Rot., 1526.
P. Ovidii Nasonis Amatoria, 8vo., Antverpiæ, 1529.
Jvstinvs, Historiarum, 8vo., Francofvrti, 1530.
Herodoti, 8vo., Lvgdvni apvd Seb. Gryphivm, 1542.
M. Tvllii Ciceronis Orationes, 8vo., Venetiis, 1549.
M. Tvlli Ciceronis Orationvm, 8vo., Parisiis, 1543.

I have several between 1550 and 1600.

Wm. Freelove.

Bury St. Edmunds.

[The subject was introduced incidentally, and a hope expressed, at the first reference, by Bibliomaniac.]

Place-Names (6th S. iv. 166, 356). — Why should not Fenkle, or Finkle, Street be Wincel (corner) Street—not, I think, a very uncommon place-name in Dutch and German towns?

C. W. Bingham.

Miguel de Cervantes Saavedra (6th S. ii. 488; iii. 156; iv. 155).—The edition of *Don Quixote*, printed "En la Haya: por P. Gosse y A. Moetjens. Año 1744. 4 tomos: 12mo.," is a reprint of the London edition of 1738 (J. y R. Tonson): "Es digna de todo aprecio esta edicion (Haya, 1744), hecha con arreglo á la magnífica de Londres en cuanto al texto, compitiendo con ella en la parte tipográfica," &c. (Navarrete, *Vida de Mig. Cerv. Saav.*, Madrid, 1819, p. 506).

B. F. Dobranich.

92, Rue du Bac, Paris.

Sorts of Ales (6th S. ii. 308, 334, 523; iii. 97, 130; iv. 155).—The summer drink called *stepony* might possibly come from Ital. *estivo*; thus, *estivo, estivone, stipone, stepony*.

R. S. Charnock.

Shakspeare's "Sonnets" (6th S. iv. 108, 158).—The following may be of use :—

Boaden's Sonnets of Shakespeare, 1837.
Brown's Autobiographical Poems of Shakespeare, 1838.
Coleridge's Table Talk, p. 229, edit. 1836.
Gentleman's Magazine, 1832, p. 217.
Hallam's Literary History, vol. iii. p. 264, edit. 1876.

Edward H. Marshall, M.A.

"Windlestrae" (6th S. iii. 88, 249, 309, 335, 438; iv. 197).—There is the following instance of the use of this word in *Old Mortality* (Lady Margaret Bellenden *loquitur*) :—

"Either Cuddie must attend musters when he's lawfully warned by the ground-officer, or the sooner he and you flit and quit my bounds the better; there's nae scarcity o' auld wives or ploughmen; but if there were, I had rather that the rigs of Tillietudlem bare naething but *windle-straes* and *sandy lavrocks* than that they were ploughed by rebels to the king."—Chap. vi.

A note in the Centenary edition of the *Waverley Novels* explains these terms as "bent-grass and sand-larks."

John Pickford, M.A.

Newbourne Rectory, Woodbridge.

"Hamlet" edited by Hughs (5th S. viii. 503; xi. 95; 6th S. iv. 225, 377, 437).—The second test-word for this edition, "Roaming" for *Wrong*, is in Act I. sc. iii. l. 109, "Roaming it thus." I appear to have followed Mr. Furness's erroneous reference to Act II.

C. M. Ingleby.

Athenæum Club.

"Medicus curat," &c. (6th S. iv. 388, 436).—A university friend, himself interested in my quest as to the authorship of the above aphorism, tells me that, led thereto by the answer of your correspondent A. C., he has very carefully examined Bohn's *Dictionary of Latin Quotations*, by H. T. Riley, B.A. It has been to no purpose. He could not find it there; at least, in the edition of that work examined by him. A. C., however, does not say that it is there; only this, that he "believes" it is "to be found" in the work he names—the dictionary in question. I should be greatly obliged to him for further aid in this matter, and I gladly renew my previous offer with regard to it.

X. Y. Z.

The Franciscans in Scotland (6th S. iv. 388, 432).—I should like to supplement my reply on this subject with the date and place of an early Franciscan settlement in Scotland, which I have found in Haddan and Stubbs, *Councils*, vol. ii. pt. i. Appendix B, p. 181. It occurs in a "Catalogue of Religious Houses at the end of the Chronicle of Henry of Silgrave, *c.* A.D. 1272," which Mr. Haddan printed, so far as it relates to Scotland, from Cleopatra A. xii. fol. 56. "Laudian. Abbatia Rokesburgh S. Canonici Nigri.[a]" In his note [a], appended to the Catalogue, Mr. Haddan corrects some mistakes of the chronicler, and amongst others the error in respect to Roxburgh, "where was a Franciscan monastery from about A.D. 1235." It is clear from this date that Roxburgh must rank among the earliest of the Franciscan houses in Scotland.

Alban Butler's date for the landing in England of Br. Aguellus and his companions must be wrong. 1220 would not agree with 8 Hen. III.

C. H. E. Carmichael.

Hares' Brains (6th S. iv. 406).—This superstition is very common in Dorsetshire. My cook was asked for the head of a hare, that its brains might cure a fractious child, within this last week; and she tells me that it is equally common in Devonshire, of which county she is a native; and she remembers that her father, who was a game-

keeper, was often asked for the head of a hare for the same purpose. She also said that if a hare's head could not be procured, a bit of flesh beneath the lobe of the ear of a sucking pig, such as was fit for roasting, was often used instead. On asking for an explanation, she said she did not know, but that when a baby would not take its natural food it became fractious, and, lolling out its tongue, often made its lips and chin sore, and thereby "showed that it wanted something"; and I find that the notion is that this fractiousness is owing to the mother, "who has *longed* for something she could not have before the child's birth," which longing is indicated by these symptoms. As to any reason why this particular food was needed or beneficial, "this deponent sayeth not," neither do I, only I know its efficacy is fully believed in. E. A. D.

Shillingstone, Dorset.

A belief in hares' brains as being marvellously efficacious in extreme cases of restlessness in infants is common amongst the lower orders in Berkshire. It is not given as a soporific, but, as they say, to "satisfy the *longings*" of the child, and thereby stop its crying. A Devonshire nurse (without my knowledge) gave calves' brains to a baby of mine who was very ill and cried a great deal.

C. Russell.

Henry Hallywell, Minister of Ifield, and Henry Hallywell, Vicar of Cowfold (6th S. iii. 324, 358, 436; iv. 377).—If the note referring to Henry Hallywell contained in the records of the Society of Friends for the South-Eastern Division is correct, then the Add. MS. Brit. Mus. must be wrong, and Edward Michell, instead of preceding Hallywell as Vicar of Ifield, was simply his curate, and probably married his daughter. Will Mr. Sawyer give the date when Henry Hallywell's name appears as "parson of Twineham"? H. Fishwick.

Hyden, Heyden, Heydon Family (6th S. iv. 289).—There appear to have been several respectable families of this name. One of them, belonging to the counties of Hertford and Worcester, bore for arms, Quarterly, argent and azure, a cross engrailed counterchanged. The Long Compton, Warwickshire, family seems to have been well connected, but whether entitled to this or any other coat I cannot positively state. The Long Compton registers give the marriage of John Heydon and Joan Spyre, July 28, 1617; and of Richard Heydon and Jane Braine, Dec. 27, 1698; while those of Stretton-on-Fosse, in the same county, record the marriage of Thomas Heydon and Mary Gibbes, Nov. 4, 1678. Robert Heydon, of Long Compton, aged about twenty-one, a bachelor, obtained at Worcester, August 16, 1688, a licence to marry Sarah Keck, of Stretton-on-Fosse, about twenty-five, a maiden. She was apparently of the family of Sir Anthony Keck, one of the Commissioners of the Great Seal, who was knighted March 5, 1688. Richard Hayden was a landowner at Alderminster, co. Worcester, in 1703.

Thomas P. Wadley.

Naunton Rectory, Pershore.

The Heydons were considerable people in Norfolk as early as the thirteenth century. They came to an end in the male line in the person of William Heydon, Esq., of Baconsthorpe, who died Sept. 7, 1689. There is much about them in Blomefield's *Norfolk*, vol. vi. p. 504. Augustus Jessopp.

The Norfolk knightly family of that name of course derived it from the place so called. Their arms were, Per pale, arg. and gules, a cross engrailed counterchanged. See Blomefield under "Baconsthorpe," vi. 504. G. A. C.

"For fraid" (6th S. iv. 226).—I have never met with the expression as quoted by your correspondent, but I am familiar with a similar expression used in North Yorkshire, to wit, *for feerd*=*lest*. This I regard, on the analogy of the French *de peur que*, as a conjunctive expression with *that* understood, in which the word *feerd* or *feard* is another form of A.-S. *ferht*, *fyrhto*, *fyrhtu*=fear, &c. I have not met with either *for fraid* or *for feerd* in any glossary, or in Halliwell's *Dict.* Stratmann gives "for fêrde *Gaw.* 2130; *Min.* 14, &c." Am I right in my assumption? If so, is not *for fraid* a corruption?

F. C. Birkbeck Terry.

Cardiff.

"Apple Pummy" (6th S. iv. 273).—At the above reference your correspondent Y. A. K. asks whether "the refuse apple, which is thrown away after all the juice is extracted when the cider is made, is still called 'apple pummy.'" In Dorset it is still called "apple pummy" or "pummice," and although I do not know whether it is used for manure, yet it is considered in some parts very good food for pheasants, who eagerly pick out the pips, &c., from the mass. J. S. Udal.

Inner Temple.

Robert Southey (6th S. iv. 267).—In the *Life of Southey* by his son (edit. 1850), vol. vi. p. 17, will be found the following:—

"He was as rapid a reader as could be conceived, having the power of perceiving by a glance down the page whether it contained anything which he was likely to make use of; a slip of paper lay on his desk, and was used as a marker, and with a slight pencilled S he would note the passage, put a reference on the paper, with some brief note of the subject, which he could transfer to his note-book, and in the course of a few hours he h classified and arranged everything in the work whicl was likely he would ever want."

Prof. Dowden in his *Life* alludes to the fact, p. 1

L. 1

Godstone (6th S. iv. 287).—I have always understood that the stone for the building of Westminster Abbey was all, or partly, quarried here. The local tradition goes that the place derived its altered name from this fact. G. W. Holmes.

This name might be = God's enclosure, say church; but it is more probably a corruption of its old name, found variously written—Wachelestede, Wolcnestede, Wolnestede, Walkhamsted.

R. S. Charnock.

1A, Adelphi Terrace.

Wibsey Fair Charter (6th S. iv. 287).—The first place to search for records of charters for holding markets or fairs is the calendar of the Charter Rolls (*Calendarium Rotulorum Chartarum*), one of the volumes published by the Public Record Commissioners. If any dispute arose about the charter the *Calendarium Inquisitionum ad Quod Damnum* (included in the same volume) should be consulted. The calendar gives the correct references to the Charter Rolls, which can be inspected at the Public Record Office in Fetter Lane. The Close Rolls contain many references to market and fair charters. The rolls for John and Henry III. were printed *in extenso* about 1844 (2 vols.).

Frederick E. Sawyer.

Brighton.

In A. C. Ewald's *Our Public Records*, p. 72, London, 1873, there is:—"Fairs, grants of, entered on the Patent and Charter Rolls."

Ed. Marshall.

An Irish Charm against Snakes (6th S. iv. 305).—An opinion of a similar nature as to the efficacy of this material is preserved in the tradition that the cellars of Goodrich Castle were floored with earth from Ireland. T. W. Webb.

Matriculation Records (6th S. iv. 306).—Literary, and especially biographical, researches would be much facilitated by the publication of the entries of matriculations at the various colleges at Oxford and Cambridge. In most cases the county of the student's parents and the profession of the father are recorded. It was only from the matriculation entry in his college at Cambridge that any information could be discovered as to the birthplace and parentage of the late Dr. Turton, Bishop of Ely, who for many years before his death was supposed not to have a relative in the world, and about whose origin there was always a needless mystery.

E. Walford, M.A.

Hampstead, N.W.

Dr. Hyde Clarke's suggestion is a useful one, but he has misapplied the term *matriculation*, which is the admission to the university, not to the college. The two admissions are quite distinct, and, of course, separate registers are kept. What Dr. Clarke means by *matriculation registers* are (at Cambridge at least) simply called "entrance books."

C. F. S. Warren, M.A.

Farnborough, Banbury.

Our Christmas Number.

Will correspondents kindly intending to contribute to our Christmas Number be good enough to forward their communications, headed "Christmas," without delay?

Miscellaneous.

NOTES ON BOOKS, &c.

Rambles and Studies in Old South Wales. By Wirt Sikes. (Sampson Low & Co.)

Mr. Sikes, the American consul at Cardiff, has here collected into a volume various articles which he has contributed to the leading American magazines on the subject of the country in which he at present resides. The title of the book is, however, misleading. It is intended merely to mark off the South Wales of Great Britain from the South Wales of Australia, and not as an antiquarian account of the former district. But even as a description of the very interesting region to which the author has limited himself, his book is incomplete. We have not observed a single reference to the glory of South Wales in all respects—the natural and architectural wonders of the peninsula of St. David's. Indeed, with the exception of one or two passing allusions, Pembroke, Cardigan, and Carmarthen are unnoticed, the writer limiting himself to Glamorgan and the Welsh Marches. With these limitations, the book may be recommended as a pleasant and gossipy account of a district in great part beyond the ken of the ordinary tourist. The chapters on the principal spots of interest on the rivers Taff, Usk, and Wye are followed by four brightly written, but rather superficial, sections on South Wales and the South Welsh generally, based on a somewhat limited experience. A visit to the remoter districts (*e.g.* Cardiganshire) would enable Mr. Sikes to complete his knowledge. He might then not have reason to complain of the comparative rarity of the tall hats worn by the Welsh peasant women, and his rather enthusiastic views of Welsh morality might be somewhat modified. We have a good deal of scrappy history and legend, which is excusable in an article, but might with advantage be pruned in a book, and many explanations, evidently intended for American readers, to which the same remark will apply. But despite its incompleteness and superficiality, we must allow that no better book has appeared of late describing South Wales, with all its peculiar features of interest, and that Mr. Sikes's present work will, for the time, supply the lack (which should not be allowed to exist much longer) of an account of South Wales which to a thorough knowledge of its history and its antiquities should unite an intimate personal acquaintance with its people and their characteristics. The intending visitor to South Wales cannot do better than arm himself with Mr. Sikes's book, which will be found usefully to supplement in many points Mr. Murray's *Handbook*.

Transactions of the North Oxfordshire Archæological Society: Historical Notices of the Parish of Cropredy, Oxon. By Rev. D. Royce, M.A. *An Index to the Registers of Baptisms, Marriages, and Burials in the Parish of Ducklington.* By Rev. W. D. Macray, M.A., F.S.A. (Oxford, Parker.)

We have before now had occasion to commend the good work done by the members of the North Oxfordshire

Archæological Society. We have now before us two more specimens of that work, to which we have great pleasure in drawing the attention of all students of local history and of the manners and customs of the olden time. In days when we too frequently hear of the total destruction by fire of the registers which embody so much of that history and of those manners and customs, it is a work of practical utility to place on record in print all that we can of the parish registers of England. Mr. Macray furnishes some valuable material for the antiquary and the genealogist in his index to the registers under his own charge. They show us how wavering was the allegiance of men between the claims of Old Style and New in the days of James I., and how delightfully vague the prevailing taste in matters of orthography. Mr. Royce traces with minute care the history of the prebendal church of Cropredy, which once had a Colonna and two Cardinals for its nominal heads, who were of those "extra Angliam morancium." In later times Cropredy witnessed an engagement between the forces of King and Parliament, that left Waller "so ruffled as to make him impotent," and traces of which are to this day "turned up from time to time in the meadows on the river-side." Some of the names and descriptions recorded by Mr. Macray are quite deserving of a place among antiquarian oddities: *e.g.*, "Frises Edgley, a woman"; "Elix. and Thos. Smallbones, twins"; and Arnell Smith, "an unsettled person of Sheffield." Mr. Royce offers some choice morsels in the way of epitaphs, of which we may just mention the following charming combination of the pathetic with the practical:

"If brutes could speak, Horses would Poets be,
And hither bring a dolefull elegie;
But though two Wyatts now are dead and gone,
Yet all their art and skill live in young John."

Now the Wyatts were a family famous in Cropredy as the local farriers.

Suicide: an Essay on Comparative Moral Statistics. By Henry Morselli, M.D. (C. Kegan Paul & Co.)

This is one of the volumes of the "International Scientific Series." It is a most instructive book, though the subjects with which it deals are so painful that many will not improbably avoid reading it. All knowledge is useful, but it does not therefore follow that all sorts of knowledge are fit for the consumption of each one of us. We have read the book most carefully, and, with the exception of a few philosophical passages, which have but slight relation to the subject of the book, have found nothing whatever that should offend any one. Whatever else suicide may be, it is at least commonly the result of disease of the brain, and it is needful that certain facts concerning it should be generally known, and not, as is commonly the case, confined to the medical profession. That the overstraining of the brain in early life, by enforcing what is called education too violently, is one of the main causes of the increase of self-destruction will be admitted by all candid men who read Dr. Morselli's pages. We are constantly told by those who should know better that mental pain is not lasting with children, and on this ground unkindnesses are justified which no one would ever think of defending if inflicted on grown-up people. Dr. Morselli states the simple truth plainly when he says that "it is perfectly well proved that children are as susceptible of painful and depressing emotions as adults." It is a terrible thought that the trivial wrongs of the nursery or the school-room may sometimes cast a deep shadow over a whole life.

Quips and Quiddities, by Mr. W. Davenport Adams (Chatto & Windus), is not a book of wise sayings, neither is it a jest book, but something about midway between the two. *Southey's Common Place Books* are naturally brought to our mind by a volume such as this, but the author of *Thalaba* collected his notes for future use; these seem to have been brought together for the special purpose of amusing people. A very good purpose, undoubtedly, this is, and we make no doubt that Mr. Adams will be in a great part successful. Many of the things therein are very entertaining, but there are not a few which a rigorous critic would wish to replace by better material. Marble chips, as those who have been in Italy know, make an excellent concrete for floors, but it is essential to their durability that softer substances should not be mixed with them. In some instances the reader may wish to verify quotations. That pleasure is commonly denied him. A reference to Beppo, or even to Adam Bede, is all very well, but fancy being sent to the *Literary Gazette* to hunt up a joke, without year, volume, or page being given! The very idea would make the most ardent literary grubber tremble.

The Unicorn: a Mythological Investigation, by Robert Brown, Jun., F.S.A. (Longmans & Co.), is an interesting collection of facts concerning this fictitious animal. One of our great scholars once proposed to a novel-writing friend of his that the latter should put away childish things and join him in a great work, which should tell all that was not true about the animal world. Whether the book be in progress, or whether such materials as have been collected have been handed over to the Folk-lore Society we cannot say. Mr. Brown's pamphlet reads much as if it were one chapter of this stupendous work. We are quite unable to criticize many of Mr. Brown's speculations, but feel bound to say that we have never seen any adequate reason for supposing that the unicorn borne in the arms or as a crest by several English families had any conscious connexion with mythology, as that word is usually understood.

Robert Burns at Mossgiel, by William Jolly (Paisley, Gardner), is a prettily got-up little book, which will have some little interest for the more enthusiastic worshippers of the poet. It does not, however, fill any serious blank in our knowledge of Burns's life or works. The language is sometimes more ornate than good taste warrants.

Harleian Society.—Messrs. Mitchell & Hughes have this week issued to the members the *Visitation of Yorkshire in* 1564, edited by the Rev. C. B. Norcliffe, and the *Registers of St. Thomas Apostle, London, from* 1558 *to* 1754, edited by Colonel Chester, D.C.L.

Notices to Correspondents.

We cannot answer queries privately.

Mr. E. H. Marshall writes that Mr. H. Cholmondeley Pennell's verses "Hard Lines" (*ante*, p. 440) will be found in Routledge's *Comic Poets of the Nineteenth Century*, p. 201.

M. ("Whitsuntide").—See "N. & Q.," 5th S. i. 401, 496; viii. 2, 55, 134, 212, 278; ix. 441.

C. M. D.—Might not the letters be K.H.=Knight of Hanover?

Corrigendum.—P. 391, col. 2. l. 2 from bottom, for "thirty-second edition, 1792," read *p.* 32, *ed.* 1792.

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(*Concluded from p.* 443.)

The division "Collective Works of Theologians" contains most of the Benedictine editions of the Fathers, and is rich in the schoolmen and in English theologians, fairly rich in foreign writers. In the other departments of theology the shelves filled by the Bollandist Acta Sanctorum, by the acts of councils, and by writers on canon law, make a considerable show. As might be expected, we have a good store of the works produced by controversies with Romanists and Dissenters in the sixteenth and seventeenth centuries; there is also a set of tracts upon the Bangorian dispute, and many of the pamphlets which the Tractarian movement produced here forty years since.

The departments which follow—mental science, political science, physical and mathematical sciences, arts—are cared for, but are not specially strong. The first contains a somewhat large number of German philosophical works dating early in the century, the second, amongst other things, includes a collection of Italian economists published at Milan, 1803–1816, and many English tracts upon currency and banking. Bibliography is *somewhat strong. Oriental history* and literature seem to have attracted the interest of the college in the days of Dr. Pococke, but no attempt has since been made to place our special strength here.

Greek and Latin history and literature have been provided for with some care, in the days of Stephanus, of the Sheldonian press in the seventeenth century, and ever since. Among the early printed books under this head, I may mention a set of Aldine commentators upon Aristotle, a Virgil, printed with the type of Mentelin, probably in the same year as the Roman edition usually called *princeps;* a Persius, Ferrariæ, 1474 (?), containing a prælection by Politianus; the first edition of Homer, Florence, 1488; and of Chalcondylas's *Erotemata* (Milan, 1493 ?).

Probably modern European history and literature is the branch of which, with theology, we have most reason to be proud. In English history I may mention a number of pamphlets of the Civil War period and the following reigns, a series of proclamations issued in the sixteenth and seventeenth centuries, collected by Sir Joseph Williamson, and from the same collection a number of volumes of the *London Gazette* and *Gazette de Londres* between 1667 and 1679, some volumes of votes of the House of Commons in 1689 and the following years, MS. copies of journals of the House of Commons, 1661–5, and other notes as to Parliaments of the same reign, and extracts from the rolls of Parliament, Edward III. to Edward IV. Of English county histories we have a valuable collection. In French history, besides the general works and various series of "Mémoires" and "Documents inédits," there is a number of special histories of provinces and towns; on the history of the Napoleonic wars we have a considerable literature, partly from the library of Sir A. Alison. The chief strength of the German history department lies in reprints of mediæval chronicles and documents. Among books of some bibligraphical interest in the class of English literature the four folios of Shakspeare deserve mention (we have no quartos, however), and the first editions of *Paradise Lost* and *Hudibras*, also—besides the early-printed books noticed below—Caxton's edition of Botaner's *Cicero de Senectute*, 1481; Wynkyn de Worde's *Capgrave's Nova Legenda Angliæ*, 1516; and Caxton's *Christine of Pisa's Fayt of Arms*, Westminster, 1488; Lyndewood's *Constitutiones Provinciales*, the first edition, probably printed at Oxford about 1485.

Among our classical MSS. a tenth century Horace is described as the best English MS. of that author, and Mr. Munro thought it inferior to none of the Swiss and Paris MSS., except only Orelli's oldest Bernese. It belongs, however, to that class of Horace MSS. which contain the recension of Mavortius, and accordingly Keller and Holder treat its value for critical purposes as by no means

proportionate to its age. Still it has interest for Englishmen from the use which Bentley made of it. A fifteenth century MS. of Valerius Flaccus and Silius has also some value. Among the theological MSS. may be mentioned a Bible and New Testament of Wicliffe's version, and a Prymer in English, all of the fifteenth century; a number of Dr. John Mill's note-books, containing collations and copies of texts, made chiefly for his work upon the New Testament; some papers of controversy and casuistry by Bishop Barlow; and a Book of Hours of the Virgin, fifteenth century, with elaborate illuminations by a French or Flemish artist; a note in the book describes it as having belonged to "Mary the French Queen," the sister of Henry VIII. Under another head there call for mention notes bearing upon English diplomacy and on the proceedings of the House of Commons, chiefly from Sir J. Williamson's collection, and two volumes containing abstracts of arguments delivered during the Ship Money case. But probably our MS. library is best known for its heraldic MSS. The bulk of this collection was made by Sir Thomas Shirley in the first half of the seventeenth century; Sir J. Williamson seems to have interested himself in adding new documents. It contains volumes of pedigrees, copies of grants of arms issued chiefly in the sixteenth century, tables of arms of families, in some cases elaborately tricked in colour, documents bearing upon the heraldic office, and some thirty volumes of heraldic visitations of various counties made between about 1560 and 1620. From Anstis's list of visitations in Gutch's *Collectanea* I gather that most of these MSS. are not unique, other copies being preserved in the Heralds' College; in one case Anstis describes the Queen's College MS. as the original copy. Occasionally the pedigree of a family is certified by the signature of its representative, and in some cases, at least, the MSS. are probably by the hand of the heralds—Glover, Hervey, and others—who made the visitations reported. Antiquarian interest of quite a different kind may attach to a book of minutes of the partners of the *Grub Street Journal*, 1730-8.

One great charm of a college library, as compared with others, comes from its connexion with the history of the society, and the little indications to be gathered from it respecting the past of Oxford learning, even Oxford society and politics. Of that charm the Queen's library has its full share. There is something to be gathered by the curious student from the lists of books given and bought at successive periods, something from the volumes annotated in Barlow's hand, from a small Latin-Greek vocabulary of the seventeenth century with a schoolboy motto scrawled on the flyleaf, from three or four rough note-books belonging to students of the seventeenth and eighteenth centuries, from two reports of theological disput tions held in the college during 1649 and 16 from a book, somewhat later, of *Quæstiones Tab dariis Discutiendæ*. There is a little illustration Oxford politics in the inscription with which t university printer in 1693 records the gift of book to the Taberdars, "dono dedit Henric Cruttenden, architypographus Jacobi regis ex lantis." From the librarian's point of view the is something interesting in the lists and the no of collation, and all the traces of the "harml drudgery" which has not been grudged generati after generation in order to make our collectic useful. And there is an interest of their o about little indications of college loyalty, like t note upon a flyleaf, "Taberdariorum Societati do dedit Bolton Simpson, A.B., hujus libelli editor Reginensium cultor amantissimus"; or this ent in the benefactions list—"The 18th of Janua 1638. This day was presented to Queen's Colle these volumes in Folio hereunder named, togeth with a Peice of Plate.....from a Cumberland m that wisheth glory to God and flourishing hap ness to this House, but desireth his name m not be enquired after," or the note appended 1727 to some fragments of illuminations past at the end of a Book of Hours, "These illumi tions, taken out of this book or some other Queen's College Library, were sent back to I Gibson by an unknown hand, his conscience pric ing him, and so may conscience prick all th that have wronged the Library." The library part of the history of the college; to many in t past it has become something like a perso friend. A member of the college is glad to ho that no new plans or improvements will be allow to take that character from it.

I am advised that it might be useful to stude if lists could be published of books and editic printed in England before 1560 or 1600, wh are to be found in various Oxford collections b are not in the Bodleian. The following list, Queen's College, includes one or two English boo printed abroad. I doubt whether most of t entries have any but a bibliographical interest:—

(1.) Books.

Amadis de Gaula. (By Vasco Lobeyra.) Venecia, 15 fol.

A B C for children (with prayers, &c.). (London) Jo Kyng.

(Botaner, William.) Tullius de Senectute translated Caxton (1481).

Coverdale, Miles. Goostly psalmes and spirituall song (London, about 1539) Johan Gough.

Cowper, Thos., Bishop of...Winchester. Certaine s mons. London, 1580.

England, Church of. A remonstrance or plaine det tion of...the faults...in..." A Declaration of D cipline." London, 1590.

England, Henry VIII. (MS. title) The Lord Crom injunctions...for all his ecclesiasticall jurisd (London) 1538, 4to.

(Saint-Germain, Christopher) Three tracts ascribed to. London, Thos. Godfray (about 1535):—
A treatyse concerning the power of the clergye...
An answer to a letter (chiefly concerning church government).
A treatyse concernynge divers of the constitucyons prouynciall and legantines.
Gilbert, Wm. De Magnete. Londini, 1600.
Joannes Chrysostomus, S. A treatise concerning the restitucion of a synner...newly translated. London, 1553.
Pilgrimage of man,...(in English metre from a prose translation of the French work of Guillaume de Guilleville). London (1525?).
Pathway to life. The pleasaunt playne and pythye pathewaye...to a vertuous lyfe...(in verse). London (1550?).
Political news-letters. Credible reports from France and Flanders. May, 1590. London, 1590.
Besides these there are some proclamations, chiefly of the reign of Elizabeth, which may or may not be contained in the Bodleian collections.

(2.) Editions.

Bible. New Testament, Tyndale's version, one of the editions of 1536, 4to.
New Test., Ephesians. In epistolam ad Ephesios Roberti Rolloci...commentarius. Edinburgi, 1590.
Bacon, Roger. De mirabili potestate artis et naturæ. Lutetie, 1542.
The mirror of alchimy. London, 1597.
(Cartwright, Thos.) An admonition to the Parliament. (In Germany, 1569?)
Duaren., Franciscus. De sacris ecclesiæ ministeriis. Londini, 1585.
England, Jane titular Queen of. A Proclamation at our Towre of London 10 July (1553).—Black-letter folio, a reprint of the original edition by Richard Grafton; from the collection of Sir Joseph Williamson.
Frith, John. Works, ed. by John Foxe. London, 1572, fol.
A boke...answerynge unto M. More's letter...concernynge the Sacrament... (In Germany?) 1548.
Gower, John. Confessio amantis (wanting first two leaves). Caxton (1483) fol.
Hubbard, William. A narrative of the troubles with the Indians in New England...Boston, Massachusetts, 1677.—One of the earliest productions of the Boston press. With a presentation note from a Boston citizen, Wm. Harrison, to Sir J. Williamson.
Halle, Edward. The union of the...famelies of Lancaster and Yorke. (London) 1548.
La Primaudaye, Pierre de. The second part of the French Academie. London, 1594.
Liturgies. Hymnorum opusculum ... secundum usum eccles. Sarisb. (Parisiis) 1518.
Processionale ad usum...Sarum. Rothomagi, 1517, 4to.
Missale ad usum...Sarum. Rothomagi, 1506.
Processionale ad usum...Sarum. (Antverpiæ) 1528.
The Prymer. London, 1544.
A form of common prayer...for...the Plague. London, 1640.
Ridley, Nicholas, Bishop of...London. A brief declaracion of the Lordes Supper. (London?) 1555.
Rastall, William. A collection...of...Statutes...nowe in force. London 1583.

R. L. Clarke.

Queen's College, Oxford.

A Jacobite Relic.—A private collection in this once semi-English town contains a curious specimen of Stuart loyalism, of such rare occurrence as to deserve notice. It is a wine-glass six and a half inches high, with a conical bowl three inches in diameter, standing upon a plain cylindrical stem and a foot two inches seven nails in diameter. The stem, in heavy, clumsy, Dutch imitation of light Murano glass, shows a twisted worm of hollow air tubes. It looks like many of what were generally, in years now gone by, used as medicine glasses. The curious portion consists of the inscriptions which cover the bowl and foot—these bearing, carefully and elegantly engraved with a diamond point, a Stuart version of "God Save the King," a Jacobite toast, and various decorations. The royal crown, over a double cipher composed of the interlaced letters J R (Jacobus Rex), divides, as is shown here by | , the lines of the first verse of the "adapted" national anthem, which run right and left of the crown and monogram:—

"God save the king I pray |
God bless the king I pray |
God save | the king |
Send him victorious |
Happy and glorious |
Soon to reign over us |
God save the king"

The second verse fills a compartment on the opposite side of the bowl, and runs as follows:—

"God bless the Prince of Wales
The true born Prince of Wales
Sent us by Thee
Grant us one favour more
The king for to restore
As thou has [*sic*] done before
The Familie"

The space under the crown and cipher bears the word "Amen" in Roman letters within an oval frame decorated with line scrolls; and a third compartment, framed like the other two, within free flowing line scrolls, contains the following "envoi" in seven lines:—"To His | Royal Highness | The Duke | And to | The Increase | of The | Royal Family"; which of the dukes of royal blood is thus addressed being carefully left for shrewd guessers to make out. The foot bears in three lines:—

"A Bumper | ☞ To The Noble and True Patriot of his Countrey | The Right Honble George Earle Marshal &c. &c. Hereditary Earl Marshal of Scotland."

Varied line scrolls of intricate yet regular composition, similar to those which once delighted amateurs of fine penmanship, decorate, in a frieze-like way, the lip and neck of the bowl and the outer edge of the foot. The character of the lettering points to a continental, rather than to an English, origin. This interesting memorial of devotedness to the forlorn cause of the Stuarts came into the possession of the present owner's family at the beginning of the French Revolution

when it was left by an English merchant obliged to leave the city and country.

V. J. Vaillant.

Boulogne-sur-Mer.

P.S.—The cipher is so written as to leave the impression that a G, formed of the rounded portion of the R, is an independent letter and the initial of Georgius—a very adroit precaution.

A Protestant Indulgence of the Seventeenth Century.—I send you a translation of two curious and not unimportant documents in the possession of a Buckinghamshire clergyman. One is an Indulgence granted by George Abbot, Archbishop of Canterbury, to Richard Cartwright, and the other is the royal Bull of King Charles I. giving force to this indulgence. Both documents throw light on certain historical points. It is clear from the first that indulgences were not alone granted by the Bishop of Rome; and it is clear from the second that they were null and void until the king's majesty had given them life and power and force. The reference in the latter to what had been done under Henry VIII. is remarkable, as it shows that while all spiritual authority in the Established Church is centred in the Crown, an archbishop is "lawfully authorized by the Parliament of England," as Archbishop Abbot in his indulgence so definitely states.

"George, by divine Providence, Archbishop of Canterbury, Primate of all England and Metropolitan, lawfully authorised by the Parliament of England, for the purposes after mentioned, to our well beloved in Christ, Richard Cartwright, of the parish of St. Dunstan in the West, London, Esq., health and grace. Forasmuch as laws made for the general benefit desire to abate somewhat of their strictness for the behoof of individuals, we having understood partly from your own statement, partly from the testimony of others worthy of credit, that the eating of fish is injurious to your bodily health, and desiring above all things your welbeing, we permit and indulge to you, that you together with Mary your wife, and any others at your will whom you may select and may invite to your table, may during your life eat flesh with due giving of thanks, on days and times whereupon the same is publicly forbidden. We will, however, that you shall do soberly and frugally, as well as cautiously, and secretly, rather than openly, for the avoiding of public scandal, nor that you admit other guests to share the license granted for your health's sake, otherwise than is above expressed. Provided always that you reckon and pay 6*s.* 8*d.* to the poor box of the parish wherein you shall inhabit, according to the statute in that behalf made and provided in the 5th year of the most serene Lady Elizabeth, late Queen. We will also that you fulfil and observe all other things contained in the said statute (all other laws and customs to the contrary nothwithstanding) Provided nevertheless that these Presents shall not avail unless the same shall be confirmed by the Royal Letters Patent.—Given under our seal of the faculties the 4th day of March, in the year 1632, and the 32nd year of our translation.

"Edmd. Scott, Clerk of the Faculties.

"Chas. Cæsar, Commissary of the Acts."

"Charles by the grace of God, King of England, Scotland, France, and Ireland, Defender of the Faith, to all to whom these presents shall come, health. We h inspected certain Letters of Dispensation hereto annex which and all therein contained We, according to an passed in Reign of King Henry VIIIth, our predeces have ratified, approved, and confirmed, and for us selves, our heirs and successors, do hereby rat approve, and confirm, so that Richard Cartwright, the parish of St. Dunstan in the West, London, E therein named, may use, enjoy and possess fre quietly, and with impunity, all things therein contai according to the force, form, and effect thereof, w out any impediment whatsoever, albeit express men of the premises or of other gifts or grants by us to same Richard heretofore made shall not be made; statute, act, provision, proclamation, or restrictio the contrary made, issued, ordained, or provided, or other thing, cause or matter whatsoever, in any notwithstanding. In testimony whereof, we have ca these our letters to be made patent. Witness oursel at Westminster, the 4th day of March, in the 8th yea our Reign,—By Bartholomew Baldwin, Clerk of Faculties in His Majesty's Chancery."

Frederick George Lee, D.D

All Saints' Vicarage, Lambeth.

John Holmes, Master of Holt Scho B.A. Trin. Coll., Cambridge, 1749/50; M 1753.—Watt mentions only his *Greek Gramm* 1735, 8vo., Lond., 1737, 4to. I have noted edition in 8vo., 1737, sold by A. Frazer in H His works are advertised at the end of *Isocr Epistolæ ed. Sylvanus*, 12mo., London, L. Hav Wm. Clarke, & R. Collins, 1764.

Latin grammar. 1*s.* 6*d.*

Greek grammar. 2*s.* 6*d.*

The history of England in Latin and English; b a compendium adapted to the capacities and memo of youth at school. 2*s.* 6*d.*

The art of rhetorick made easy; or, the element oratory briefly stated, and fitted for the practic youth at grammar schools. 3*s.*

Rhetorick epitomised; or, the principles of that w art briefly exemplified on a copper-Plate; engrave Mr. Pine. 9*d.*

The key; or, questions to the Latin and Greek g mars in the examinations of learners; with the prac Method of parsing and scanning in both languages. 1*s*

The art of rhetorick made easy, supported by all authorities, ancient and modern, and the substanc Longinus on the Sublime, in English, with ample n large plate of a rhetorical tree, 1738–9, 8vo., 2 vols. 1755.

John E. B. Mayo

Cambridge.

A Gipsy's Inventory, 1627.—Whilst enga upon the index to the wills now preserved in Probate Court at Chester, which has recently b printed by the Record Society of Lancashire Cheshire, I was struck with the name of Rum Durbare, which I met with under the year 16 Curiosity led me to look at the document its not only to verify the correctness of the name, also to see who it was that bore a name so unus When brought to me it turned out to be the ventory of a person who had settled down at C in Cheshire, probably on some common land

and who seems to have been in a fairly prosperous way. That he was a gipsy will, I think, be evident, not only from his name, but also from the fact that one of the items in the inventory is "a carte with furniture," which was valued at the sum of 2*l.* 6*s.* 8*d.* It is, however, not unlikely that he had built himself a small house, for in addition to the above entry there are others which speak of "bedstocks," "chests," "cubbards," "one joyned table," &c. He also had "kyne," "calves," "stirkes," "one mare," "four sheep," "one swine," "poultrie," "a mucke cart," "hay," "ploughes," &c., all betokening a man well to do. He was also possessed of "a cheese press" and "harrows," and not only had "corne growing upon the ground," but also "corne in the barne." His clothing is very neatly summed up in one line, "his wearinge apparell, with a sword and dagger and bootes," valued at 5*l.* There was a small stock of "baskitts and flasketts," and certain "tooles for his trade." He unfortunately left no will, but administration of his effects was granted to Margaret, his relict, on Oct. 15, 1627. The chief items in the inventory are as follows:—

Inventory of the goods, &c., of Rumwell Durbare, of Crew, deceased, praysed 30th *day of March*, 1627.

It. a carte with furniture, ij^{li} vj^{s} viij^{d}.
It. horse greers, chaines, collers and hornes [harness], with a crate rope, x^{s}. 0.
It. tooles for his trade, vj^{s}. viij^{d}.
It. a womans sadle and bridle with a pillin, iiij^{s}. 0.
It. Baskitts and flasketts, iij^{s}. iiij^{d}.
It. in yarne, new cloth and towe, j^{li} xiiij^{s} vj^{d}.
It. in sheetes and naperie ware, xij^{s}. 0.
It. three pickyelnes more with a shovell, ij^{s}. vj^{d}.
It. his wearinge apparell, with a sword and dagger and bootes, v^{li}. 0. 0.
It. corne in the barne, j^{li} vj^{s}. viij^{d}.
It. in mucke, xiij^{s} iiij^{d}.
It. in Lynsie wolsie and gladen, iij^{s}. 0.
It. in corne growing upon the ground, iij^{li}.
It. an other mare, iij^{li} xiij^{s} iiij^{d}.
It. saddles and pommell with axe, hadchett with a pickell [pitchfork], vj^{s}.

J. P. Earwaker.

Pensarn, Abergele, N. Wales.

Luke xv. 23, "done unto" or "done by."—At the Newcastle Congress, one of the speakers, a reviser, mentioned Luke xv. 23 as an instance of a decided improvement upon the A.V., the revision rendering "Nothing worthy of death hath been done by him," instead of the almost unintelligible "Nothing worthy of death hath been done to him." That the dative following πράσσω is correctly rendered "has been done by" is an undoubted fact; but I should be glad to know how the other rendering originated. The Vulgate has "actum est ei," other Latin versions "actum est illi," and one "invenimus in illo." Wiclif, Tyndale, Cranmer, Geneva, Rheims, and other English versions all render as the Authorized Version. Could the idea have been that had Jesus been guilty of death Pilate would have said that Herod would have done something more than mocking him? If I remember rightly, as my Greek is a little rusty, πράσσω and ποιέω take a double accusative in the sense of doing something to somebody, so that the dative following the passive could not mean a thing done *to* a person. One of the revisers writes to me, "I have sometimes wondered whether 'done to him' was used in Old English to mean 'proved against him,' but must own I have not met with any instances." It is rather curious that Luther had this very sense in his mind, as he translates "Und siehe, man hat nichts auf ihn gebracht, das des Todes werth sey," followed, as usual, by Coverdale in his "And beholde, there is brought upon him nothinge, that is worthy of death." How the "Bishops" interpreted I know not. De Sacy's version is in the nature of a gloss, "Et on ne lui a rien fait qui *marque qu'il soit* digne de mort." The Anglo-Saxon, published by Bosworth and Waring, translates as the Authorized. The Syriac New Testament (Brit. and For. Bible Soc., 1816) "done by him." A modern Hebrew version renders, "And lo! he hath not sentenced him to death," meaning, I presume, that Herod might sentence a criminal to death without taking upon himself the power to execute that sentence. What modern commentators say I know not, as I possess no commentary, but suspect that they, like others, must have been perplexed by the consensus of so many authorities in upholding a sense which can hardly be the correct one, and which has now been cancelled in a work which has been pronounced to be, if not a good revision of, yet an excellent commentary on, the New Testament.

H. F. Woolrych.

Oare Vicarage, Faversham.

King Charles I. and Shakspeare.—Milton, in his *Iconoclastes*, 1690, § 1, pp. 9, 10, says, "I shall not instance an abstruse Author, wherein the king might be less conversant, but one whom we well know was the Closet Companion of these his Solitudes, *William Shakespeare*," &c. Now Charles's own copy of the Folio edition of Shakspeare, 1632, is in the library at Windsor Castle; and the Queen's Librarian, Mr. Richard R. Holmes, has, at my request, sent me a minute of what there stands in the handwriting of the unfortunate monarch. These notes are all written on the page of the catalogue of the plays opposite the first page of the *Tempest*. It seems that the king was wont to refer to several of the plays under the names of their leading characters. Thus we have "Mr. Paroles," with the number of the page where *All's Well that Ends Well* begins; "Piramus and Thisby," with a like reference to the Midsummer Night's Dream; "Benedik and Betrice," with a like reference to Much Ado about Nothing; and so

forth. In vol. vii. (p. 11) of Mr. Halliwell's folio edition of Shakspeare, that editor remarks that the comedy in question "seems to have passed under the name of 'Monsieur Parolles.'" I hardly think the king's note authorizes this remark. These names seem to me to be nothing more than his private marks of reference, probably used to assist a defective memory. C. M. I.

Athenæum Club.

"Contrived"=Worn Out.—In the following epitaph the word *contrived* is used in such a sense (for *worn out*) as may be thought worthy of record in the pages of "N. & Q.":—

Verses on the Tomb of Lady Elizabeth Seymour, Second Wife of Sir Richard Knightly, Norton, Northamptonshire. She died June 3, 1602.

"By true descent of famovs princes line
This Ladie here entombed is deriv'd—
Whose praises, while ye: Svñ & Moone do shine
By tracte of time shall never be contriv'd.
Her hart was hvmble, yet her place was high,
Quite voide of pride, and all disdainfvl hate,
She never did the poore her helpe denie,
Thus now translated to a better state.
She leaves alive a well reported fame,
A blessed sovle, a memorable Name.
Lo, here she lies whose life was never stain'd
With any crime of vnrespected care.
Whose noble hart with love & faith unfain'd
Did ever rule with vertves rare.
The riche, ye poore, ye sicke, ye lame, ye blinde
Did know ye cvres, and vertves of her hand.
Her servants did her honovrable minde
By woord and deed and favovr vnderstand.
So for reward time hath comavñded fame
Above all praise to eterniz her Name."

H. T. E.

"A Perfect Discovery of Witches," 1661.—*Ante*, p. 155, I spoke of two works in Elizabethan-Jacobean days, where apparently different editions were really one and the same, adding "I suspect that this 'dodge' was not very uncommon." I have just come across a third example. The books with the above heading, by Thomas (not James, as Oldys states in his *Brit. Librarian*) Ady, M.A., were, with a fresh title-page, the unissued copies of *A Candle in the Dark*, set forth by the same writer in 1656. The preface to this latter, pp. 4–5, contains at least thirteen typographical peculiarities—broken letters, letters below the line, &c. All these occur in the preface to the 1661 edition. The heading title of the text of this latter at p. 9 is like that of the same in the 1656 issue, and in accordance with the 1656 title-page, "*A Candle in the Dark*, &c." Thirdly, the 1656 copy has a list of errata on an unsigned and unpaged leaf, which, it adds, have been for the most part corrected (with the pen). The 1661 copy has the same errata, and they are in the same way corrected with the pen, but the list and its leaf are wanting, probably because in the interval all the errors had been corrected in all the remaining copies. I need hardly add that there is an identity in the pages. Br. Nicholson.

The Calculation of Quantities by Roman Notation.—I do not know whether any one has supplied the readers of "N. & Q." with the method in which calculations of quantities were made before the time in which Arabic numerals superseded the old Roman notation. If it has not been done it may be worth while to state it. Our forefathers reckoned by hundreds, scores, and units, in the following manner. I am taking the record of notes actually made. 379 quarters, 6½ bushels, of barley cost 181*l.* 17*s.* 6*d.* The quantities are thus represented :—

```
                                                  qrs.  bsls.
 x | xxx | x x | xxx |  b½  =  379   6½
 x |     | xxx | xxx |
 x |     | x   | xxx |

 x | xxx | x x | x   |  |
   |     | xxx | xxx | xx |  = £181 17  6
   |     | xxx | xxx | xx |
   |     |     | x   | xx |
```

The first column is the hundreds, the second the scores, and the third the units. But a cross above the line of units to the left means ten, to the right five; that of the first example being 19, of the second 21. The fourth column means units of bushels or shillings, the same rule being adopted, and the signs meaning 6, and in the latter case 17. The last column is of the half bushel and the pence. When an account contains farthings the notation is as follows :—

```
 x | xxx |  xx |   x |  |
   | x   |     | xxx | xx |  = £182 11  6½
   |     |     | xxx | xx |
   |     |     |     | xx | xx |
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James E. Thorold Rogers.

Oxford.

Dated Book-plates.—I have an *ex libris* of "Edward Nicholas, of Gillingham, in the county of Dorset, 1703." It is a very fine example, 5¼ in. by 4¼ in. I have one of William Thompson, of Himbleton, Yorkshire, 1709. I have also one about the same period, but undated, of "Rigby Molyneux, of Preston." (probably, from identity of arms, a relation of Lord Sefton); it is singular from its shape, 5¾ in. by 2¾ in., a border round showing it has not been reduced. A book-plate of the royal arms before the addition of the Hanoverian escutcheon I attribute to Queen Anne.

W. M. Martin.

I find I have an early dated book-plate, "Sir Thomas Littleton, Baronet, 1702," in a translation of Bernier's very curious *History of the Empire of the Great Mogul*, the title-page bearing the autograph of Ann Littleton. Geo. Clulow.

"To kick at nothing."—In Mr. J. F. Boyes's clever book, *Lacon in Council*, p. viii, he says :

"To use the American orator's vivid image, 'it gives one such a tremendous wrench to kick hard at nothing.'" Now, as I read the story, it was no American orator at all, but a homely English farmer, who described the difficulty he felt in dealing with some unsubstantial objections opposed to him by saying, "I can't talk agin he, it do so wrench a mon to kick against nuthin'." Certainly this is the more racy vernacular, and was not borrowed from the Yankee dilution.

C. A. Ward.

Mayfair.

"All my body is face."—Some time ago there was a query inserted as to the origin of this saying, which was then attributed to an ancient philosopher. I have met with it in the following passage, in which it is attributed to a beggar:—

"Cloth sure is of the same date with civility in this land. Indeed the ancient Brittains are reported to go naked, clothed only with colours painted, custom making them insensible of cold, with the beggar, who being demanded how he could go naked, returned, 'all my body is face.'"—Fuller's *Worthies*, "Berkshire," p. 82, Lond., 1662.

Ed. Marshall.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

Old Liverpool Societies.—I should be obliged if any of your readers would give me information respecting some old sporting and trade societies or guilds existing in Liverpool during the last century. One was the Honourable Society of Bucks, which had for its armorial insignia a plough and a buck, and the mottoes, "Industry produceth wealth," "Freedom and innocence," "Be merry and wise," "Unanimity is the strength of society," "We obey." In an old Liverpool newspaper for July 9, 1756, is a notice to say that, by order of the Grand, the Honourable Society of Bucks are hereby required to attend at Mr. Banner's, the Golden Fleece Inn, in Dale Street. In another paper, for July 21, 1769, there is an advertisement to the effect that the anniversary meeting of the Society of Bucks would be held at the usual place, where the brethren are desired to attend. W. W., secretary. Dinner to be on the table at two o'clock. Another society, the name of which I do not know, had for its armorial insignia dogs, hares, and a huntsman riding; also, below this, a sportsman with a net, and a dog putting up a covey of birds. There are other sporting emblems round, such as a bag, horn, fox, and cock. The other armorial bearings which I have met with, and presume belong to some species of societies, are the farmers' arms, composed of agricultural emblems, with the motto "In God is our trust"; the cordwainers' arms, with goats' heads for emblems, and the motto "Nulla invertitur ordo"; and the brewers' arms, with barrels and ears of barley, and the motto, "In God is all our trust." Respecting these societies I should like to know something of their date, constitution, objects, places of meeting, and references to their existence in any local publications. Charles T. Gatty.

Bishop Cosin's Vestments at Durham.—An old friend, nearly related to a late Canon of Durham, told me recently that he thinks, but is not certain, that these vestments have been used since Bishop Cosin died. Can any of your correspondents inform me whether there is any proof of this? I am aware that, according to Phillimore (*Eccl. Law*, 917), "Copes were worn at Durham and Westminster till the middle of the last century," but from what I have heard of them—I never saw them—Bishop Cosin's vestments appear to have been far more ornate than those which were ordinarily worn. The Bishop died in 1672. It must be borne in mind that Bishop Cosin was one of the Royal Commissioners, perhaps the most learned of them, appointed by Charles II. to review the Book of Common Prayer. H. W. Cookes.

Warton's Ballad of "The Turnip-Hoer."—In Hearne's *Diary*, Jan. 31, 1717/18, he states:

"There is a Ballad handed about both in manuscript and in print, called *The Turnip-Hoer*. The author is said to be one Mr. Warton, a young Master of Arts of Magdalen College. It is a satire upon King George, who when he first came into England talked of turning St. James's Park into turnip ground, and to employ turnip-hoers."

Is this ballad to be found in MS. or in print in any collection? It is not in Warton's volume of poems published by his sons in 1748. J. R. B.

Fishing Proverbs.—Is there any collection of proverbs on fish and fishing? I shall be obliged if any one will give me any unusual proverbs on this subject.

Fish-hooks.—Where can I find any references for the mother-of-pearl fish-hooks of the South Sea islanders and the flint fish-hooks of pre-historic man? Pelagius.

"Melodious days."—In Tennyson's *In Memoriam*, poem xxxiii. stanza 2, this line occurs:—

"A life that leads melodious days."

Langhorne says, in a letter to Hannah More, "I trust we shall once more lead melodious days." Will any one kindly tell me of other instances of the phrase "leading melodious days" being used, or whether it has been culled from the classics?

Alfred Gatty, D.D.

John Brecknock.—Collins, in his Baronetage, vol. i. p. 460 (1720), states that Sir William Lucy

of Charlecote married, for his first wife, Margaret, daughter of John Brecknock, treasurer to King Henry VI. Is anything known of this gentleman's ancestry and marriage connexions? Any communication on the subject would be acceptable.

J. H. Clark.

West Dereham Vicarage, Brandon.

What is a Labourer?—Halliwell ignores him, and other lexicographers do not help me. I find people so described in seventeenth century wills who evidently were not labourers in the sense we now use the term. One bequeaths his riding horse, another his books, and most seem to have possessed property equal in amount to an average farmer. Can any reader of "N. & Q." help me to distinguish the social position of a labourer from that of a husbandman and a yeoman? I am, of course, aware of the meaning of both the latter terms, and the distinction between them.

George W. Marshall.

Peers signing their Surnames.—Is there any precedent for the practice of the late (second) Earl of Ellesmere? His father assumed the name of Egerton, *vice* Leveson-Gower, and, as testified by letters in my possession, the son signed himself "Egerton Ellesmere." C. M. I.

Athenæum Club.

Dr. Watts's Sixteenth Divine Song.—The celebrated first verse of Dr. Watts's divine song, number sixteen, has always by tradition read thus:—

"Let dogs delight to bark and bite,
For God hath made them so;
Let bears and lions growl and fight,
For 'tis their nature *to*."

Subaudi, growl and fight; and from my youth upwards I never thought it was anything else. But lately, looking at Watts in Johnson's *Poets*, I found it thus: "For 'tis their nature *too*," *i.e.*, as well as of the dogs to bark and bite. Will some one look at an original Dr. Watts and say which is correct? C. F. S. Warren, M.A.

Farnborough, Banbury.

Heraldic.—Can you tell me to what family belonged these arms?—A bear squatting under a tree, with a separate branch in front of him. They were borne by Sarah ——, widow of Sir Peter Meyer, Knt.; she died Jan. 10, 1733.

F. N. R.

"Horns."—The saying that a deceived husband "gets horns from his wife" has already been discussed in "N. & Q." One correspondent (1st S. ii. 90) gives some interesting cases of its occurrence, and instances a passage from the *Oneirocratica* of Artemidorus as the earliest example of its use. He does not, however, even suggest a theory of its origin. The only explanation I have seen offered is that of Grimm, who refers it to a legend that, at Rome, a certain wizard called Virgilius constructe an image which had the magical power of punisl ing those who perjured themselves by biting their fingers, which they laid in its mouth whe taking the oath; and when a woman had prov unfaithful to her husband it caused a horn to gro on his brow. This legend is frequently referr to in old German poetry (*e.g. Kolmarer. Meistr* No. 55, 14).

This explanation is difficult to reconcile wi the very widespread use of the expression, and frequency with which it is used to denote ridic of any sort, apart altogether from matrimor shortcomings. M. Littré seems to consider t the matrimonial use of the expression is merel particular application of horns as a symbol mockery in general. In France, paper hor fixed behind the ears, take the place of dunce's cap. And so *cornichon* is a simplet "Le Tasse," says Chateaubriand, "en donnant cornes à Satan, l'a rendu presque ridicul Pointing with the fingers stuck out like hor accompanied by exclaiming the word "Horns! a form of derision common to many nations. any of the readers of "N. & Q." throw any li on this very curious subject? J. W. Crombir

Devonshire Club.

Racing Records.—Can any of your rea furnish me with a list of works bearing upon subject of horseracing in this country?

Thracia

Mr. Knaresborough's Manuscripts.—Bi Challoner, in his *Memories of Missionary Pr* quotes from this collection of MSS. Are still in existence, and where? H. Fishwic

Gildon's Edition of Shakspeare's Poem In No. 2466 of the *Post Boy*, "from Thurs March 1, to Saturday, March 3, 1710–11," col. 1, appears this advertisement:—

"This day is publish'd, A Collection of Poems, vols. being all the Miscellanies of Mr. Wil. Shakes which were publish'd by himself, in 1609, and correctly Printed Literatim from those Editions. first Vol. contains, 1. Venus and Adonis. 2. The of Lucreece [*sic*]. 3. The Passional [*sic*] Pilgri Some Sonnets set to sundry Notes of Musick. T Vol. contains One hundred fifty and four Sonne imitably varying in the Praises of his Mistress. Lover's Complaint of his angry Mistress. Some of Miscellanies were printed from an Old Edition, Mr. Congreve oblig'd me with; others from an inge Gentleman of the Middle-Temple, who is pleas'd to his old Copy with me, to shew any Person that mind to gratify this [*sic*] Curiosity therewith. P for Bernard Lintott: And sold by A. Baldwin in wick-Lane, W. Taylor at the Ship in Pater-Noster and O. Lloyd near the Church in the Temple. bound 3*s*."

The date (1709) assigned to Gildon's ur edition of the poems (see Bohn's *Lowndes*, p. col. 2) is therefore, I suppose, inaccurate.

was the "ingenious Gentleman of the Middle-Temple"? W. G. Stone.

"Menagiana."—I should feel very much obliged to any person who would lend me for a few days the book entitled *Menagiana*. I bought, some time since, a book full of marginal notes, and I wish to ascertain whether they were copied from the *Menagiana*, or were made by a former owner of the book from his personal knowledge. In the latter case they would be exceedingly interesting to many readers of "N. & Q."

Ralph N. James.

Ashford, Kent.

"Tax time in time, ere time be tint."—These words are to be seen as a legend carved at the back of a stone seat, placed in a nook of the wall of East Peckham churchyard in Kent. Is it an old Scottish proverb? It is not to be found in Bohn's *Handbook*. I should be glad of a reference to its occurrence in any list of proverbs.

A. L. Mayhew.

Hook or Hooke Family.—Can any of your readers furnish arms, pedigrees, or details as to relationship of the following individuals?—

1. Thomas Hook, who died in 1522, and is buried at Beeston Regis, Norfolk.

2. William Hook, of New England, "flourished about the year 1650."

3. Robert Hooke, referred to *ante*, pp. 341, 415.

4. Edmund Hook, twice mayor of Lynn Regis, who died in 1723, and is buried at Beeston Regis aforesaid.

5. Joshua Hook, of Starston, Camb.; Philip Hook, of Cromer, Norfolk; William Hook, of Cranworth, Norfolk. Noted at Norfolk election, March 23, 1768.

6. Edmund Hooke, barrister-at-law, who died August, 1784, and is buried in St. Michael Coslany, Norwich.

7. James Hook, musician, born at Norwich in 1746.

8. William Hook, of Great Yarmouth, surgeon, who died in 1758, aged fifty-seven.

9. Daniel Hook, born near Sherringham (?), Norfolk, about 1764, and died at Great Yarmouth about 1842. What was the novel lawsuit, begun in the parish church in 1843 as to this gentleman's will, mentioned in the *Yarmouth Magazine*, 1843?

10. James Hook, who was gazetted in September, 1842, as a member of the Mixed Court at Sierra Leone.

11. Hannah Hook (formerly Drury), who died in 1856, and is buried at Worlingham, Suffolk.

Any particulars will oblige. Branwhite.

Norwich.

"Cottage Tales: Friendly Advice to my Poor Neighbours, *in a Series of* Cottage Tales and Dialogues. By a Member of the Church of England. London, Rivingtons, 1829."—Who was the author? R. Inglis.

Authors of Books Wanted.—

Poems, Original, Lyrical, and Satirical, containing Indian Reminiscences of the late Sir Toby Rendrag, M.N.S. Lond., 1829. Containing a poetical description of Calcutta. J. O.

Authors of Quotations Wanted.—

Where can I see a poem comparing the Lord to a man standing at a gate, and of which one verse is as follows?

"The Man at the gate looked up and smiled,
A heavenly smile, and fair to see,
And He opened and bent to the pleading child;
'I am willing with all My heart,' said He."

J. R. T.

"I slept and dreamed that Life was Beauty,
I woke and found that Life was Duty."

Heard three years ago in Moncure Conway's chapel.

F. G.

Is there a ballad called *My Bonny Laddie's Young, but he's Growing*, in which the lady says:—

"I'll tie a green ribbon round his hat
As a token that he is married"?

W. G. Black.

Replies.

SAMUEL BUTLER'S HOUSE.

(6th S. iv. 387.)

At the first field-meeting of the Worcestershire Naturalists' Club, held in April, 1855, a paper was read on Strensham. After speaking of the church, the moated ground called the castle, and an old manor house, the writer proceeds thus:—

"A little beyond this, by the road-side, is 'Butler's Cot,' or tenement, as it is called, a low timbered house of one story, now forming three humble cottages. Here it is reported that Butler was born, and, if so, it is apparent that Butler's father must have been but a small farmer, and he himself likely to have been a 'needy wretch' with an up-hill course before him. Contrasting Butler's portrait by Sir Peter Lely with this timbered cottage, it is seen at once that Butler had risen much above the condition in which he was born."

The cottage was visited by Mr. John Noake in 1847, and is thus described by him in his *Rambler in Worcestershire*, vol. i. p. 261 (1848):—

"The house in which he was born—a cross-timbered dwelling of about the date of the first Charles—was shown to me. It appeared originally to have been a good house of the sort, but is now tenanted by two or three poor families, who were engaged at their humble dinner-table at the time of my visit. I did not, therefore, disturb them to see the interior."

Speaking of Strensham Church, Mr. Noake says:—

"On the north wall, near to the pulpit, is a handsome Gothic monument, with florid canopy, crockets, and finial, and bears this inscription:—'This tablet was erected to the memory of Samuel Butler, to transmit for future ages that near this spot was born a man so celebrated. In Westminster Abbey, among the poets of

England, his fame is recorded: here in his native village, in veneration of his talents and genius, this tribute to his memory has been erected by the possessor of the place of his birth, John Taylor, Strensham.'"

The first edition (1844) of Chambers's *Cyclopædia of English Literature* made Butler's birth-place to be "Stresham"; but this error has been corrected in later editions. In the biography of Butler in Charles Knight's *Old England's Worthies* (1847) is the following (p. 162):—

"His father was a large farmer, holding a farm of three hundred a year.....The house of his father still exists, near the banks of the Avon, though now shorn of its respectability, and known only as Butler's Cot."

The illustrative heading to this biographical notice of Butler is drawn by William Harvey, and in the centre is a representation of Butler's Cot. It is reduced by the artist from his sketch, engraved in *Rambles by Rivers: the Avon*, by James Thorne (Charles Knight & Co., 1845). The larger woodcut is reproduced in Knight's *Old England*, vol. ii. p. 220, and it is the only engraving of Butler's Cot that I can find in my Worcestershire collection.

Mr. Thorne devotes a whole chapter to Butler's Cot and its surroundings. He says:—

"It is a long, low structure, very similar in kind to Anne Hathaway's cottage at Shottery. A plain timbered-frame and thatch cottage. This is also divided, and now forms three tenements.....The parties who now dwell in this building are very poor, and the place looks rather wretched; but, perhaps, an examination of it would readily show how the changes have been made that have rendered it so mean looking. The inhabitant of the farthest of the three tenements told me that she had lived in it upwards of forty years. She was a child when her mother took it, at which time that part was a stable, and had no doubt always been so; it was fitted up with strong racks and other stable matters, and, no doubt, was in its original state. There is nothing now of any antiquity about any of the tenements; she told me that the present owner of the cottages ('our squire') is very strict in his orders that they shall not be at all altered. The place has been called 'Butler's Cot,' and the field behind, 'Butler's Close,' ever since she can remember." —P. 239.

Mr. Thorne tells his readers—and, possibly, the marines—that he met "a respectable ancient woman who looked like a gossip," with whom he entered into conversation, and by means of "a very few leading questions," he extracted from her a lengthy account of Butler. He was just like Shakspeare—"warn't Shakspeare a sort of a poet?" He was born in that cot, and lived there a long time. He was like other young men, and given to going to wakes; and the knight up at the castle didn't like wakes, especially on a Sunday, and he took the constable to the churchyard, where there was a blind fiddler with a bear, and Butler was put in the stocks; but the people took him out, and put the knight and the constable in the stocks. And Butler was obliged to go to London, where he wrote it all out in poetry; and very funny it is too, only you can't make out all the words, but 'Liza, the parlour-maid, says squire can make it all out, &c. Such is the condensed account of this wonderful old lady's story, which the reader will find told at full length by Mr. James Thorne. It is sad to think that Butler's Cot was not kept open as a show-place, and this old woman was not retained there to tell her story to visitors.

Mr. Knight, in *Old England*, as quoted above, briefly refers to Mr. Thorne's "tradition," and adds, "Possibly here, as elsewhere, it is the poem that has given birth to the tradition, and not the tradition that originated the poem." A wise conclusion.

Mr. Jabez Allies, F.S.A., writing (in 1840) of Strensham, in his *Antiquities and Folk-lore of Worcestershire* (second edit., 1852, p. 75), says: "There is an old trench road which passes not far from the cottage where Butler, the author of *Hudibras*, is said to have been born."

These notes on Butler's Cot may interest your correspondent Mr. F. W. Langston, whose communication to "N. & Q." has, I perceive, been made the subject of an "Occasional Note" in the *Pall Mall Gazette*, and very probably in other journals. Cuthbert Bede.

Gipsy Bibliography (6th S. iv. 264).—Quitting the special department of works on the Anglo-Romani dialect, I proceed with my list, omitting therefrom books cited by Hoyland, Crabb, or Mr. H. T. Crofton:—

8. The Gipsies. London, J. Hatchard & Son, 1842.—In this anonymous tale, which is "founded on fact," the Gipsies—English Gipsies—speak Lowland Scotch, go to hunt bears in Norway, and have such names as Torribius, Closelina (? clothes-line), and Tulla Ben (? Romani *tiloben*, "grease"); the Gipsy children know not the meaning of "God," "Bible," and "prayer," yet from their inner self-consciousness evolve the immortality of the soul.

9. The Suffolk Gipsy, containing the real history of John Steggall. Edited by the Author of "Margaret Catchpole." London, Ward, Lock & Co., 1856.—It would be interesting to know how much of this book—written, apparently, in all good faith—is really true. Certain it is that, on April 21, 1826, "Matthew (*sic*) Smyth, a Gipsey woman, mother of Gipsey Will," was buried, *æt.* 92, in Westhorpe Churchyard, Suffolk, by the Rev. John Steggall, 1,000 people being present at the funeral. But are we to believe that "Gibson, the poor Gipsy," who died, according to our author, in Bury gaol in 1797 or 1798, was really the son of wealthy Squire Morris, near Croydon, educated at Eton and St. John's College, Cambridge?

10. The Gipsies; being a brief account of their History, Origin, Capabilities, Manners, and Customs, with suggestions for the reformation and conversion of the English Gipsies. By Henry Woodcock, minister of the gospel, author of "Popery Unmasked." London, William Lister, 1865.—A little book, containing a fresh information. I should like to procure a copy.

11, 12, 13. Bruce's The Court Cave, or the Hos Gypsies, Edinburgh, 1816; Chambers' Exploi Anecdotes of the most Remarkable Gypsies.

South of Scotland, 1821; and History of Thomas Mitchell, Born and Educated among the Gypsies, 1816.—Bound together in one small volume, these three little works were knocked down for 3*l.* at Mr. Maidment's sale (Edinburgh, 1880) to a Princes Street bookseller, who bought them on commission for a gentleman in the South of England, a collector of Dr. William Chambers's works, of which the "Exploits and Anecdotes" is the earliest. The "History of Thomas Mitchell" contained, if I remember aright, a curious account of copper-plate engraving by Gipsies, which I should like to see communicated to "N. & Q."

14. Tattershal's Account of Tobias Smith, a Gipsy executed at Bedford in April, 1792.—This I know only by name. There is, I am told, a copy in the Literary and Scientific Institute at Bedford.

15. The Gypsies of the Border. By R. Murray, Galashiels, 1875.—A little monograph, furnishing some information not to be found elsewhere.

16. The Scottish Churches and the Gipsies, with seven appended articles. By James Simson, editor of Simson's "History of the Gipsies." New York, 1881.

Magazine and newspaper articles must stand over. But here I would supply two trifling omissions in my last list. The singular *Life of David Haggart* (Edinburgh, 1821), written by himself when under sentence of death in Edinburgh gaol, gives a cant vocabulary, which contains a few Romani words, pure or corrupted, viz., *coored*, whipped; *coreing*, picking up small articles in shops; *deeker*, a spy; *jaun*, to discover; *lil*, a pocket-book; *mang*, to boast, talk of; and perhaps, *thaan*, cloth. Mr. C. G. Leland's "Shelta, the Tinker's Talk," in the *New Quarterly Magazine* for January, 1880, remarks on *lakin* or *larkin*, a girl, that the word is "curious, as, perhaps, indicating an affinity between the Hindustani *larki* and the Gipsy *rakli*." But *lakin* is surely the diminutive of Eng. *lady*, familiar in *By'rlakin*,—by our little Lady. F. H. Groome.

2, Osborne Terrace, Portobello, N.B.

Mr. Wotherspoon's paper, "A Word for the Romany Chals," will be found in the *Cheltenham College Magazine* for April, 1873. The author is now, I believe, one of the masters in King's College School, London. My old friend, Rev. T. W. Norwood, is now incumbent of Wrenbury, Nantwich, Cheshire. He would, I am sure, gladly give Mr. Groome any information in his power. P. J. F. Gantillon.

5, Fauconberg Terrace, Cheltenham.

Geoffrey Ridel, Sire de Blaye (6th S. iv. 388).—A notice of Geoffroi Rudel is contained in the *Histoire Littéraire des Troubadours*, by M. de Sainte-Palaye, vol. i. pp. 85–96, ed. Paris, 1774, from which Mrs. Dobson derived her account printed in *The Literary History of the Troubadours*, pp. 48–55, ed. London, 1779. M. de Ste. Palaye refers to the work of Jean de Nostre Dame, *Les Vies des plus Celebres Poetes Provensaux*, Lyons, 1575, which was translated into Italian by Crescimbeni, and incorporated into his *Istoria della Volgar Poesia*. Tiraboschi contents himself with a simple mention of his name in his chapter on "Poesia Provenzale," bk. iii. 2, 21, and with an allusion to him in the third section of the same chapter, where he gives the character of these poets, of whom he had no very high opinion. They were in the habit of attending on grand occasions at the castles of the great, and improvising poems and songs of love:—

"E quindi forse ebbero origine quelle si strane e si romanzesche vicende che leggiamo nelle lor vite scritte dal Nostradamus, e buonamente adottate dal Crescimbeni e dal Quadrio, ove non veggiam altro che *lunghi pellegrinaggi per amore intrapresi*, duelli per amor sostenuti, erbe, beveraggi, veleni, e per sin demoni adoperati per ismorzare o per accendere amore, disperazioni e morti per ultimo cagionate da amore."

The passage in italics would seem to refer to Rudel. In *Le Parnasse Occitanien*, Toulouse, 1819, 2 vols. 8vo., vol. i. pp. 19–22, there is a poem by Jaufre Rudel, preceded by a short account of his life, and followed by a translation, to which the editor appends this note, "Les pièces de Rudel sont au-dessous du médiocre, et si nous en donnons une, c'est pour mettre le lecteur en état de juger du mérite de la traduction." The fame of this troubadour must, therefore, rest on his pilgrimage rather than his poems, and this remarkable incident led John Graham, of Wadham College, Oxford, author of *A Vision of Fair Spirits*, London, 1834, and of the prize poem *Granada*, recited in the Theatre, Oxford, June 19, 1833, to select him as the subject and hero of his poem *Geoffrey Rudel; or, the Pilgrim of Love*, London, 1836, 8vo. Ste. Palaye says of this pilgrimage, "Quoique ce récit ait les apparences d'une fable, nous le croyons fondé sur des faits. Ce qui confirme le passage de Pétrarque, 'Geoffroi Rudel alla chercher la mort à force de voiles et de rames.'" Giovanni Galvani, in his *Osservazioni sulla Poesia de' Trovatori*, Modena, 1829, p. 108, repeats the few particulars above given as historical, and applies to Rudel, in a somewhat altered sense, the line of Juvenal (iv. 114):—

"Qui nunquam visæ flagrabat amore puellæ."

See Raynouard, *Choix des Poésies des Troubadours*, Paris, 1818, iii. 94–103 for his poems, and v. 165 for his life. See also Sismondi, *Literature*, i. 87, ed. Bohn. W. E. Buckley.

"Dunciad" Queries (6th S. iv. 389).—The line in the *Dunciad* (ed. 1728, i. 234),

"Something between a H—— and owl,"

was certainly intended to be read

"Something between a Heidegger and owl."

It is one of the many *Dunciad* fictions which Warburton so readily adopted, that no man was here intended, but only "a strange bird from Switzerland." John James Heidegger was born at Zürich, in Switzerland, about the year 1690.

When he was nearly fifty years old, in 1708, he came to England, and began life as a private soldier, but soon rose into public favour. He brought out the opera of *Thomyris* in 1709, became manager of the opera house in the Haymarket, and was appointed Master of the Revels by King George II. His income rose to five thousand a year; his popularity was great, and his liberality was even more remarkable. In a word, he was the Beau Nash of the fashionable London world for a time. He died in 1749, and was certainly neither a fool nor a dunce; but he was a charlatan, and a very successful one. It is said that his most remarkable feature was his great ugliness; and this was the excuse, but certainly no reason, for placing him in the *Dunciad*. There is a good story told of a wager between him and Lord Chesterfield, whether an uglier face than his could be found in London. His lordship produced a very ugly old woman, and the judges consulted decided in her favour. Heidegger protested against their decision, and said, "Let us change head-dresses; let her have my wig, and let me have her cap." The exchange was made; the judges at once agreed that Heidegger was the uglier of the two, and my lord lost his wager. There are many anecdotes recorded about him and his ugliness (see Chalmers, *Biog. Dict*, xvii. 306).

In reference to the second question, What is a gill-house? Gill is a common old name for ground ivy, and beer impregnated with that herb was a fashionable beverage at the time of the *Dunciad*. A gill-house was therefore, in fact, a public-house where beer flavoured with ground ivy was sold.

EDWARD SOLLY.

SALTED HERRINGS (6th S. iv. 406).—Herrings were certainly salted, smoked, and packed in barrels (white) and cades (red) long before the middle of the fourteenth century. The first entry I have made of white herrings by the barrel is in 1319, of red by the cade 1329. See my *History of Agriculture and Prices*, vol. ii. p. 555.

JAMES E. THOROLD ROGERS.

Oxford.

"FOR THE MILLION" (6th S. iv. 449).—Joseph Mainzer, a German, came to England in 1842, learnt English in a surprisingly short time, gave public lectures on music, and taught part-singing in classes in sixteen lessons. Among his publications was an elementary book of lessons and exercises, for which a title indicative of its popular character was required. "Call it *Singing for the Million*," said one of his advisers. Under this title the work had a large sale. X. P. D.

NICIBICETUR (6th S. iv. 228).—Since I wrote my query I have met with another instance of the use of this word, which to me appears a corruption of Latin. All dictionaries consulted by me omit the word. The following is from *The Proverbs of John Heywood*, first printed 1546, (ed. 1874):—

"How oft did I prophecie this betweene you
And your Ginifinee *Nycebecetur*,
Whan sweete sugre should turne to soure saltpetur?"
P. 57.

F. C. BIRKBECK TERRY.

ENGRAVING OF THE "MATER DOLOROSA" (6th S. iv. 269).—I very much doubt whether MR. H. KIRK's line engraving is a "Mater Dolorosa" at all; it appears to me to be an illustration of one of the titles given to the Blessed Virgin in the Litany of Loreto. I would suggest the title to be "Mater Admirabilis," though it is one letter out of the way if MR. KIRK has correctly quoted the *arab*. J. W. SAVILL, F.R.H.S.

Dunmow, Essex.

POPE (6th S. iv. 430).—"A bibliography of Pope" may be found in vol. ii. of Allibone's *Dictionary of English Literature* (Philadelphia, S. B. Lippincott, 1880), p. 1624, col. i. to p. 1638, col. i.; and *Popiana*, p. 1638, col. i. to p. 1639, col. i. WILLIAM PLATT.

HATHELSEY (6th S. iv. 389).—I have little doubt that Hathelsey is the same as *Haddlesey*, a village in the East Riding, on the river Aire, five miles from Selby, and twenty miles or so north of Doncaster. Haddlesey proper, and its neighbour Chapel Haddlesey, are little known to fame; but in the hall of Haddlesey House—a house well known to me, for in it I spent much of my childhood—there hangs, framed and glazed, a military mandate, signed in the bold hand of Oliver Cromwell, who commands the then owner of the estate to provide forage for a certain number of troopers, immediately—if not sooner. A. J. M.

This place, now *Haddlesey*, is near Selby (*vide* Dugdale's *Monasticon*, iii. 490). In some old charters it is written *Hausay*. Is this now, or was it ever, the local pronunciation of Haddlesey?

T. B. J.

THE WORD "OFF" (1st S. vi. 388).—This query, apparently hitherto unanswered in your columns, is now revived in the *Letters of Bishop Thirlwall*, by Perowne and Stokes, p. 202, where his lordship records the candid admission of your querist that he could not answer it himself. As a part of speech it appears to me to be an adverb, and it is so marked by Dr. Latham in his edition of Todd's *Johnson* (London, 1870), vol. ii. part i. p. 360, and in Webster's *Dictionary*, revised by Goodrich and Porter (Newhaven, July, 1864). Its derivation I would refer to the German *auf* till better can be found. LLANELLY

A PAINTING OF THE FLIGHT INTO EGYPT (6th S. iv. 428).—The name Fourmes Eraux is u

Gabet's *Dictionnaire des Artistes*, which contains the names of most of the French artists who lived at the end of the last century and the beginning of the present. Is the name French?

RALPH N. JAMES.

Ashford, Kent.

SUPPOSED BURIAL IN THE WALL OF A HOUSE (6th S. iv. 426).—This story originates in the fact that a small marble tablet was formerly "inserted in the brick-work of an external chimney at the back of No. 13, Old Square, Lincoln's Inn, just beyond the crypt of the chapel on the north-west." The inscription is given by the late worthy librarian of the Inn, Mr. Spilsbury, in the second edition of his delightful little book, *Lincoln's Inn and its Library* (London, 1873). Mr. Spilsbury states that Mark Hilsley was admitted a member of Lincoln's Inn in 1649, and called to the bar in 1655. How the tablet came to be inserted in the wall no one can say; but there is no reason to think that it indicated the burial there of the person it commemorated. I understand, however, that during the recent demolition unavailing search was made for these supposed remains.

E. W. BRABROOK.

Lewisham.

Upon the demolition of the old house, No. 13, Old Square, in the early part of the month of October, nothing whatever was found but a sooty, disused chimney flue. G. F. R. B.

"THE DIARY OF AN IRISH GENTLEMAN," 1761 (6th S. iv. 308).—An article appeared in *All the Year Round*, June 13, 1874, entitled "Visiting London a Century Back," which was made up of extracts from the MS. diary (in the British Museum) of an Irish clergyman who paid a visit to town in September, 1761, the time of the coronation. The same diarist paid a visit to Bristol in 1772, but his account of that city was not published in the same periodical. C. J. J.

SIR CHARLES SOMERSET (6th S. iv. 329).—It was common for the "exequies" to be performed at quite a different time from the burial or interment, or first service, which we might call the funeral service. The "exequies" may be considered a commemorative service, and I think this was the case of Sir Charles Somerset. Compare Marlowe's use of "exequies," *Edw. II.*, Act I. sc. i. 176. In that case Edward I. died July 7, 1307; the exequies were performed at Westminster, Oct. 27, 1307. See Holinshed, p. 318; Stow's *Chronicle*, p. 326. In the *Loci e Libro Veritatum*, p. 194, we read of "xx libras pro exequiis illius episcopi ibi celebrandis annuatim"; an annual service of exequies. O. W. TANCOCK.

Barrett, in his *History and Antiquities of the City of Bristol*, says that Sir Charles Somerset was buried "in his church of St. James." The inscription on the tomb, as given by Barrett on p. 390 of his book, says that "he deceased the 11*th day of March*, Anno Domini 1598, being of the age of 64 years, who lyeth here intombed with his wife Eme, who departed Anno domini 1590."

G. F. R. B.

DE LA BERE OF SOUTHAM-DE LA BERE, IN GLOUCESTERSHIRE (6th S. iv. 388, 436).—Although extinct in the male line, this family is still represented in the county. The following table will show how. The last De La Bere was

John De La Bere=Ann Stephens.
|
Ann Delabere=William Baghot.
|
Thomas Baghot=Ann Small.
|
Eliza Baghot=Thomas Wathen.
|
Jane Wathen=Thomas Edwards.
|
The son of Thomas Edwards and Jane Wathen, the Rev. John Edwards, of the Hayes and the Priory, Prestbury, near Cheltenham, assumed quite recently, by royal warrant, the surnames of Baghot De La Bere in lieu of his patronymic of Edwards. GEORGE ANGUS.

1, Alma Terrace, Kensington, W.

SLOPING CHURCH FLOORS (6th S. iii. 228, 392, 417, 477; iv. 37, 173).—Walpole St. Peter's Church, co. Norfolk, has this peculiarity. There is a gradual sloping up from west to east until the altar steps are reached. The altar is raised to a great height, and approached by some seven or eight steps. From this standpoint, looking west, the effect is remarkable and probably unique. The explanation of this upraising is that underneath the east end there is a vaulted passage coeval with the church, the construction of which, it is said, was the result of a dispute between the civil and ecclesiastical authorities, at the time when the church was built; the one claimed the right of thoroughfare, the other the right of building over it—hence the solution of the difficulty. F. D.

Nottingham.

The floor of the church of Worfield, Shropshire, slopes from west to east. It is on the side of a hill. R. C. HOPE.

HONORIFICABILITUDINITY (6th S. iv. 29, 55, 77, 418).—In perusing the notes under the above references on this terrible word, and especially in reading the definition from Marston, describing it as "a great deal of sound and no sense," I was

reminded of a passage, on the Green Market at Penzance, in the late Mr. J. S. Courtney's *Half a Century of Penzance* (1878). It is as follows :—

"An auction for all sorts of odd things was often held near the same place, whilst an itinerant knife-grinder would occupy some convenient corner. I do not remember this man's name, but he was ambitious of having a very long word painted on his machine to announce his trade. This word puzzled me, and I inquired what it meant; the man said he did not know, but it was the longest word that could be found—the word was *Honorificabilitudinitas*."

P. W. Trepolpen.

I have been furnished with the following extract, which I transmit to "N. & Q." as given to me :—

"*Honorificabilitudinity*, Dante, De Vulgari Eloquio, lib. ii. cap. vii.—'Quæ sint ponenda vocabula, et quæ in metro vulgari cadere non possunt.....Intuearis ergo, lector, quantum ad exacceranda egregia verba te cribrare oportet: nam si vulgare illustre consideres, quo tragice debent uti poetæ vulgares, ut superius dictum est, quos informare intendimus, sola vocabula nobilissima in cribro tuo residere curabis.....Posset adhuc inveniri plurium syllabarum vocabulum, sive verbum; sed quia capacitatem nostrorum omnium carminum superexcedit, rationi præsenti non videtur obnoxium, sicut est illud *onorificabilitudinitate*, quod duodena perficitur, syllaba in vulgari, et in grammatica tredena perficitur in duobus obliquis.....'"

D. C. T.

Eton.

"Tam Marti quam Mercurio" (5th S. x. 269, 392; xi. 235, 258; 6th S. iii. 256, 318; iv. 176).—The following passage is from T. Nash's "To the Gentlemen Students of both Universities," prefixed to R. Green's *Menaphon* (1589), E. Arber's reprint, 1880, p. 15:—

"Which their dagger drunkennesse, although it might be excused with *Tam Marti quam Mercurio*, yet will I couer it as well as I may, with that prouerbial *fœcundi calices*, that might wel have been doore keeper to the kanne of *Silenus*, when nodding on his Asse trapt with iuie, hee made his moist nosecloth, the pausing intermedium, twixt euerie nappe."

F. C. Birkbeck Terry.

Cardiff.

"The Mother Huff Cap" (6th S. iv. 49, 172).—Some thirty or forty years ago, an old lady of rank, then aged upwards of eighty, gave me the receipt for making huff cap pudding (such as I had eaten, with high approval, at her table). She told me that the receipt was her grandmother's, whose favourite pudding it had been. This would carry one back to the reign of Queen Anne.

Walter Sneyd.

Vice-comes=Sheriff (6th S. iv. 420).—It may be of interest to mention that the first who bore this title as viscount, distinguished from the more ancient meaning of *vice-comes* as sheriff, was John Lord Beaumont, created Viscount Beaumont by Henry VI., Feb. 12, 1440. It then became a term of dignity, having previously been used as a term of office (Blount's *Law Dict.*, Lond., 1691, *s.v.* "Vicount").

Ed. Marshall.

"Inn" as a Verb (6th S. iv. 69, 312, 358).—The following examples are taken from an advertisement in a newspaper published weekly in Exeter in 1721. It announces the removal of John Legg from the Lamb Inn to the "Black Lyons by the Serge Market" in Southgate Street, Exeter, "where all his Customers shall have civil usage and a hearty Welcome." Then follows :—

"N.B. Robert Bath, Gloucestershire Carrier, who has Inn'd at the first mentioned House for 20 years past, has also taken up his quarters at the latter; and carries Goods to or brings from Bath, Gloucester, Oxford, and all adjacent Towns, and continues to buy and sell most sorts of Wool. John Vincent, the Taunton Carrier, likewise Inns there, together with John Blamey, the Cornish Carrier, and Roger Newman, the Colliton Carrier; John Hart, the Axminster Carrier; Thomas Steward, the Lyme Carrier, all who [*sic*] will continue to come in and set out at the usual times as formerly at the Lamb."

Robert Dymond.

Exeter.

"Noils" (6th S. iii. 499; iv. 74, 197).—Miss Baker, in her *Northamptonshire Glossary*, says of the word :—

"The term is never applied to any kind of wool in its natural state; but in the process of combing, the short wool that will not pull out to any length, and is consequently left on the comb, after the slither is drawn, is called *Noils*."

F. C. Birkbeck Terry.

Cardiff.

American and Colonial Bishops (6th S. iv. 169, 335).—Bishop Hobart (of New York) is found to have been the descendant in the fourth generation of a man eminent among the Pilgrim Fathers of New England—Edmund Hobart, of Hingham, co. Norfolk, from whom the town of Hingham in Plymouth county, Massachusetts, derived both its name and settlement. Is a connexion traceable between the Hobarts of Hingham and those of Blickling and Intwood in the same county, to whom Burke gives for arms (being those of Lord Buckinghamshire), Sa., an estoile of eight points or between two flaunches erm.? H. W.

New Univ. Club.

Pickering's "Diamond Horace" (6th S. iii. 248; iv. 36, 375).—In the catalogue of Mr. W. George, 26, Park Street, Bristol, there is, "Pickering's *Diamond Classics: Horatius, Opera*, with the gem plate of Venus, after Stothard, usually wanting. 3*s.* 6*d.* 1826."

Edward H. Marshall, M.A.

The Etymology of "Bedford," &c. (6th S. i. 173, 460; ii. 249, 334, 474; iii. 117, 250, 350; iv. 349).—But for the distinct statement

Mr. Cary Elwes's recently published excellent compendium of its history, one might be tempted to suggest whether the name *Bedford* might not have the origin which Bideford undoubtedly has, viz., By-the-ford. Is it certain, after all, that this derivation must be discarded?

ROBERT DYMOND.

Exeter.

PRONUNCIATION OF KERR (6th S. iv. 69, 255, 279, 336).—In *Wit Restor'd*, 1658 (Hotten's reprint, p. 130), this passage occurs :—

> "It speaks moreover of some stirring,
> To make a Cov'nant new as Herring.
> *Carr*, and *Mountrosse*, and eke *Argile*:
> Well was the Nation term'd a Boyl."

On *Carr* the annotator remarks, "William *Ker*, 3rd Earl of Lothian."

F. C. BIRKBECK TERRY.

Cardiff.

"TO DINE WITH DUKE HUMPHREY" (6th S. iv. 166, 337).—Larwood and Hotten's *History of Signboards*, published 1866, at p. 16, speaking of the "Ballad of the London Ordinaire," says in the last verse :—

> "The Punk unto the *Cockatrice*,
> The Drunkard to the *Vine*,
> The Beggar to the *Bush*, there meet,
> And with Duke Humphrey† dine."

And adds in a foot-note :—

"† *i.e.*, walk about in St. Paul's during the dinner hour."

W. G. P.

BOYS EXECUTED IN ENGLAND (2nd S. xi. 327; 3rd S. i. 39; 6th S. iii. 148, 313, 335; iv. 177, 391).—It is an unpleasant characteristic of the present day to seek to glorify ourselves by fouling our own nest, and uttering cowardly calumnies on our forefathers, who are unable to confront their traducers and answer for themselves. As to the probability of the late Dr. Guthrie's statement that in George II.'s time "two infants below ten years of age were hung up before heaven," I may quote the following extract from a most interesting work, called *Agriculture Improv'd; or, The Practice of Husbandry Display'd*, published in the reign of George II. (1746) by Wm. Ellis, a farmer, of Little Gaddesden, in Hertfordshire. On p. 139, the author after showing how peculiarly open is the property of farmers to depredation from dishonest persons, continues :—

"Wherefore, as Landlords of Farms value prompt Payments of their Rents, and would have their Land improved, I humbly recommend to their Consideration these Tenant-Hardships, and particularly to the Consideration of those who sit at the Helm of the Nation's Affairs, that they would make some good and wholesome Laws in Favour of Tenants, to the utter Discouragement of Pilferers, either Men, Women, or Children; I mention Children, because I have often known these to be made an Handle of by their wicked Parents, who steal where they themselves dare not: believing, that, if they are catched in a thieving Act, their infant Age protects them against a Prosecution; and so are made to become a sort of Jackcalls, or Providers of Prey, to their Fathers and Mothers, and the rest of their Family. And thus, indeed, a Succession of Thieves are intailed and increased on the Country; and which, very probably, will hereafter be of the last ill Consequence to it, if not prevented in Time."

From this it appears that children under fifteen, so far from being liable to be "hung up before heaven," were not, at the time mentioned by Dr. Guthrie, even liable to prosecution.

W. R. TATE.

Horsell, Woking.

Was not a lad of tender years executed at Maidstone, for the murder of another boy in a wood near that town, in 1835? His name was, if my memory does not fail me, John Amy Birch Bell.

A. A.

ENGLAND "THE CLASSIC LAND OF SUICIDE" (6th S. iv. 308, 337).—Lady Mary Wortley Montagu, writing from Venice in 1759, alludes to this supposed national characteristic: "Here is a fashion sprung up entirely new in this part of the world; I mean suicide.....You see it is not in Britain alone that the spleen spreads his dominions" (*Letters*, vol. ii. 357, ed. 1866).

EDWARD H. MARSHALL, M.A.

NUMISMATIC: JAMES II.: GUN MONEY (6th S. iv. 348).—I have a half-crown of this coinage dated August, 1690, a month later, therefore, than the date mentioned in Humphreys's *Coin Collectors' Manual*.

THOMAS BIRD.

Romford.

ADAM DE CARDONELL (6th S. iv. 287, 335).—I am not acquainted with the date at which this author on numismatics flourished; but there were (? besides him) three Adam de Cardonnels: Adam I., many years *ancien* of the French Church in Southampton, died in 1711; Adam II., somewhile Secretary at War, died 1718-19, his will having been dated Oct. 5, 1718, and proved in the P.C.C. March 5, 1719; and Adam III., who was of the parish of St. George, Hanover Square, died 1725. The last named left a sister, the Countess Talbot, whose daughter, Baroness Dynevor, assumed the name of De Cardonnel. DR. GORDON might probably obtain the information he asks from the historian of French Protestant exiles, the Rev. D. C. A. Agnew, of Edinburgh.

H. W.

New University Club.

A PORTRAIT OF BURNS BY A. SKIRVING (6th S. iv. 425).—Archibald Skirving was born at Haddington October, 1749. After studying for some time in Rome, he came to be well known in Edinburgh, about the beginning of this century, as a portrait painter in chalk and crayons. He had a fair reputation, but

was eccentric in manner, while his peculiarities and aversion to court favour by any attempt to humour the prejudices and conceits of individuals very materially affected his interest in regard to professional employment. He died at Inveresk, May 19, 1819. On his tombstone, in the churchyard of Athelstaneford, his brother, Captain Skirving, wrote this characteristic inscription:—

"To beauty, virtue, talent he would bow,
But claims from birth or rank would not allow,
Kept friends and foes at nearly equal distance,
Knew how to give, but not to take, assistance,
At three score ten, when scarce begun to fail
He dropt at once, without apparent ail."

The paragraph copied from the *Times* is not strictly correct as to the Burns portrait. The artist set so much store by this portrait of Burns, and another he had done of the late John Rennie, the eminent engineer, that he would not part with either of them, though often solicited by admirers of the poet for the one, and by Mr. Rennie himself for the other. He kept these two portraits in his studio, and desired his more notable visitors to write upon the backs of them any remarks they had to make either upon the portraits or the persons represented. The backs of the drawings are consequently covered over with remarks of a very curious character. On the death of Skirving the two portraits were purchased by Mr. Rennie.

The Skirving portrait of Burns was first made known to the public in 1846, when it was engraved for the beautiful edition of *The Works of Burns* published by Blackie & Son, Glasgow. In a notice of the portrait, introductory to the first volume, the editor writes:—

"We learn that Burns never gave Mr. Skirving any sittings for the portrait. The poet and the artist were intimately acquainted, and thus Mr. Skirving enjoyed much better opportunities of observing his friend under the influence of the varied expressions which so frequently and changefully flitted across his countenance than could be possessed by any other artist to whom he merely gave sittings."

A later and most painstaking biographer of Burns, the Rev. Dr. P. Hately Waddell, in the appendix to the second volume of his *Life and Works of Burns*, 1867, p. 78, writes:—

"With respect to this announcement (in Blackie's edition), no doubt made in good faith, we have simply to state, on the most unquestionable authority, that no such intimacy existed between the poet and the artist, or could exist. A correspondent intimately acquainted with all the relationships of the poet's family, says, 'There is a mistake about Skirving. I am very sure he never saw Robert Burns—he lived some years beside Gilbert Burns [at Haddington] and was in the habit of seeing him and his sisters frequently, but never saw Robert.' This information our correspondent had from Gilbert Burns himself, and that the statement must be correct is obvious, for Archibald Skirving being a genuine artist, and having once seen Robert Burns, could never have painted such a head; the whole theory, therefore, with respect to this portrait being a successful embodiment of vivid recollections on the artist's part, is a dream. It has no higher rank than that of an imaginary likeness, founded on the representations and recollections of others."

The skull, as represented in Skirving's portrait, is a mistake, with fictitious developments, as proved in after years when a cast of the poet's skull was taken at the exhumation in 1834. The face is a woman's, soft and quiet, as incapable of Burns's rage, or transport of any kind like his, as a plaster cast would be of animation, whilst the fleshy jaw and enormous chin are in direct contradiction to the whole assumed phrenological development. As a work of art the portrait is a fine specimen of the artist's genius, but it has never been recognized as an authentic portrait of Burns. Blackie & Son have it engraved as a presentation portrait to subscribers for their edition of Burns, in a large size for framing. J. G.

The Name of James before 1258 (6th S. iv. 308, 354, 374, 393).—When three gentlemen are firing shots at one another across a table the safest place is under it. I will nevertheless venture to pop up my head for a moment, and to say that my Spanish friends have invariably transformed my name into Jaime; not into Jacomo, or even into Iago. As the subject has been started, I should like to know more about the place St. James, near Pontorson, for I recollect that when I was living at Avranches, in 1833-4, my name seemed familiar to the Normans; and that, for they are curious in such matters, more than one asked me if my family had gone from there to England.

Ralph N. James.

Ashford, Kent.

Siege of Chepstow (6th S. iv. 307, 355).—Can any reader of "N. & Q." identify the Colonel Morgan, mentioned herein, with Thomas Morgan, buried in the "screened-off" south aisle of the parish church of Somerton, Oxfordshire; this Thomas Morgan being thus commemorated on a slab monument forming part of the floor:—

"Hic jacet
Quod reliquum est eximii viri
Thomæ Morgani Armigeri
Cujus splendidos notales generosior animus illustravit
Heyfordiæ in Agro Northiniensi
Diu privatus vixit Secum vivere contentus
Nam cum Augustioso Genio Conversari poterat
Tandem
Periculorum non minus quam Gloriæ Contemplor
Regiæ militiæ nomen dedit
In quâ fortissimus Chiliarchiâ occubuit
Reliquam mandamus famæ.

Here lies interred what Death hath left behind
Of noble dust once joined to a nobler mind;
If you would learn who 'tis—go ask of Fame,
For only that can sound great Morgan's name."

William Wing.

Steeple Aston, Oxford.

It appears from my father's (Rev. J. W
Memorials of the Civil War in Hereford

that Chepstow was entered by Waller in 1643 without opposition, and subsequently exacuated on the approach of Prince Maurice's army.

T. W. Webb.

"Sate" for "Sat" (6th S. iv. 190, 395).—This form of spelling the word occurs in the *Annual Register*, 1829, where, in an obituary notice of Dr. Lloyd, Bishop of Oxford, it is said, "He returned home unwell, having, as he afterwards stated, been inconvenienced by a current of air in which he *sate*" (p. 232). E. H. M.

"Woundy" (6th S. iv. 227, 398).—The word was used by Dean Aldrich in his catch, "Hark the bonny Christ Church bells, they sound so *woundy* great, so wondrous sweet, and they troul so merrily." W. H. Cummings.

Anne Boleyn's Heart (6th S. iv. 326, 413).—It may be worth observing that there is some curious and interesting information concerning the traditional sepulture of this unfortunate queen at Salle, in Norfolk, already written in the book of the chronicles of "N. & Q." See 1st S. v. 464; xii. 382; 3rd S. iii. 488, 515.

John Pickford, M.A.

"Medicus curat," &c. (6th S. iv. 388, 436, 457).—The following will not entitle me to X. Y. Z.'s guinea; but if the quotation be not already known to him he will not be angry with me for calling his attention to it. It is taken from *A New Dictionary of Quotations from the Greek, Latin, and Modern Languages*, &c., second thousand, London, 1859, p. 19:—

"*Aliorum medicus ipse ulceribus scates.* Lat. prov. 'Though the physician of others, yet thou thyself art full of sores.' Physician, heal thyself."

Henry Campkin.

112, Torriano Avenue, N.W.

The Hymn "Rock of Ages" (6th S. iii. 428; iv. 54, 391).—1. I desire to offer my apologies to Mr. Cookes for having misunderstood his query, and I trust that he has got what he wanted from the replies obtained. Your correspondent raises some further questions; please allow me to reply.

2. I have carefully compared the edition (Bull & Co., 1871) of Wesley's *Hymns on the Lord's Supper* with the tenth edition (1794), and I find about thirty variations in reading, and in Hymn X. a whole stanza has been omitted. As this stanza does not occur in any other edition from the first to the eleventh, nor in Dr. Osborn's reprint, it is clear that 1871 follows not 1794. It seems equally clear that as 1871 has a fac-simile title-page from the fourth edition (1757), and on collation is found to agree with it, that 1871 is a reprint of 1757, and is so intended. I suggest that the fac-simile title-page from 1794, also inserted, is intended merely as a curiosity.

3. With regard to "rhymeless numbers," surely this is no peculiarity of the hymns written or published by the Wesleys. Taking down poetical works at random I find similar "rhymeless numbers" in Gray, Pope, Dryden, Shelley, Milman, Tennyson, Keble, Emerson, Keats, Moore, Lyte, Bishop Wordsworth, Kirke White, and others. From all which I gather that a reasonable licence is taken and allowed by poets, and by Wesley amongst the rest. I have kept notes of the rhymes, which I can send to Mr. Cookes if he likes.

4. Your correspondent cannot go along with John Wesley's eulogium upon Charles's poetic talents; perhaps he will be able to do so if he will extend his acquaintance with the *Hymns and Poems*.

5. Mr. Cookes refers to Toplady and his hymn; I leave this subject to others, who will know more about it than I pretend to do.

6. Permit me to thank some unknown benefactor to my collection of hymns. I received by post an excellent copy of Cennick's *Hymns*, but there was no trace as to where it had come from. I am greatly obliged. Francis M. Jackson.

Bowdon, Cheshire.

Poll Books (6th S. iv. 208, 433).—In the museum of the Royal Archæological Institute is a paper document headed as follows:—

Dorset, Borough of Wareham { The poll taken for the election of two Burgesses to serve in the ensueing parliament for the Said Borough the fourth day of May, 1734.

Candidates—
Henry Drax, Esq.
John Pitt, Esq.
Nathaniel Gould, Esq.
Sr William Wolseley, Barrt.

Then follows a merorandum as to the land qualifications of the four candidates, followed by a tabulated list of the voters, showing for whom they voted, the result being that Drax and Pitt polled 208 votes respectively, Gould 75, and Wolseley 68. A note at the end says, "This is a copy of the Mayor's poll, only places of abode left out." The document was given to the Institute in 1865 by Mr. Freeland Filliter, of Wareham.

Albert Hartshorne.

I have the following printed poll books:—Leicestershire, 1719; Cambridgeshire, 1722; Lincolnshire, 1723; Herts, 1727, 1734, 1754, 1761, 1774, 1790, 1795, 1796; Borough of Stamford, 1734. Beriah Botfield reprinted in one volume the poll books for Northamptonshire for 1702, 1705, 1730, 1745, and 1806, from poll books in the possession of Mr. George Baker. Clerks of the peace are the custodians of the registers of voters. Sheriffs are the custodians of the poll books. Jos. Phillips.

Stamford.

I believe the earliest poll book for Hants to be

that published in 1705, a copy of which is in the collection of Sir W. H. Cope, Bart. Others for this county were published in 1712, 1714, 1779, 1780, 1790, 1806, 1807. J. S. A.

Basingstoke.

WILTSHIRE PROVINCIALISMS (6th S. iv. 106).—When I resided in South Wilts I noted several provincialisms, and among them the following, which I do not find in your correspondent's list:—

Barm.—Yeast.
Chimp.—To break off the shoots from potatoes when they have been stored.
Lear.—Pale, miserable.
Lease.—To glean.
Shrig.—To strip the trees (by boys) after the apple crop has been gathered.
Shrimps.—Sweetmeats.
Sprack.—Lively.
Suant.—Even, regular.
Thic.—That.

CH. ELKIN MATHEWS.

7, Hamilton, Road, Highbury, N.

LORD DRUMREANY (6th S. iv. 288).—The *Annual Register*, 1800, p. 92, announces the death, on December 30, of "Maurice Dillon, Baron Drumreany, a Roman Catholic Peer." The family of Dillon referred to in the note have, I believe, always been Protestants.

EDWARD H. MARSHALL, M.A.

Library, Claremont, Hastings.

FOLK-LORE OF EGGS (6th S. iv. 307).—In Norfolk egg-shells must not be burned. H. C.

"DROWE" (6th S. iv. 328).—The three loads of *drowe* were probably drawke or drake, the common darnel grass. Mr. Way, in *Prompt. Parv.*, vol. i. p. 130, notes that Gerard assigns the name to a species of *Bromus sterilis*, which he calls small wild oats, in Brabant called drauich. Skinner says, "*A Belg.* droogh, *siccus, quia et actu et potentiâ siccum est.*" W. E. B.

Three loads of *drowe* perhaps = three loads of manure, from A.-S. *droge*, stercus.

R. S. CHARNOCK.

[Is J. D.'s reply now necessary?]

FAMILY OF TUNHOLM (6th S. iv. 329).—The ocal surname Tombeholme has come down from early times to our day, if Tunholm or Tummond represent it. In 1322 John, son of Thomas, son of Eva de Tombeholme, granted lands at Tombeholme, in Yorkshire, to John de Wintworth.

J. S.

A HORSE COMMITTING SUICIDE (6th S. iv. 327).—In an article on "The Consciousness of Dogs" (*Quarterly Review*, No. 266) the writer, Miss Cobbe I believe, gives some instances of dogs having committed suicide. References to well-known authorities are also added. H. DELEVINGNE.

Turnham Gre

EASTER EGGS (6th iv. 308).—Several writers upon this custom are referred to in Brand's *Popular Antiquities* (Bohn's ed. 1873, vol. i.) including the "learned Count de Gebelin," who

"informs us that this custom of giving eggs at Easter is to be traced up to the theology and philosophy of the Egyptians, Persians, Gauls, Greeks, Romans, &c., among all of whom an egg was an emblem of the universe, the work of the supreme Divinity."

EDWARD H. MARSHALL, M.A.

THEATRE ILLUMINATION (6th S. iv. 326).—With reference to the "oil gas" adopted by the proprietors of Covent Garden in 1821, I find an interesting article, evidently referring to it, in the *Quarterly Journal*, vol. viii. 1820, p. 120, art. x. "Description of Messrs. Taylor's and Martineau's Apparatus for the Production of Gas from Oil," &c. There are two engravings of "Oil-gas apparatus erected at Apothecaries' Hall, Sep., 1819." I am informed that the oil-gas was made from any oil refuse—not mineral oil—mostly from fat oils, though sometimes from resin.

W. STAVENHAGEN JONES.

"THE WOODEN WALLS OF OLD ENGLAND" (6th S. iv. 286).—This figurative expression is borrowed from the language of the Delphian oracle, on its being consulted by the Athenian envoys as to their hopes at Salamis, when the priestess assured them that "the wooden wall alone should remain unconquered":—Τεῖχος ξύλινον μοῦνον ἀπόρθητον τελέθειν (Herod., lib. vii. 141). The question arose what was meant by "the wooden wall." Some supposed it to mean the Acropolis, which had been originally surrounded by a wooden palisade; but wiser heads maintained that the wooden wall indicated the fleet, τὰς νέας εἶναι τὸ ξύλινον τεῖχος· (Herod., vii. 142).

WILLIAM PLATT.

"BREEDING-STONES" (6th S. iv. 389, 436).—As Essex adjoins Hertfordshire it is not surprising the nomenclature of the above stones should be similar; but as I have heard the same name applied in Kent, it is quite certain the expression is not peculiar to Herts. So far as Essex is concerned, not only the name but the fact implied is implicitly believed in, and that the small stones increase in size and number. I very well remember my first discovery of a piece of this stone when a boy, and that, being seriously told it was a breeding-stone, and that all stones had "grown" in the same way, I was rather sceptical, and secreted my treasure to watch results; but after months of patient waiting I found the gestatory process made no progress. I was then as seriously informed "stones grew sl and it would be years before they would come anything." "Breeding-stones" is the only n I have ever known them by.

J. W. SAVILL, F.R.

Dunmow, Essex.

"Comparisons are odious" (6th S. iv. 327).—I know of no instance of the proverbial expression "Comparisons are odious" earlier than that referred to by Mr. Birkbeck Terry; but I may mention an analogous expression in Lydgate's *Bochas*, fo. 80b, bk. iii. c. 8, ed. 1554:—

"Comparisons do ofttime great greuance."

Xit.

Authors of Quotations Wanted (6th S. iv. 449).—

"Rustica gens est optima," &c.,

is quoted in *The Present State of England*, 1673. See "N. & Q.," 2nd S. vi. 10. 59. William Platt.

Our Christmas Number.

Will correspondents kindly intending to contribute to our Christmas Number be good enough to forward their communications, headed "Christmas," without delay?

Miscellaneous.

NOTES ON BOOKS, &c.

Curiosities of Criticism. By Henry J. Jennings. (Chatto & Windus.)

Mr. Jennings has given us an amusing sketch of reviewing and reviewers. It has no pretension to be a history of criticism, or, indeed, to much depth of any kind. Taken as mere gossip of the gentler and wiser sort it is pleasant reading, as it brings to our mind controversies long forgotten or only retained in the memory as a dull haze. We think the author has more sympathy than they deserve with the very weak people who are seriously annoyed by printed criticism. No doubt it is an offence for which an author may be forgiven for taking strong measures when any one presumes to tell him, by word of mouth or by letter, that he thinks his style bad, that his verses will not scan, or that the plot of his last novel would be worthy of mere contempt if it were not that its wickedness makes it a public nuisance; but when these things are said in print a person must be very weak, or know very little of the world, who takes the matter seriously to heart. That strong language is sometimes used for slight offences, where a mild rebuke would answer the purpose equally well, we are certain; but if the writers in the periodical press did not often speak out harshly, the country would be more infested than it is even now by things that are books only in name. It is all very well for angry writers who have suffered just punishment to call the critics

"Overseers and reviewers
Of all the muses' sinks and sewers";

but if it were not for these said critics, who act as sanitary officers, the "sinks and sewers" of literature would become so pestilential that liberty of the press would run much danger of suffering legal restraints. However it may have been when party politics and literature were blended in a manner of which we have no experience, it is certain that an unfavourable review does little injury to any except those who deserve to suffer. Though Mr. Jennings is very kindly disposed to the living, he shows little mercy when speaking of the dead. "The truculent Gifford and his crew of butchers" is not language which it is pleasant to find applied to a late editor of the *Quarterly Review* and his staff of writers. There are a few errors of expression rather than of thought, which Mr. Jennings must pardon us for pointing out. To write of our blessed Lord as "the meek-eyed Master," and of the period of his earthly sojourn as "the grand old Galilean days," will certainly be offensive to many good Christian men and women whom we are sure that it would be painful to Mr. Jennings to annoy.

A Monograph on Privately-Illustrated Books: a Plea for Bibliomania. By Daniel M. Tredwell. (Trübner & Co.)

This treatise, as the title imports, relates to a specific kind of book-illustration, *i. e.*, illustration by inserted plates, &c., a practice which, in this country, is known by the name of "Grangerism." So long as it is judiciously restricted, there is no great harm in the pursuit, which tends to preserve much that must otherwise be lost; but the danger is that, in the eagerness of pursuit, much will also be wantonly destroyed by the ardent collector, or perhaps we should say by the collector's unscrupulous purveyors. A case in point is recorded at p. 11, where the writer admits that he dismembered a rare quarto volume on the *Natural History of New York*, to illustrate an insignificant octavo on the *Birds of Long Island*. From the repentant tone of the narrative, we infer that this "piece of vandalism" was not often repeated; and the author is plainly a genuine bibliophilist. He delights in rolling upon his palate such luxurious phrases as "ruby sealskin," "watered silk linings," "morocco joints," and the like; and in one passage almost rises to the prophetic enthusiasm of Richard of Bury:—"No greater inspiration is necessary to an unsullied moral life than a full and absolute companionship with an illustrated copy, full bound by Matthews in crushed levant [please observe this detail], of Boswell's *Johnson*, or of Walton's *Complete Angler*—two books of noble moral repute, and which take to illustrations more naturally than any other two books in the English language." Among works almost as popular are Dibdin, Shakspeare, Cunningham's *Nell Gwynne*, Garrick's *Life*, Bray's *Stothard*, and Irving's *Washington*. We are sorry that we can give no longer account of these gossiping pages, which contain an immense quantity of information upon this branch of collecting, as well as particulars of many volumes hitherto undescribed. It is to be regretted that they are disfigured by several misprints. Bagnagge Wells, Haiday, Hayden, Faithhorne, "Oxford" for Orford, "Fernex" for Fernoy Stocdale, *Tattler*, are grave errors in a book about books, which even a full index cannot wholly condone.

English Sonnets by Poets of the Past. Edited by George Waddington. (Bell & Sons.)

Mr. Waddington publishes this collection of sonnets as a companion volume to his *English Sonnets by Living Writers*, and expresses his hope that in the two anthologies the whole of our best sonnet literature will be found to be fairly represented. That the two volumes constitute a veritable treasure-house no one will deny. Mr. Waddington's task is exercised with taste and discrimination, and the present collection is as good as any that is likely to appear. We would, however, have had it a trifle more nearly catholic. No sonnet of Watson—who, according to Heywood,

"Wrote
Able to make Apollo's self to dote"—

is found in the volume. Percy's *Celia* is also unrepresented, as is Griffin's collection of sonnets called *Fidessa*. It is a little galling, moreover, to those with a faith in the author of *Death's Jest-Book* to hear of the rejection from a book which gives sonnets by Crocker, Hawker, Faber, Noel, Alford, and the like, of Beddoes as a minor poet. No collection is, however, likely to satisfy all tastes, and we willingly concede that the present is compre-

hensive and excellent. It may be taken as supplemental to the previous collections of Dyce, Leigh Hunt, and others, and regarded in that light it deserves, and will doubtless receive, a warm welcome.

The Order of the Administration of the Lord's Supper or Holy Communion. (Reprinted by Robert Anderson, Glasgow.)

This beautiful reprint of the chief service of the Scottish Common Prayer Book of 1637 reminds one of nothing so much as that issue from the Plantin Press in 1677, which found its way to the London market a few years ago, namely, The Office of the B.V.M., in its primary and uncut state. But the book before us has higher merit than the mere beauty of print. The preface is very interesting, and the whole tone and purpose of the book good. It will be observed that in the great question of the Epiclesis, or Invocation of the Holy Spirit, the service here reprinted, that of 1637, agrees with the older English book of 1549. We may add that the last edition of Bright and Medd's Latin Prayer Book gives the Liturgical student a capital opportunity of comparing *inter se* the First English Communion Service (1549) and the American and Scottish of the present day.

Pastimes and Players. By Robert Macgregor, F.S.A. Scot. "Mayfair Library." (Chatto & Windus.)

Mr. Macgregor has produced a very entertaining account of our pastimes and players. We do not suppose he claims to have embodied in his book the results of much original research or hitherto unpublished matter; but the number of authors he has laid under contribution is large, and his quotations range over the whole field of British literature. He gives us chapters on the best known national games, such as cricket and football, golf and curling, as well as on pastimes less familiar to the present generation, such as pall-mall, kayles, beltane, and the quintain. The book combines much solid information with entertainment; it is not too light for the antiquary nor too learned for the *dilettante*. It may be confidently recommended as calculated to while away the leisure hour without arousing the self-reproach of wasted time.

The Lancashire and Cheshire Historical and Genealogical Notes (Leigh, *Chronicle* Office), vol. iii. pts. ix. and x., give evidence of much patient research. The proof from wills, offered by Mr. J. P. Rylands, of the use of the strictly patronymical form of surname in Lancashire as late as 1587–1609, is very interesting. But a parallel might have been found much nearer home than Russia. The custom has not yet quite died out in Wales, and the clan Donnachie, called in English Robertson, afford a conspicuous example of its persistency in the Highlands. We must protest against the dreadful plan adopted by our Lancashire friends of bringing their parts to a close which is no close at all. The issue now before us breaks off in the middle of a sentence. This is little short of vivisection of the eager antiquarian reader, who has thus to halt for an indefinite time at Meso- before he is comforted by reaching potamia.

Gloucestershire Notes and Queries, part xii. (Kent & Co.), contains a very good engraving of Gloucester Cathedral. It shares the defect we have noticed in the *Lancashire and Cheshire Historical and Genealogical Notes*, viz., of commencing or ending, as the case may be, irrespectively of the natural division. Thus part xii. opens in the course of an article belonging to part xi., which is not before us. So far as we can judge from the sporadic acquaintance we have been enabled to make with it, our Gloucestershire namesake is doing a good work. Part xii. comprises, *inter alia*, a useful list of Gloucestershire contributors to the fund raised for the defence of the country at the time of the Spanish Armada. We wish the editor every success.

At the moment of going to press, a marvel of cheapness reaches us from Mr. Bentley—*The People's Ingoldsby*, for sixpence.

By a recent resolution of the Council of the Record Society for the publication of Original Documents relating to Lancashire and Cheshire, copies of the two volumes of the *Index to the Wills at Chester*, 1545 to 1620 and 1621 to 1650, will be sold to non-members at the price of 1*l.* 1*s.* each volume.

With deep regret we announce the death, on Dec. 1, at Bingham's Melcombe, of the Rev. C. W. Bingham, a good antiquary and a frequent contributor to these columns since 1850. Endowed with a most genial and sunny disposition, he was endeared to a large circle of friends, who will long cherish the memory of an English gentleman of the best kind, a worthy scion of the ancient family established at Bingham's Melcombe, in Dorsetshire, since 1250.

Notices to Correspondents.

J. W.—The doctrine of the Immaculate Conception of the B.V.M., which had been a constant source of controversy between the Franciscan and Dominican orders throughout the later Middle Ages, and had been left open by the Council of Trent, was defined and promulgated by the late Pope Pius IX., on Dec. 8, 1854, in the bull *Ineffabilis Deus*. The definition is contained in the following sentence: "Declaramus, pronunciamus et definimus, doctrinam quæ tenet Beatissimam Virginem Mariam in primo instanti suæ Conceptionis fuisse singulari Omnipotentis Dei gratia et privilegio, intuitu meritorum Christi Jesu Salvatoris humani generis, ab omni originalis culpæ labe præservatam immunem, esse à Deo revelatam, atque idcirco ab omnibus fidelibus firmiter constanterque credendam." Reference may be made to *Pareri dell' Episcopato Cattolico sulla Definizione Dogmatica dell' Immacolato Concepimento della Beata Vergine Maria; Narratio Actorum S. D. N. Pii IX. Pont. Max. super Argumento de Immaculato Deiparæ Virginis Conceptu* (Romæ); Dr. Pusey's *Truth and Office of the English Church* (Parker & Rivington, 1865), p. 351, note B, where will be found large extracts from the opinions of the bishops; Geffcken's *Church and State*, translated by E. Fairfax Taylor (Longmans, 1877), vol. ii. pp. 237–9; the *Union Review* (Hayes), Nov., 1868, &c.

J. R. C. should apply to some medical journal. No charge.

E. G., F.S.A.—The list shall appear. Many thanks.

W. S. S.—Yes.

W. E. A. A.—A proof will be sent shortly.

J. F.—We have forwarded your letter to Druid.

J. Hatchards.—With pleasure.

J. H. C.—*The Tempest*, IV. i.

Corrigendum.—P. 447, for "Clearing out for Quam" read *Clearing out for Guam.*

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LONDON, SATURDAY, DECEMBER 17, 1881.

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THE LIBRARY OF TRINITY COLLEGE, CAMBRIDGE.

(*Continued from p.* 383.)

I propose now to resume the thread of my narrative, and speak of some of the more interesting of the early printed books. It is by no means easy, in thus sketching the salient points of a great collection, to determine which method of treatment shall be followed, whether by subject, or by country and town of printing, or by date. In any case, the interest must necessarily be unequally sustained, and it is hard to avoid a certain amount of repetition.

Everything considered, however, it seems best in the first instance to follow the method of date, and I shall, therefore, for the present confine myself to the *incunabula* (sweet sound in the ear of a bibliographer), or books printed before the close of the fifteenth century.

Of these the library possesses rather more than 500, which have been arranged during the last few years, and described in a printed catalogue. About three hundred of these are in the collection bequeathed by Mr. Grylls, spoken of in my first paper, and most of the early printed Greek books in that of Dr. Matthew Raine. Of other donors, those whose names most frequently occur are Beaupré Bell (B.A. 1725), Sylvius Elwis (B.A. *circa* 1600), John Laughton (Librarian 1669-73), Sir Henry Newton or Puckering, Thos. Skeffington (Fellow 1571), and Thos. Whalley (Fellow 1591). These were all spoken of in my first paper, and I merely repeat the names here. Of living donors should be mentioned Mr. A. A. Vansittart, Auditor of the College; and Mr. S. Sandars.

Of the early printed English books, the number is inconsiderable, but what there is is valuable. Of Caxtons there are the following: (1) *The Recuyell of the historyes of Troye*, translated into English by Caxton, from the French of Raoul le Fevre. This book, of which altogether twenty copies, most of which are more or less imperfect, are known to exist, has the proud distinction of being the first book ever printed in the English language. It has been almost certainly shown by Mr. Blades (*Life and Typography of William Caxton*, i. 45, *seqq.*; see also ii. 3) that this work was printed at Bruges, where Caxton learnt the art of printing from Colard Mansion. The college copy, which is not quite perfect, wanting a few leaves at both beginning and end, was given in 1673, by Valentine Pettit (Fellow 1668), together with the next but one of the remaining Caxtons. (2) *The Dictes of the Philosophres* (first edition) doubtless the first book printed in England, for I suppose no one will now maintain the date 1468 to be other than an error for 1478, in the *Exposicio Hieronymi*, printed at Oxford. The present work, a translation by Earl Rivers from the French, was printed at "Westmestre," under the shade of the Abbey, in 1477, the year which saw the overthrow and death of Charles the Bold, Duke of Burgundy, at Nancy. (3) *The Game of the Chess* (second edition), translated from the French version of the Latin work of Jac. de Cessolis. This work is undated, but it was probably printed in 1483. The quaint woodcuts, sixteen in number, of this book are well known; the one which is reproduced by Mr. Blades (ii. 96) is, perhaps, the strangest, showing how Evil-Merodach, the son of Nebuchadnezzar, "a jolly man without justice," did have his father's body "hewn into three hundred pieces." (4) *The Eneydos*, Caxton's paraphrase of parts of the *Æneid* ("the boke of *Eneydos*, compyled by Vyrgyle, which hath be translated oute of latyne in to frenshe, and oute of frenshe reduced in to Englysshe by me Wyllm Caxton"), finished in 1490, in the last year of the great printer's life; for Caxton died in 1491, and Wynkyn de Worde, his assistant, succeeded to the business. The three last-mentioned works are perfect copies, save only a single blank leaf missing in No. 2. To these four volumes, which were the only Caxtons known to exist in the library until recently, another must now be added. During the past

summer Mr. Bradshaw, while examining the account-books of the King's Hall (now Trinity College), came across (in the volume for the year 1499-1500) two fragments, printed on vellum in the same type as that used by Caxton in 1480 in the *Chronicles of England*. The fragments, one consisting of six whole lines from the middle, and the other of a small fragment of the last six lines, form parts of an indulgence issued by John Kendale, Grand Prior of the order of St. John of Jerusalem in England, under the authority of Pope Sixtus IV., for assistance at the siege of Rhodes. An edition of this indulgence, printed in the same type with the *Game of Chess* spoken of above, is described by Mr. Blades (ii. 79). It may be noted that the copy of which the present fragments form part must have been an unused one, as the gap which is left for the date is not filled in.

On Caxton's death, Wynkyn de Worde, as we have said, continued the business in the old place, though no books seem to be known of his with a date earlier than 1493. At Westminster he continued only for a few years, for about 1500 he removed his abode to Fleet Street, where he continued till his death in 1534. At present, however, our concern is only with the Westminster books. Of these there are two in the library, *The Festival* and *IV Sermons of* 1493, and the splendid edition of the *Golden Legend* of 1498. Unfortunately neither of these copies is quite complete.

It need not be said that at the time when these books were printed London was altogether distinct from Westminster. Where the busy stream now passes along the Strand there stood in Caxton's time, and long after, stately palaces of the nobility, surrounded by open country. Soon after Caxton had taken up his abode near the Abbey more than one foreign printer settled in London. Of one of these, John Lettou, we possess a small fragment, four leaves of Thom. Wallensis, *Super Psalterium*, printed "in Civitate Londoniensi" in 1481. Of another, Will. de Machlinia, there is one work in perfect preservation, the *Speculum Christiani*, with the *Expositio Orationis Dominicæ*. Throughout this book, which is mainly in Latin, are interspersed pieces of English, mostly in rhyme; thus the first, fifth, and eighth commandments run:—

"Thou schalt loue god with Herte entiere
With alle thy soule and alle thy might,
Other god in no manere
Thou schalt not haue by daye ne nyght."

"Thi fader and thi moder thou schalt honoure
Nought only with reuerence,
In thair nede thou thaim socoure
And kepe ay gode obedience."

"Be thou no theef no theuys fere
Ne nothyng wynne thurgh trethery,
Okur* nor symonye come thou not nere
But Conscience clere keep ay truely."

* That is, *usury*.

Of another most famous English printer, Richar Pynson, we possess but one fifteenth century wor the *Salisbury Missal* of 1500. This, though me tioned before, will now claim a more detaile account. The copy in the College Library w given by Sir Edward Stanhope, the founder of th Librarianship (Fellow 1564), and though not quit perfect, is probably the most splendid copy of th work in existence. It is printed on vellum (12 inches by 8¾ inches), and bound in the original oa boards. After the printer had done his work, a immense amount of labour was expended on th volume by the illuminator. This is specially cor spicuous in the case of the masses for the mor important festivals, where the page is surrounde by an elaborate border, containing a curious pur ning device on the name of Cardinal John Morto Archbishop of Canterbury, at whose expense th book was printed. The defects of the present cop are that it wants the leaf at the end of th calendar, containing on one side the Royal Arm and on the other those of Cardinal Morton, an three leaves containing the greater part of th Canon. The place of these last is supplied by fiv leaves of MS. I refer to this MS. because on th first page of it is emblazoned a coat of arm which I am unable to identify, and which perhap may be recognized by some one if given i "N. & Q.": Quarterly, 1 and 4, Az., a griffi passant or, holding in dexter paw a branch ver flowered or; 2 and 3, Arg., three cross-bows ver stringed and barbed gules. The imprint at th end of the book in red and Pynson's device belo in black have been carefully erased by some pr vious owner.

Of Oxford fifteenth century printing we posses Joh. Lattebury's *Expositio in Threnos Jeremia* printed in 1482 by Theoderic Rood. This las statement is, it is true, merely an inference, as n printer's name is given in the imprint, but may b assumed to be a fact from the identity of the typ and manner of setting up in the *Alexander a Ales*, where the printer's name is given. In 148 Theoderic Rood took an Englishman name Thomas Hunt into partnership, but of the work produced by this firm the sole relic in the librar is a single leaf of one book, Swyneshed's *Insolu bilia*, a work of which only one perfect copy i known to exist, viz. in the library of New College Oxford, where it was discovered by Mr. Bradshaw Thus, of the four places where printing was prac tised in England during the fifteenth century, S Albans is the only place unrepresented.

I pass on in the next place to books printed i France. Here the towns represented are onl Paris, Lyons, and possibly, but doubtfully, Poitier Of the books printed at Paris, the most note worthy is a translation of some of Seneca's w into French by "Maistre Laurens de Pre fait," the Latin accompanying on the ou

margin. This book was printed by Anthoine Verard, not before 1500, or after Sept. 29, 1503, as it was within this period that Verard occupied the premises named in the imprint "en la rue sainct jacques pres petit pont." It is a folio on vellum, 12⅝ in. by 8¾ in, taller than the copy in the Bibliothèque Nationale, which further lacks the last leaf with Verard's emblem and the imprint. On the *recto* of the second leaf is a charming miniature of the translator presenting his book to Charles VI. How so striking a book got originally into the College library I am unable to say, as at a comparatively recent period it has been rebound, in which process any traces there may have been of former ownership were obliterated. It is mentioned, however, in catalogues of the library more than a century and a half ago.

Of books printed by Thielman Kerver I will mention two,—one the *Stultiferæ Navis Additamentum de quinque Virginibus* of J. B. Ascensius, a kind of supplement to the well-known *Stultifera Navis* of Sebastian Brant; and, secondly, a leaf, with the imprint, of a Dutch Book of Hours of the Virgin, with the date 1500, which is bound up with a French edition of the Hours of the Virgin of later date. I mention this single leaf because I find no other trace of the edition in any book of reference known to me, the earliest Dutch edition of *Horæ* printed by Kerver, which is mentioned by Brunet (v. 1622) being of 1509.

Two other *Horæ* may next be mentioned, one of the Sarum use, the work of a printer whose name is unknown to me save for this book, viz., John Jehannot, who printed it for Nic. Lecomte, the bookseller, in 1498. So far as I am aware, this copy, which is perfect save for two leaves, is the only one known of this edition. The other book, which is printed on vellum, is of the Roman use, but being defective at the end, the imprint is wanting. It was probably, however, printed at Paris about 1500.

Of the Lyons-printed books there is nothing that need specially detain us, the well-known edition of William of Ockam's works printed by John Trechsel being the most prominent. One book printed at Poitiers has been referred to, the poem of Baptista Mantuanus, *De Contemnenda Morte*. It is often by no means easy, however, to tell whether an undated book is due to the end of the fifteenth or the beginning of the sixteenth century, and as the printers of the above book, Jehan Bouyer and Guil. Bouchet, were practising their art both before and after 1500, the matter must be considered doubtful.

We will now pass from France to the Low Countries. The mention of the Low Countries cannot fail to suggest to the bibliographer how much more has been done of late years for the history of Dutch and Belgian than of English printing, whether by books that take in the whole field during a certain space of time, such as the great work of the late Mr. Holtrop (*Monuments Typographiques des Pays-Bas au Quinzième Siècle*), or his *Catalogus Librorum Sæculo XV. impressorum quotquot in Bibliotheca Reg. Hagana asservantur*, and the *Annales Typographiques* of Mr. Campbell; or of special monographs on the printing of special towns, such as Mr. Vanderhaegen's *Bibliographie Gantoise*, or Diegerick's *Bibliographie Yproise*, &c. What has been done for English printing of the like sort since the days of Dibdin? We have, it is true, the great work on Caxton by Mr. Blades, a work which reflects the highest honour on English bibliography, but there is hardly anything else to keep it company. Of the history of printing in single towns we have Davies's *Memoir of the York Press;* but even the history of printing at the two Universities has had yet but little done to it.

To return, however, to the Low Countries. I mention a book printed at Louvain, about 1483 by Joh. de Westphalia, the *Epistles* of Gasparinus Barzizius, which is noticeable because of the curious position of the signatures (agreeing, however, therein with another book of the same printer), which are placed immediately to the right of the last line or the last two lines in the page. A large number of books occur which were printed at Deventer, the great centre of the school-book trade, by Rich. Paffroed and Jac. de Breda. First, however, may be named one which is not a school-book, and the typographical history of which is rather a puzzle, the *Liber qui dicitur Moralium Dogma*, from the collection of Dr. Raine. An interesting example of the school-book type is Joannis *Compendium totius Grammaticæ*, printed by Rich. Paffroed in 1489. I cite this book because of its connexion with England, for on the *verso* of the first leaf is a Latin poem in honour of "Guilielmus Episcopus Vintonie." This is William Waynflete, Bishop of Winchester (1447–1486), who founded Magdalene College School, Oxford, in 1481. Of this school John Anwykyll was the first master, and the author of the above work, the original edition having appeared at Oxford in 1483.

Another town, which is probably here represented, though this is a point on which bibliographers are even yet not agreed, is Gouda, in the case of the three books Marco Polo's *De Consuetudinibus Orientalium Regionum*, John de Mandeville's *Itinerarius*, and Ludolph de Suchen's *Libellus de Itinere ad Terram Sanctam*. To show what divergence of view there is as to the place where these three books were printed, I may note that while Panzer thought them printed by Theod. Martin at Alost, Brunet goes so far afield as to maintain that they are the work of a Venetian printer. Mr. Greuville and Mr. Bradshaw agree in the view that the type is that of Gerard de Leen,

the former referring these works to the time after he had settled at Antwerp, the latter to the time while he was still in business at Gouda. Of Gerard de Leeu's Antwerp printing an undoubted specimen exists in his edition of the well-known work *Historia de Calumnia Novercali* (1490).

The little town of Zwolle is represented by one book, the *Canons* of Bartholomew of Cologne, printed in 1500 by Peter Van Os. The manner in which this book is dated has led some to think, quite wrongly, that 1501, and not 1500, was the date:—

"Ante Ihesum duo cc minus uno millia quinque,
Postque Ihesum mille quingenti præteriere."

With the early printing of Germany the field widens considerably. Here printing was first practised, and at towns like Mentz, Strasbourg, and Cologne a vast quantity of books was poured forth from the press. To begin, then, with Mentz, the cradle of the art, the earliest document from which whose date can be declared with absolute certainty is the Indulgence of 1454, beyond which all is theory. The story about Gutenberg is well known; how the great inventor of printing is forced, like many men of genius in after time, to call in the help of a capitalist; how the goldsmith John Fust is taken into partnership; how the partners quarrel and set up each on his own account; and how Gutenberg struggles on, with no marked amount of success, dying at last heartbroken, while his wealthier rival founds a prosperous and famous press. Whatever truth there may be in this, I believe I am right in stating that no book whatsoever is known containing the name of Gutenberg in the imprint. Consequently, John Fust, citizen of Mentz, is the earliest printer whose name ever appears in an imprint, and the oldest printed book in the library is one due to his press—the edition of the *De Officiis* and *Paradoxa* of Cicero, printed in 1466, a second edition of what had appeared in the preceding year. The copy now before me was in the Raine collection. In the colophon we read, "Johannes Fust Moguntinus civis manu Petri de Gernsshem." Peter Schoeffer, the "puer meus," as Fust elsewhere calls him, ultimately married Christina Fust, and the business long prospered in his hands, and after his death, which probably occurred in 1502, his son John reigned in his stead. Of Fust's printing we possess no other specimens, but of Schoeffer, after he became the head of the house, there are two, the *Opus Quarti Scripti* of Thomas Aquinas, and the *Epistles* of St. Jerome, printed in 1469 and 1470 respectively. In the latter book is a large amount of illumination by an artist who enters his name, "Laszarus de Andlou, 1475." R. SINKER.

Trinity College, Cambridge.

(*To be continued.*)

THE COLLECTION OF FOLK-LORE.—Great as is already the debt of all students of Culture to the pages of "N. & Q.," I may be allowed to indicate how the value of correspondents' folk-lore notes might be considerably increased.

1. If a correspondent signing, say, "Michaelmas Goose," writes, "We have in this part of the country a belief that rheumatism may be cured by crawling beneath the arch of a bramble bush with two roots," and gives no indication of where he writes from, his communication is quite worthless, for we know already that such a custom exists in Cornwall. What is wanted is notice of its existence in other places. If "Michaelmas Goose" tells us he writes from Yorkshire or Shetland, and, still better, if he authenticates his note by giving his name, he has really added a brick to the building. [But these conditions are fulfilled in "N & Q."; see "A 'tender' Cat," p. 486.]

2. It is very desirable that the source of a saying or proverb should be known, and, where possible, the exact words of the utterer of curious matter given. As a general rule, all folk-lore not guaranteed by a local clergyman, or doctor, or student of this branch of research, must be received with caution. Nothing is so easy as the fabrication of false folk-lore, and nothing is more desirable than that we should have the most ample and sufficient authority for every new bit of information that is proffered. Not only should the context of the folk-lore noticed be supplied, but also some information as to the speaker. Is he a local man, bred and born here? Has he had opportunities of reading or of conversation with those who have travelled? If he is not a native, where did he come from? What is his general character as to truthfulness? All these and many other questions may properly be considered before a note on folk-lore is sent to "N. & Q." Suppose, for example, that "Michaelmas Goose" meets an ancient mariner in Yarmouth, whom he finds in conversation to have been a seventh son. "Michaelmas Goose" will not be staggered on being informed that his misfortunes are all due to that circumstance if he discovers that his ancient friend lived long in Portugal. But if he suddenly inform the world at large that an old man (nameless) whom he met (place not mentioned) once (any time in twenty years) told him that seventh sons are unlucky, and dates his note from Thurso or Glücksburg, he is likely to lead the unwary to suppose that the superstition is Scotch, Danish, or English.

It is, in a word, as necessary to have authorities cited in notes as in books. And here I would regretfully point out that several laborious compilations on popular superstitions are alm entirely worthless. They contain sometime and interesting matter, but so often un ticated, or so ill authenticated, that it is sible to make use f the very material that

before him. "N. & Q." itself is a happy hunting ground for many of those article writers, which may be some consolation to the Editor for hundreds of appropriations without acknowledgment.

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

QUEEN LOUISA OF PRUSSIA.—On a recent visit to Cologne I saw in the Museum a picture which moved me to the depths of my soul. It is but the portrait of a woman—the unfortunate Koenigin Luise (mother of the present Emperor of Germany). This picture was conceived and executed by Prof. Richter in 1879, and cannot, therefore, be known to many persons. Its chief charm lies in the fact that you see before you the portrait of a woman rather than that of a queen. It has loveliness, grace, colour, poetry. It is a thing in itself never to be forgotten. I venture to say that, without exception, this work is the noblest and most divine of all portraits on earth. It must be seen to be understood, for no photograph gives the faintest semblance of its glory. Only a woman! a woman with a star on her brow. An earthly ornament, such as she may have worn in the awful presence of Napoleon at Tilsit, tied roughly through her hair. But that star forms the keystone to the whole conception. It is a goddess that you gaze at; and the tenderness of those bright blue eyes, the shape of her arms, the grace of her figure, are things which can never be adequately described. It is as though she came from the audience chamber of the pitiless conqueror redolent with hope that her own dear Magdeburg might at least be spared to the king and his people. Napoleon in the presence of such a woman may well have wavered; any other man would probably have yielded to her pathetic appeal. This picture is hung in a good light. It is much admired by visitors; and I am mistaken in the depth of human comprehension if, as time rolls on, it be not recognized as the greatest attraction in Cologne. Cathedrals cover the earth, and Milan will satisfy most people; but such a thing as this portrait of the beloved Luise has seldom, *if ever*, been produced.

RICHARD EDGCUMBE.

MARY QUEEN OF SCOTS: THE COLOUR OF HER HAIR.—Upon this question authorities seem to differ. Ronsard, Brantome, Renaud de Beaune, and Melvill, all agree in stating that it was of a light colour, but differ as to the exact shade. On the other hand, Sir Walter Scott says it was dark brown, and several portraits give her black hair; they are supported by a statement made by Mr. N. White, in a letter from Tutbury Castle to Sir Wm. Cecil, dated Feb. 26, 1568, as follows: "Hir Heare of it self is black, and yett Mr. Knolls told me that she weares Heare of sundry colors" (*Burghley State Papers*, Haynes, p. 511). It is curious that M. Chantelauze in discussing the question seems to have missed the point of this statement, though he quotes it. In 1568 the queen was only twenty-five years of age, and in the early days of her long imprisonment, so that it is not probable that her hair had then become white, as it afterwards undoubtedly did. It could not, therefore, be for that reason that she wore hair of "sundry colors." Then, again, Mr. Vice-Chamberlain Knollys was in daily attendance upon her, and had every opportunity of ascertaining the facts. I am disposed to think that his definite statement may be correct, and may be the explanation of the different accounts we have.

It is of some interest to know how far this custom of wearing hair of different colours was the fashion of the day, for, if it prevailed, portraits of that date are clearly not always to be depended upon in this respect.

JOHN H. CHAPMAN.

TENNYSON AND RICHTER.—In the Poet Laureate's powerful poem *Despair* these two lines occur:—

"O we poor orphans of nothing—alone on that lonely shore—
Born of the brainless Nature who knew not that which she bore."

And they recall a powerful passage in Jean Paul Richter's *Flower, Fruit, and Thorn Pieces*:—

"In all this wide universe there is none so solitary and all alone as a denier of God. With orphaned heart—a heart which has lost the Great Father—he mourns beside the immeasurable corpse of Nature—a corpse no longer animated or held together by the Great Spirit of the Universe—a corpse which grows in the grave; and by this corpse he mourns until he himself crumbles and falls away from it into nothingness."

ALFRED GATTY, D.D.

WILLIAM SHENSTONE.—From *Reflective Tour through France in* 1788 I copy the following queer and amusing fragment:—

"On a stone, placed obliquely on the ground, in the gardens of the Marquis de Girardin, at Ermenonville, in France, is this curious poetical inscription, intended by the Marquis as a compliment to Shenstone, at which he must have blushed in beholding:—

'This Plain stone
To William Shenstone.
In his verses he displayed,
His mind natural:
At Leasowes he layed
Arcadian greens rural.

Venus fresh rising from the foamy tide,
She ev'ry bosom warms,
While half withdrawn she seems to hide,
And half reveal her charms.

Learn hence, ye boastful sons of taste!
Who plant the rural shade,
Learn hence, to shun the vicious waste
Of pomp, at large displayed.'"

T. R. H. STURGES.

CHINESE FOLK-MEDICINE.—In certain cases, according to the compiler of Credulities Past and

Present, 1880, p. 180, a charm is written upon two pieces of yellow paper with a new vermilion pencil. One piece is burned, and the ashes swallowed; the other is placed above the patient's door, &c. Mr. Jones does not state his authority, and I should be much obliged by exact reference to the work in which this charm appears. Is it in Doolittle's book, or Gray's? A *direct* answer would much oblige, as I am at present correcting the proofs of my book on folk-medicine for the Folk-lore Society.

WILLIAM GEORGE BLACK.

1, Alfred Terace, Hillhead, Glasgow.

A "TENDER" CAT.—To-day, November 26, a poor old widow in Rutland was telling me of the merits of her cat Tommy, who was "as sensible as most Christians." She said that she had to be careful with Tommy, because he was "a tender cat"; and what made him a tender cat was that "he was born late in the year; for it was well known that all cats that were born late in the year were tender." By "tender," she meant delicate in health. This seems to be a bit of folk-lore that is worth noting.

CUTHBERT BEDE.

OLD TIMES IN MASSACHUSETTS.—The following were some of the judicial sentences in the early days of the colony:—

Josiah Plaistowe, for stealing four baskets of corn from the Indians, was ordered to return eight baskets to them, to be fined five pounds, and hereafter to be called by the name of Josias, and not Mr., as he formerly used to be.

Captain Stone, for abusing Mr. Ludlow, and calling him "Justass," was fined a hundred pounds and forbidden to come within the patent without the governor's permission, upon pain of death.

Sergeant Perkins, for being drunk, was ordered to carry forty turfs to the fort.

Captain Lovel was admonished to take heed of light carriage.

Thomas Petit, *for being suspected* of slander, idleness, and stubbornness, was sentenced to be severely whipped and kept in hold.

Daniel Clark was found to be an immoderate drinker, and was fined forty shillings.

John Wedgewood was set in the stocks for having been in the company of drunkards.

Robert Shorthose, for swearing by the blood of God, was sentenced to have his tongue put into a cleft stick, and to stand for the space of half an hour.

M. E.

Philadelphia.

LITERARY COINCIDENCE.—In the *Times* of [illegible]0 and Oct. 1, 1881, was a notice of *Arabs* [illegible] *ab Stories*, and in the latter notice an [illegible] of one of the caliphs who was blessed with [illegible]ularly retentive memory, and who, by the [illegible]rance of a slave and slave-girl, used to disappoint expectant poetasters of a reward by declaring that their compositions were not original. The same story is told, with but very slight variation, in one of the earlier volumes of *Punch*, either the first or the second, as also the discomfiture of the caliph by a process exactly resembling that described in the extract from the book given in the *Times* of the latter date.

P. J. F. GANTILLON.

A RAILWAY IN THE TREE TOPS.—Is not the following paragraph, from a recent issue of the *Argus* of Petaluma, California, worth filing for record in the columns of "N. & Q."?—

"It may not be known outside of the neighbourhood where it is situated, but it is nevertheless a fact, that in Sonoma county (Cal.) we have an original and successful piece of railroad engineering and building that is not to be found in the books. In the upper part of this county, near the coast, may be seen an actual roadbed in the tree tops. Between the Clipper mills and Stuart's Point, where the road crosses a deep ravine, the trees are sawed off on a level, and the timber and ties laid on the stumps. In the centre of the ravine mentioned, two huge redwood trees, standing side by side, form a substantial support, and they are cut off seventy-five feet above the ground, and cars loaded with heavy saw logs pass over them with as much security as if it were framed in the most scientific manner. 'All roads lead to Rome,' except this one. The builders never contemplated a terminus at San Francisco, Petaluma, or Chicago, but merely to convey heavy timber from the woods to their mill. There are many places in our redwood forests where this example might be followed profitably, as it would be cheaper to grade through with a cross-cut saw and lay the ties on the stumps than to remove the trees. We can boast of a broad-gauge, a narrow-gauge, and a road in the tree tops—yet we are not all happy."

J. BRANDER MATTHEWS.

Stuyvesant Square, N.Y.

DATED BOOK-PLATES.—There is in the Royal Library a copy of Burton's *Description of Leicestershire*, with the book-plate of "Sr Robert Clayton of the City of London Knight Alderman & Mayor thereof Ao 1679," with shield of arms, helmet, and crest. Also his autograph, "Robt Clayton | poet. 12*s*. | 1670."

RICHARD R. HOLMES.

Royal Library, Windsor Castle.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CHENEY OF GRANTHAM.—Can any one furnish me with the pedigree of Christopher Cheyney of Grantham, who married Katherine, daughter of Thomas Cave of Bargrave, in the county of Leicester, *circa* 1620? I shall be greatly obliged for it; and if there are any records of any descendants of this marriage I shall be glad to learn something about them.

In the parish of Wyberton, in the county of Lincoln, the name of Cheney or Cheaney occurs in the registers from 1624 to 1705, but apparently only one generation—Mr. John Cheaney and Ann his wife, with the births, deaths, and marriages of their children; but in the church is a curious small hatchment, twenty inches square, on panel, which probably belonged to a monument destroyed at some alteration of the church. This hatchment certainly belongs to the aforesaid Christopher Cheyney and Katherine Cave, although no trace of the burial of either appears in the ancient and well-kept registers. The hatchment has nine quarterings for Cheyney, impaling four for Cave, and probably from these some correspondent may trace the pedigree. I can make them all out, excepting the last quarter of both husband and wife, and shall be obliged by being informed to what families the two belong. The arms on the panel are as follows (no crest or mantling): —1. Quarterly ar. and sa., a bend lozengy or (Cheyney); 2. Gu., three doves (or martlets ?) or (Mochete); 3. Barry of six ar. and az, on a bend gu. three mullets of the first (Pabenham); 4. Gu., a fesse dancettee between six crosses crosslet or (Engayne); 5. Ar., on a chevron sa. in the chief dexter quarter a cinquefoil pierced of the last (Rempston); 6. Chequy ar. and gu., a bend sa. (Beckering); 7. Ar., on a bend sa. three crosses crosslet or (Loudham); 8. Barry of six or and az., on a canton ar. a chaplet gu. (Holmes); 9. Az., a lion rampant or (Snowden ?); impaling, 1 and 4, Az., fretty ar. (Cave); 2, Erm., on a bend sa. three fishes' heads erased ar. (Gilliott); 3. Ar., a chevron between three martlets sa. (?).

Some of these quarterings can be clearly traced, *e.g.*, in Harl. MS. 1534, fo. 124b, all the nine quarters are given to Cheney, and the following pedigree:—Henry Cheney, of Fenne Ditton, co. Cambridge, married daughter and heir of Morkett (or Mochete); his son Sir Wm. Cheney=Catherine, daughter and heir of Sir Lawrence Pabenham, by a daughter and heir of Engayne, whose grandson Sir John Cheney=Elizabeth, daughter and heir of Sir Thos. Rempston, by Alice, daughter and heir of Thomas Beckering; but it does not tell us whose arms the ninth quartering represents.

Burke also gives the connexion with Holmes thus: "Mr. Cheney=Anne, daughter and heir of Robert Holmes." The Lansdowne MS. gives Thos. Beckering, Miles,=Isabella, filia and co-heir to Joh'es Loudham, Miles, whose daughter and heir Alice=Thomas Rempston, whose co-heir=John Cheyney, Miles. There is or was a brass at Chesham, Bucks, to the memory of R. Cheney and his wife, which gives the arms of Cheney as impaling Engayne and Pabenham; but as they come in the reverse order to those on the tablet at Wyberton, it would appear that there must be another intermarriage with these families. In the Harl. MS. the Visitation of Leicester gives "Johannes Cave, Miles,=Maria filia et hæres Petri Genill. al's Gilliott"; and nine generations after that is the marriage of Katherine Cave with Christopher Cheyney of Grantham. This marriage, therefore, accounts for two of the coats in the impalement, but I cannot trace the third to any of the families with whom the Caves intermarried, and as the Caves do not appear to have married heiresses after the aforesaid Sir John, this third coat may have come into the family through the Gilliotts. This same coat occurs as the tenth quarter in the arms of Clifton in the Visitation of Notts.

Some years ago a well-known antiquary stated publicly that the third coat in the arms of Cheyney on this hatchment represented the arms of Bishop Sanderson, who for a very few years held the living of Wyberton; this error is perpetuated in architectural and county publications, and to those ignorant of heraldry the variance between the arms of Sanderson and Pabenham may be hardly distinguishable. Greater veneration has been shown to the panel from the belief that it contained the only record of the good bishop left in the parish. I trust it may be valued for itself in future, and that it may never again run the risk of destruction from which I have recently saved it. Any information upon it I shall be grateful for, and especially as to the pedigree of Christopher Cheyney and the connexion between him and the Mr. John Cheyney who lived at Wyberton in 1635. C. T. J. Moore, F.S.A.

Frampton Hall, near Boston.

[Burke, *Gen. Arm.*, 1878, *s.v.* Holmes of Gawdy Hall, Norfolk, gives "on a canton gu. a chaplet arg.," and assigns the blazon of No. 8 to Holmes of Coddington, Cheshire.]

St. Paul's Cathedral, A.D. 2199.—I have recently added to the cathedral library a thin quarto volume which has the following ample title-page:—

"Poems by a Young Nobleman, of Distinguished Abilities, lately deceased; particularly, The State of England, and The once flourishing City of London. In a Letter from an American Traveller, Dated from the Ruinous Portico of St. Paul's, in the Year 2199, to a Friend settled in Boston, the Metropolis of the Western Empire. Also, Sundry Fugitive Pieces, principally wrote whilst upon his Travels on the Continent. The Second Edition. Quarto, London. 1780."

It is a great pity that the "Sundry Fugitive Pieces" were ever printed, as they are a blot upon the author's memory. My question is, Who was the "Young Nobleman, of Distinguished Abilities, lately deceased"? And what is the date of the first edition of the *Poems?* I select from the principal poem the lines which relate especially to the cathedral:—

"These were my thoughts whilst thro' a falling heap,
Of shapeless ruins far and wide diffus'd,
Paul's great Cathedral, from her solid base,

High tow'ring to the sky, by heav'n's command
Amidst the universal waste preserv'd
Struck my astonish'd view! a fabric huge,
Of nobler structure than e'er Babylon,
Or glorious Rome within her marbled walls
Cou'd boast in days of yore; before the Goth
With barbarous hand and uncontrouled sway
Crush'd furious her magnificence, and swept
Temple, and tow'r, down to the ground. For not
The fam'd Pantheon, or the sculptur'd dome
Of great Semiramis, nor holier Fane
Of once inspir'd Judæa, to the eye
Of speculative wonder, did present
A more admir'd, or admirable view."

Here is another foreshadowing of Macaulay's New Zealander. W. Sparrow Simpson.

Author of Sonnet Wanted.—Who is the author of the following sonnet on "Nothing"? I find it quoted in a periodical about twenty years ago, but the writer's name is not given:—

"Mysterious Nothing! how shall I define
Thy shapeless, baseless, placeless emptiness?
Nor form, nor colour, sound, nor size is thine,
Nor words nor fingers can thy voice express;
But though we cannot thee to aught compare,
A thousand things to thee may likened be,
And though thou art with nobody nowhere,
Yet half mankind devote themselves to thee.
How many books thy history contain;
How many heads thy mighty plans pursue;
What labouring hands thy portion only gain;
What busy-bodies thy doings only do!
To thee, the great, the proud, the giddy bend,
And—like my sonnet—all in nothing end."

Samuel Waddington.

47, Connaught Street, Hyde Park, W.

"Roarer."—What does the author mean by "the proper postures of a compleat Roarer" (*The English Gentleman and the English Gentlewoman, with a Ladies Love-Lecture and the Turtle's Triumph*, by Richard Brathwait, Esq., 1641)? Here is the passage:—

"Their fortunes falling to an ebbe, they are enforced to erect a Sconce, whereto the Roarers make recourse, as to their Rendevous: and here also resorts the raw and unseasoned youth, whose late-fallen patrimonie makes him purchase acquaintance at what rate soever; glorying much to be esteemed one of the fraternity. And he must now keep his Quarter, maintain his prodigall rout with what his Parcimonious father long carked for; prepare his Rere-suppers, and all this, to get him a little knowledge in the Art of Roaring. And by this time you may suppose him to have attained to some degree, so as he can look bigge, erect his Mouchatoes, stampe and stare, and call the Drawer Rogue, drinke to his Venus in a Venice-glasse, and to moralize her Sexe, throwes it over his head and breakes it."—P. 23.

It seems to be a description of a fast man in the seventeenth century. But what is a "sconce," and what are "rere-suppers" and "his quarter"?

M. G. Watkins.

"Dess."—Mr. E. Marshall, quoting from Ducange in reference to *tassagium* (*ante*, p. 453) "in 'tassando' seu aggerendo ipsius fenum"—brought to my mind the local word *dess*, with its meanings (1) as a verb, "to pile up neatly," "to cut a section of hay"; and (2) as a substantive, "a section of a hay-mow or stack." Is it probable that there is any etymological connexion between *tassagium* and *dess*? I see Brockett refers to Dutch *tassen*, to gather. W. Thompson.

Sedbergh.

Henry Robartes.—Is there anything known of Henry Robarts, Robartes, or Roberts?—who wrote—

The most Royall Entertainment of King Christiern the Fourth, King of Denmark. London, 1606. 4to.

England's Farevvell to Christian the Fourth. London, 1606. 4to.

Fame's Trumpet sounding the famous Lives and Deathes of Sir Walter Mildmay and Sir Martin Calthrop. London, 1589. 4to.

The Trumpet of Fame, or Sir F. Drake's and Sir J. Hawkins's Farewell. London, 1595. 4to.—Second ed., Kent, printed at the private press of Lee Priory by John Warwick, 1818. 8vo.

It seems a probable supposition that Mr. Robartes was connected with the City of London. Did he hold any public appointment there?

Geo. C. Boase.

15, Queen Anne's Gate, Westminster.

"Social Science."—The question has been asked in this country, and perhaps in England, as to who first used this expression. I find it in a work on American jurisprudence, published in Steubenville, Ohio, in the year 1819, where the question is asked, What "doctrine of social science" had been produced by the common law of England. Can an earlier instance be produced?

Uneda.

Philadelphia.

The Sheriff Thorald.—He is called Thorald of Burkenhale, and is said to have been son of Morcar, Lord of Brune. He founded the Cell of Spalding in 1052, and endowed it with the "Decimas particulares" of four separate villages in Lincolnshire. Is anything further than this known of him? and did these four villages belong to him? Hautbarge.

Drawing by Savages.—In what recent book of travels is there a story of a member of some savage tribe being asked to draw a certain animal? He begins with apparently meaningless dots, then draws lines, and thus makes a good representation of the animal asked for. What is the name of the tribe, and where located?

Methyl and Amyl.—How did the terms *Methyl* and *Amyl* originate? What is the first instance of their use? Margaret Haig.

Blairhill, Stirling.

Prohibition of Marriage between English and Irish.—Can any one tell me where I

find, or give me an account of, the Act of (Dublin ?) Parliament which forbade the Englishmen of the Pale to intermarry with native Irishwomen ? I think it was passed in the fifteenth century.

W. Hardman, LL.D.

O'Neill Family of Kerry.—I should be glad to have some particulars respecting this family—especially as to the branch connected with the Sugrues. Æ. O'N.

While=Until.—A Yorkshire woman said to me the other day, with reference to my dog, "Oh, put the bone away *while* he is hungry"; meaning, of course, *until*. Is this use of *while* common in the north ? Such a double meaning of the word will remind scholars of a similar double meaning in the Latin word *donec*. E. Walford, M.A.

Hampstead, N.W.

"The Alastor of Augustus."—In his *Dict. of Phrase and Fable*, Dr. Brewer says, *s.v.* "Alastor,"—"Cicero says he meditated killing himself, that he might become the Alastor of Augustus, whom he hated." In his *Handbook, Vit. Cic.*, 34, is given as the authority. The only references to the word I have been able to find are in *De Def. Orac.*, which does not bear on the point. Can any correspondent of "N. & Q." help me ? H. S.

Charing, Kent.—Will some one explain the following distich concerning the above village ?—

"Dirty Charing lies in a hole ;
She has but one bell, and that she stole."

D. G. C. E.

A Curious Book.—I shall be much obliged if some kind friend will help me to identify a folio book whereof the title is "*Florilegium Renovatum et Auctum—Flora sive Florum Cultura.* Prostat Francofurti apud Matthæum Merianum. 1641." I am aware that John Ray published a work with a similar title in 1665 : *Flora, seu de Florum Cultura ; or, a Complete Florilege with all the Requisites belonging to a Florist.* Ray was born in 1627, and was but fourteen years old when this book was published from which he seems to have borrowed the title of his own. The copy to which I refer is specially interesting from being illustrated with a number of beautiful paintings, evidently by the author's hand. W. D. Parish.

German Church, Trinity Lane.—Can you inform me what has become of the German church or chapel built in Trinity Lane or Trinity Square, London, and of the burial-ground, and where the registers are now likely to be found ? By a will of 1746 moneys were left in trust to the "church in Trinity Lane"; by a will of 1764 the testator desires to be buried in "the German Chapel, Trinity Square," and also leaves a legacy. I have in vain searched for church, burial-ground, or registers. F. N. R.

Walter Field's Picture, "Come unto these yellow sands."—Where can I see the above, or a copy of it in oil or water colour ?

Mabel Hawtrey.

Authors of Quotations Wanted.—

"Then if not here perhaps in those high regions,
In the great shadow of th' Eternal Throne,
I 'll single thee from all the shining legions,
And claim thee as mine own." H. L.

"Gigantic daughter of the West !
We drink to thee across the flood ;
We know thee and we love thee best,
For art thou not of English blood ?
Hands all round," &c. W. J. L.

"To damp our brainless ardours and abate," &c.

R. S.

Replies.

RAGUSA : ARGOSY.

(6th S. iv. 226, 415.)

I doubt if this question has been properly examined ; the evidence on which to form a decision is scanty, but there are signs in our books of much borrowing, and little weighing of statements.

The derivation from *Argo* is, I believe, due to Pope ; it is approved by Messrs. Clark and Wright (Clar. Press), *Merch. of Ven.*, I. i. 9 ; but there is no special value in their note. They have borrowed from Nares's *Glossary*, who borrowed from Douce's *Illustrations ;* so through Steevens we get back to Pope. Nares objects to the derivation from a form "Ragosie" from Ragusa, that it "is a mere conjecture"; then "Pope and others have, with much more probability, supposed it to come from the classical ship Argo as a vessel eminently famous,.....which is confirmed by the use of *Argis* for a ship in Low Latin ; see Ducange."

Well, this likewise "is mere conjecture"; a slight likeness of form, a rash assertion about the fame of the Argo, and an idle appeal to Ducange.

1. As to the word *Argosy*. The range of its occurrence is narrow ; is it not a corrupted form made by an English poet ? Nares quotes Shakespeare, *M. of V.*, I. i. 9 ; Chapman, Byron's *Conspiracy*, Act II. p. 208 ; Rowley's *New Wonder*, "Anc. Dr.," v. 236 ; Drayton, *Noah's Flood*, iv. p. 1539 ; and Sandys's *Travels*, p. 2. Here we have occurrences in poetry of the same period, say 1596 and a few years later. Sandys is a prose writer, who published in 1615. To these we may add Marlowe, *Jew of Malta*, I. i. 44, 71, 84, 85, from whom I think it not impossible that the other poets borrowed the word, for it is not in the Italian story, which is a foundation of the Merchant of Venice, in Hazlitt's "Shakesp. Library."

This takes the word back to 1589. I will quote another instance in prose from "A Fight at Sea," in Mr. Arber's *English Garner*, vol. ii. p. 200, "A Sattee, which is a ship much like unto an Argosy of a very great burden and bigness" (date 1617).

I doubt if the word occurs much earlier in English books; at any rate, it is not in the *Libell of English Policy*, 1436; not in the long list of names of ships of the fifteenth century given in Steinitz on *The Ship*. The early dictionaries do not contain it; the modern do not help us much; Johnson is merely Pope; Wedgwood omits the word. No parallel form is given in Brachet, Littré, or Diez, nor do I find it in a modern Spanish dictionary; and all our quoted instances are of English use. I thought I had found a trace in Spanish, for Steinitz speaks of Drake taking a Spanish argosy off the Azores; but he refers to Camden's *Life of Queen Elizabeth*, and in the *Annales* (ed. 1677, Elzevir), I find "velis ad Azoras insulas versis, forte fortuna in Onerariam ingentem et admodum opulentam (Caraquam vocant) S. Philippi.....incidit." So it is merely an English rendering of *carack*.

2. *Argis*. How does this support the derivation? Ducange, ed. 1733, has, "*Argis*, i.e., navis, ab Argo. Gregorius Turon. in vita MS. B. Maurilii, Episc. Andegav. c. 10, *Argis* haud modica mercibus referta per Ligerim vehebatur; c. 15, repente immanis emersus e gurgite piscis prosiluit in *Argim*." What can be gained from the use of this word by an uncritical writer in the sixth century to help us to *Argosy* in the sixteenth? Is it a proper name?

3. Now for *Ragusa*. Sir Paul Rycaut, who was for eighteen years consul at Smyrna, and studied the history of the Turkish empire and its dependencies, and was well acquainted with the trade of the Mediterranean, says that Ragusa had been in old days, before 1666, a very important place (see *History of the Turks*, ed. 1700, vol. ii. p. 4). In his other work, called *The Present State of the Ottoman Empire, containing the Maxims of the Turkish Polity*, he writes, "These people, in former times, were great traders into the Western Parts of the World; and it is said, that those vast Caracks called Argosies, which are so much famed for the vastness of their burthen and Bulk were corruptly so denominated from Ragosies, and from the name of this city" (chap. xiv. p. 119, ed. 1675; p. 31, ed. 1687). Nares considers Rycaut an insufficient authority, but he had a better knowledge of the importance of Ragusa, and knew that Ragusans and Venetians, who were sometimes confounded together, were the representative Italian traders in the east. Douce says the evidence is unsupported save by Roberts's *Marchant's Map of Commerce*. Here is a passage in support, "Furthermore, how acceptable a thing may this be to the *Ragusyes*, Hulks, Caravels, and other foreign rich laden ships, passing within or by any of the sea limits of Her Majesty's royalty" (Dr. John Dee, "The Petty Navy Royal," in *The English Garner*, vol. ii. p. 67, date 1577, earlier than the usual quotations of *Argosy*). In the same volume, p. 123, Thomas Cavendish picked up "a Ragusean and his wife" at Campostella on the Mexican coast in 1587.

4. I admit that Prof. Skeat, *Etym. Dict.*, accepts *Argo*, and hints at a Spanish origin; but he speaks without his usual decision, and I do not think he can adduce *argosy* from Spanish. The Spaniards adopted many Italian names of ships; but among galleys, galleasses, galleons, galeras, caravels, carracks, urcas, I cannot find *argosy*; for is not *caraqua* Spanish for an argosy, or argosy merely the Ragusan *carrack*, and so almost, or quite (after the sixteenth century), confined to the Mediterranean? Moreover, I am convinced there is a small slip in saying that Marlowe uses *argosy* as a plural.

5. Here is *argosie*, a tumbler, Fr. *argousin* (Sp. *alguazil?*), Low Latin *ragazinus*, *ragacius*, &c.; "Servulus, calo" (Ducange). "And on the South side of Poule's churcheyarde an *argosie* came from the batilments of the same churche, upon a cable, beying made faste to an anker at the deanes doore, lying uppon his breaste aidyng hymself neither with hande nor foote, and after ascended to the middes of the same cable and tumbled and plaied many pretie toies" (Fabyan, *Chron.*, Feb. xix, 1546; the continuation of 1559, ed. Sir H. Ellis, p. 709). O. W. Tancock.

Norwich.

Portrait of Washington Irving (6th S. iv. 447).—In 1851 my father, who was then in New York, made, at the request of the late Mr. Moses Grinnell, a portrait of his relation Washington Irving, Mr. Irving not having sat to any artist, he informed my father, since he had sat to Stuart Newton twenty-five years previously. A replica of my father's portrait was made for Mr. G. P. Putnam, the publisher, which was engraved—not too well—by a New York engraver, and accompanies a sumptuous edition of Irving's works; a third copy by my father I now have in my possession. To this portrait Pierre Irving, in his life of his uncle, refers as the last for which Irving sat, and he quotes the late N. P. Willis's opinion in the following terms:—

"Mr. Martin has just finished a portrait of Irving; he sits leaning his head on his hand, with the genial, unconscious, courtly composure of expression that he habitually wears, and still there is visible the couchant humour and philosophical inevitableness of perce which form the strong under-current of his geni happy temper and the strong intellect of Irvi joyously indolent man and the arcusably brilliar —are both there, the air altogether Irvingy an manlike. If well engraved we have him—

and famous Geoffrey—as he lives, as he is thought to live, as he writes, as he talks, and as he ought to be remembered."

See also Willis's *Hurrygraphy*, p. 256, New York, Chas. Scribner, 1851. Willis, in an autograph letter to my father, which I possess, also says:—

"I did not half express to you how much I was impressed with your felicitous seizure of the genial and mellow ripeness of Irving's temper and genius. Your portrait looks like an ideal impersonation of 'Sunnyside,' as his books read like the same thing in volumes. I congratulate you both on getting him to do and doing him so well."

T. Carew Martin.

There is a portrait of Washington Irving in the Galignani edition of his works, published in 1825, and sold by A. & W. Galignani at No. 18, Rue Vivienne. The engraving is dated 1824, and is by J. T. Wedgwood from a picture by F. Sieurac. The face is three-quarters, turned to the right, with high white neckcloth and the edge of the coat trimmed with fur; the hair is dark, and from the general appearance of the face I should judge the age to be between thirty and forty; but the works do not, I think, contain a memoir, so I may be mistaken as to the latter point, which, however, is easily determined. B. F. S.

Mr. Gosse will find the following portraits of Washington Irving in the Museum Print Room: 1. A head in stipple, Charles Martin, F. Halpin; 2. A bust, Bell Hughes, W. G. Jackson; 3. Three-quarter length, F. Sieurac, J. T. Wedgwood; 4. Three-quarter length, G. Stuart Newton, C. Turner; and Washington Irving with his Library Friends at Sunnyside. George William Reid.

There are three octavo-sized engravings of Washington Irving in the Royal Collection. They are evidently book illustrations—very poor examples of the art of engraving—but are interesting, inasmuch as they represent him when quite young, in middle and of mature age. Ben. Nattali.

Royal Library, Windsor Castle.

An engraved portrait of Washington Irving will be found prefixed as frontispiece to Rufus Wilmot Griswold's *Prose Writers of America*, the London issue of which was published by Bentley in 1847. John R. P. Kirby.

The Bonython Flagon: Bonython of Bonython, in Cornwall (6th S. i. 294, 345; ii. 108, 138, 157, 236; iii. 295, 334, 375; iv. 455).—As a testimony to the usefulness of "N. & Q.," I have much pleasure in stating that by its means I not only discovered the whereabouts of the Bonython flagon, but succeeded in securing it, this relic of my family being at the present time in my possession in Adelaide. For the information of your readers, I may explain that the flagon is of the period of *Queen Elizabeth*, and is said to be unique of its kind. The date 1598 is in raised figures over the central compartment. It is of brown stoneware, probably of Dutch manufacture; and on the body of the jug are three oval medallions filled with armorial devices. On the central medallion the double-headed imperial eagle is displayed, surmounted by a crown, the shield having as supporters coroneted lions in arabesque; the neck-band is ornamented with scroll-work in relief, and lower down, on the shoulders of the jug, are scroll patterns in compartments. A label is attached to the handle of the flagon with the following inscription:—

Date of this Jug [1598.
It was used at the Coronation Banquet
of
James I. & VI. of Scotland
By one of the Bonython Family of
Cornwall
Who officiated at the Banquet.

This curious historical relic, which is believed to have been originally the property of John Bonython, is in an excellent state of preservation. The *Gentleman's Magazine* speaks of the flagon as being "much admired and appreciated by archæologists not only on account of its historical interest, but for its truly regal appearance, and for the unique style of its ornamentation."

The question naturally arises as to what was the origin of this flagon. Its date is 1598, but the coronation banquet did not take place till 1603. It is evident that the jug is a continental production. Did any special European event take place in 1598? How did the flagon come into the possession of the Bonythons? Why was it produced at the banquet? The Bonythons were soldiers. Is it likely that it was carried off as a trophy from a battle-field, and that in this fact is to be found the explanation of the flagon being used at the banquet? I shall be extremely obliged if you or your readers can give me any information, especially as much interest is felt in the jug in Australia, where its antiquity, to say nothing of the beauty of its design, makes it an object of great curiosity. I have mentioned that the Bonythons were soldiers. I may add, as a singular circumstance, that early in the seventeenth century Captain John Bonython was the commander of Pendennis Castle, Capt. Hannibal Bonython had charge of St. Mawes Castle, Capt. Thomas Bonython was an officer in the wars in the Netherlands, another Capt. Thomas Bonython was a naval officer, and Capt. Richard Bonython was one of the original proprietors of the colony of Maine in the United States. The city of Saco and the famous watering-place Old Orchard stand on the land which was granted to Capt. Richard Bonython. Permit me further to ask what are the original sources of information with reference to the coronation banquet of James I., and to state that the name in

the inscription is Bonython—not Bonithon, as supposed by your correspondent MISS EMILY COLE, to whom I am under a great obligation. Except for this lady's kindness, it is probable that the flagon would never have become my property.

JOHN LANGDON BONYTHON.

Adelaide, South Australia.

[We have handed over the photograph of the Bonython flagon to Messrs. Boase and Courtney, the editors of *Bibliotheca Cornubiensis.*]

TALLIES (6th S. iv. 209, 434).—In Kew Gardens, Museum No. 1, Room No. 2, Case 113, "Saliciniæ," are two "Exchequer tallies made of willow-wood," dated respectively 1785 and 1822, together with a framed and glazed broadside "dedicated by permission to the Right Hon. Sir Robert Peel, Bart., Chancellor of the Exchequer," and consisting of three lithographed representations, full size, of "the Exchequer tally, fac-simile from an original." The upper lithograph represents the "face of the tally; back sum 534*l.* 15*s.* 4½*d.*, front sum 1,000*l.* 0*s.* 0*d.*" The face of this tally is inscribed, "Ld David Parry Ar. Gubernat. Barbadoes denar. resolut. P. manus Abrah. Newland Ar. Capita de Capsar. Collyb. Anglican. Mag. Brit." Below this is "the counterfoil, showing the test, or day of payment"; and again, below this, the "section of the tally, showing the counterfoil split off." This latter is, however, not a section, but a perspective view, showing the notched front of the tally in question. Then follows this printed "explanation":—

"The recent destruction of the two Houses of Parliament in consequence of the burning of the old Exchequer tallies and foils, or counterparts, in one of the stoves of the House of Lords, and the disuse of the ancient forms of keeping the Exchequer accounts, renders the tally an object of considerable interest. The first establishment of the Exchequer, like most of our earlier institutions, is involved in great obscurity. It is most probable that some establishment of the kind had been in use before the Conquest, but there is no doubt that it was entirely remodelled by King William the Conquerer after an institution of a similar nature that had long existed in Normandy; but as the Norman and English Exchequers, in many instances, differed materially, it seems probable that William retained some of the Anglo-Saxon customs and engrafted such of the Norman ones upon them as were then applicable to the English nation; and thus founded an institution that has remained, with comparatively little alteration, to the days of King William IV. The name of Exchequer is generally supposed to be derived from the word *Scaccarium*, a chequered cloth, on the squares of which it was anciently customary to reckon money paid or received. A chequered cloth covers the table of the Court of Exchequer to the present day. The tally was coeval with the Exchequer, and comes from the old Norman word *tailler*, to cut. It was devised as an acknowledgment for money paid into the king's receipt of exchequer, and as a guarantee against fraud; for both which purposes it was admirably contrived, and nothing can be conceived more primitive nor yet better adapted for the uses of an age when the art of writing was almost a wonder and printing was unknown.

"*A thick stick*, resembling a hedge stake, of hazel, willow, or alder, varying from 18 inches to 4 feet long, was put into a vice and roughly squared. On one side was written in Latin the name of the accountant and for what service the money was paid; on the opposite side the same particulars were written. On the other two sides were written, in front, the test or day of the payment, and the year of the reign of the king, and on the back the word *sol.*, a contraction for *solutum*, signifying that it was a tally for money paid, and in contradistinction to the *pro.*, certain tallies being called *tallies of pro.*, denoting the issue of money out of revenues belonging to the first fruits of the clergy, payable by their receiver general; and on these two sides the sum paid in was represented by notches of various sizes cut in the wood, each size denoting a certain amount. Thus, a notch of the largest size stood for M. or 1,000*l.*; one next smaller for C, 100*l.*; the next for XX, 20*l.*, or a score; half a notch for X, 10*l.*, or half a score; a notch of a different shape for 1*l.*; another for 10*s.*; another for 1*s.*; a stroke for 1*d.*; and a small hole or point for ½*d.*; and *qr.* for a farthing.....Thus written upon and notched the stick was put upon a strong block, and on one of the written sides, about three inches up, a short thick knife was placed diagonally, and struck with a heavy mallet, cutting the wood half way through; the stick was then turned and the knife inserted on one of the notched sides, at the diagonal cut, when two or three sharp blows split it down to the end into two parts, one part having exactly the same writing and the same notches as the other. Being thus cleft, one part, called the *tally*, was delivered to the party, the other part, called the *foil* or counterpart, remained in the office of the Exchequer. [With reference to the above drawings, the following translation may be permitted:—From David Parry, Esq., Governor of Barbadoes, for money repaid by the hands of Abraham Newland, Esq., Chief Cashier of the Bank of England, Great Britain. The sum expressed by the notches is 1,534*l.* 15*s.* 4½*d.*] Of the many payments made into the Exchequer some were very curious. A tally is in possession of the publisher for the sum of 550*l.*, paid 'by a person unknown for conscience' sake.' The difference in amount is equally curious. A tally has been struck for a single farthing, and is still in existence, while to represent a million it required forty tally sticks, as no character was used to express a higher number than one thousand, and not more than twenty-five notches were put upon one tally or receipt, except upon some extraordinary occasions. The death-blow was given to the existence of the old tallies by the Act 23 Geo. III. c. 82 (1783), which enacted that after the death or surrender of the then two Chamberlains of the Exchequer instead of the old tally an indented cheque receipt should be substituted, which did not take place until the 10th of October in the year 1826, from which time the use of the old wooden tally was discontinued; and it is well worthy of remark, that from the time of the first introduction to the year when they ceased to exist, a period of more than seven hundred years, the forgery of a tally was never committed."

There is no name of printer or publisher to the above account. ALBERT HARTSHORNE.

There is an Exchequer tally preserved in vestry of St. John's Church, Peterborough. following description, taken from my book or *Parish Churches in and around Peterbor* p. 27, may interest P. H.:—

"In the vestry room is to be seen an exch of date 1622. It is 2 ft. 3 in. long, and ex end sliced in half. Down the edge are seven

and a half. A Latin inscription in ink runs down the edge, legible except towards the conclusion. It is here given: 'Civibus et Burgensius de Peterborough in Com pred ex donis s' spontan' vers' tutel et defens Palatinat Heriditar. Patrimon. pdilecti gen'i potentiss d'ni Regis Jacobi...' On another side it is dated 'xij° Decembr an° Jacobi xx^mo.' The transaction to which this refers is explained in receipt, of which this is a copy:—

'11° December 1622

Received the day & yeare above written of John Harryman Farrier of Peterborough in the Countie of Northtone the some of seventeene pounds & tenne shillings of lawfull money of England by the appointme^t of Mr Gunton of Peterborough gentleman & is to be paid into the kings Exchequer for & in the Behalfe of the Inhabitants of the said towne of Peterboroughe I say Received the said some } xvij^li x^s

James Pagitt"

An engraving of a tally may be seen in Timbs's *Curiosities of London*, p. 286.

W. D. Sweeting.

Maxey, Market Deeping.

It is worth while recording the mode of computation by tallies, communicated to the *Illustrated London News*, 1857. A large notch of an inch and a half in width cut on the tally (or a slip of willow wood* of a length proportioned to the sum set down) signified 1,000*l.*; a smaller notch, one inch in width, signified 100*l.*; one of half an inch signified 20*l.*; a notch in the wood slanting to the right signified 10*l.* (in combination this notch was placed before the 20*l.* notch); small notches signified 1*l.* each; a cut sloping to the right signified 10*s.* (in combination placed before the 1*l.* marks); slight indentations, or jags, in the wood signified shillings; strokes with ink on tally signified pence; a round hole, or dot, signified a halfpenny; a farthing was written in figures.

William Platt.

Callis Court, St. Peter's, Isle of Thanet.

The Episcopal Wig (6th S. iv. 427).—I have the pleasure of numbering amongst my friends the daughter of the late Rev. William Wood, some time student of Christ Church, Vicar of Fulham, Canon of Canterbury, and examining chaplain to Bishop Randolph. She tells me she knows as a fact that the bishop, like all the bishops of his time, wore the wig. So did Howley, Bishop Randolph's successor in the see of London; and so for some time did Bishop Blomfield, Howley's successor. He, however, after a while, being told by his doctors that the heat of the wig was bad for his head, took to wearing it only in church, and as soon as his duties were over he used to pull it off. She remembers very well his putting his head out of his study window at Fulham without his wig, to make his young friends, of whom she was one, laugh at his appearance, they having seen him just before in church with it on. By-and-by he left it off altogether. About 1833, she believes, she remembers Bishop Murray, of Rochester, saying in her hearing that all the bishops senior to himself wore their wigs, while all junior to himself dispensed with them, so he, he thought, might do as he liked; but as a matter of fact he chose to wear his, and I believe I myself remember his doing so, both in church and in private houses, as late as 1855. This, I hope, satisfactorily answers Mr. Marshall's question. Edmund Randolph.

Ryde, I. W.

When the late Bishop Wilberforce was appointed to the see of Oxford in 1845, a portrait (not too like) of him was given in the *Illustrated London News* (Nov. 22). In it he is represented as wearing a close-fitting episcopal wig. The *Illustrated* claims for the portrait the merit of being "striking," but does not say when it was taken.

Edward H. Marshall, M.A.

Library, Claremont, Hastings.

I think I am quite correct in stating that it was Bishop Bagot who first left off the wig. He persuaded King George IV. to agree to his discontinuing it. I am told on good authority that when the Bishop of London (Blomfield) asked the Bishop of Oxford *why* he had left off his wig, he got rather a sharp answer, to the effect that it was no concern of his. E. F. B.

A Proverb: "The vale discovereth the hill" (6th S. iv. 348).—This proverb occurs also in Bacon's *Essays*, 48. Dr. Abbott, in his notes to the *Essays*, remarks:—

"It is perhaps borrowed from Machiavelli's dedication to Lorenzo de' Medici, 'as they who take the landscape of a country, to consider the mountains and the nature of the higher places do descend ordinarily into the plains.....in like manner to know the nature of princes it is requisite to be of the people.'"

F. C. Birkbeck Terry.

Cardiff.

"Horse Coursers" (6th S. iv. 336).—These are not necessarily traders. Marmion says (canto vi.) to his esquire, when he begins to be prosy on the subject of Bell-the-Cat's steeds:—

"Nay, Henry, cease!
Thou sworn horse courser, hold thy peace!"

Calcuttensis.

A Coin (6th S. iv. 348).—This is a copy of a denarius of the celebrated M. Junius Brutus. It is engraved in Cohen's *Médailles Impériales*, tom. i., and is thus described by him (p. 18), "BRVT. IMP. L. PLAET. CEST. Sa tête nue à droite. R. EID. MAR. Bonnet entre deux poignards (710–712; av. J. C., 44–42)." Mr. F. W. Madden says, "This coin, either in gold or silver, has been often doubted: the gold is decidedly false; but there is a specimen in silver in the British Museum

* "The willow," writes Pliny, "the alder, the poplar, the siler, and the privet, are most useful in making tallies" (*tesseris utilissima*).—*Nat. Hist.*, lib. xvi. c. xviii.

of undoubted authenticity, presented to the nation by Mr. de Salis" (*Handbook of Roman Numismatics*, 1861, p. 10, note 1). The cap and daggers, with the date EID. MAR., have reference to the assassination of Julius Cæsar. W. G. STONE.

Bridport.

MEN IN PATTENS (6th S. iv. 426).—As recently as 1845 I saw a gentleman at Falmouth walking in pattens along a muddy lane; he informed me that he was going out to dinner, and was desirous of keeping his boots clean. GEO. C. BOASE.

15, Queen Anne's Gate, S.W.

Your correspondent's note recalls to my mind an account of the "sweethearting" expedition of a Yorkshire lawyer, who went on pattens in winter along the muddy lanes to pay his addresses to a certain fair lady. The inhabitants of the village to which he went made much fun of his pattens, and his visit was never repeated. This event took place more than fifty years ago.

F. C. BIRKBECK TERRY.

A "CHRISTENING SHEET" (6th S. iv. 409).—This was a fine linen cloth formerly thrown over a child's head after baptism, and was called a *cude-cloth*, and sometimes *cude* or *code* simply :—

"Cristunt and crisumte with condul and with *code*.
Anturs of Arthur, xviii. 3.

Phillips, in his *World of Words*, has, "*Cude* or *cude-cloth*, a face-cloth for a young child, which heretofore us'd to be the Priest's Fee at the baptising of it." In the *Booke of Christian Prayers*, published by John Day in 1569, there is a woodcut representing the baptism of a child, and round the head of the infant a cloth is thrown, which is crossed upon the breast. This is the *cude-cloth*, or christening sheet. Cowell defines the words as a "chrisome or face-cloth for a child"; and "crisome," according to Blount,

"signifies properly the white cloth which is set by the Minister of Baptism upon the head of a child newly anointed with Chrism (a kind of hallowed ointment used by Roman Catholics in the Sacrament of Baptism and for certain other unctions, composed of oyl and balm) after his baptism. Now it is vulgarly taken for the white cloth put about, or upon, a child newly christened, in token of his baptism; wherewith the women used to shrowd the Child, if dying within the month; otherwise, it is usually brought to Church at the day of Purification."—Brand, *Pop. Ant.*, ii. 154, Hazlitt's edition.

J. D.

Belsize Square.

"JOSEPH AND HIS BRETHREN," A SACRED DRAMA (6th S. iv. 427).—There is another drama on this subject, entitled :—

Joseph and his Brethren, Dramatically Arranged. By John Bawden, St. Day, Gwennap. Printed for the use of Sunday Schools. Helston, printed by R. Woolcock. Second edition, *n.d.*, 8vo. pp. 32 (cf. *Bibliotheca Cornubiensis*, iii. 1059).

ALVERTON.

The *Biographia Dramatica* gives the following titles of plays connected with the above title :—

Joseph: a Sacred Drama. By W. T. Procter. 8vo., 1802.—Described as "a miserable production."

Joseph made Known to his Brethren: Sacred Drama. Translated from Madame Genlis by Thomas Holcroft. 8vo., 1786.

Joseph sold by his Brethren: Sacred Drama. 8vo., 1789.

J. KEITH ANGUS.

I have a note that *Joseph and his Brethren*, a *Religious Drama*, was written by James Platt, who was born at Cloughbottom, Saddleworth, in 1785, and died at Saddleworth in 1858. I believe Mr. Hanson, librarian of the Rochdale Free Library, could send your correspondent particulars of the publication. CHAS. W. SUTTON.

"SLAIT" (6th S. iv. 144).—MR. JONAS quotes this verb from *The Christian's Great Interest*, as meaning "to abuse," and being a Scotch word. He may be interested to know that it still lives in the Northumbrian dialect of North-east Lincolnshire, where there is a common expression "to *slait* a person out of the yard," *i. e.*, to drive him out with abuse. M. G. WATKINS.

CAMPBELL AND POLIGNAC (6th S. iv. 448).—Barbara Campbell, who married Count Auguste *Jules* Armand Maria de Polignac (afterwards Duke and Prince de Polignac) on July 6, 1816, was the second daughter of Duncan Campbell of *Ardneave*, Argyllshire. She died May 23, 1819. The present Prince de Polignac, born August 12, 1817, is her son (see *Almanach de Gotha*, tit. Polignac). Her elder sister and co-heiress, Jane Campbell, married the Hon. Archibald Macdonald, third son of Lord Macdonald of Slate, on Oct. 29, 1802. She died in October, 1860 (see Burke's *Peerage*). The arms of Campbell of Ardneave are not given in Burke's *General Armory*, but will probably be found on his tombstone, or at the Lord Lyon's Office, Register House, Edinburgh. D. F. C.

Conservative Club.

PLACE-NAMES (6th S. iv. 308).—Sir John Sinclair probably refers to the Latin *lar*, *laris*, a word of Etruscan origin; but such a derivation would be very improbable. Perhaps a better one might be found in Jamieson's *Scottish Dictionary*, or in Armstrong's *Gaelic Dictionary* under *learg*, *leirg*, or *làirie*. R. S. CHARNOCK.

1A, Adelphi Terrace.

A PORTRAIT OF SHAKSPEARE (6th S. iv. 28[illegible]).—In "N. & Q.," 5th S. xii. 388, mention was m[illegible] of a portrait of Shakespeare in the possessio[illegible] Sir John Lister-Kaye, said to be by Corn[illegible] Jansen, and it was stated that the portrait [illegible] into the Lister-Kaye family in 1824 fro[illegible] West. Can this be the portrait of w[illegible] TUCKER is in search? I have the mezzoti[illegible]

Turner, and have never seen a portrait of Shakespeare more to my mind for loftiness of expression.

TINY TIM.

Southsea.

"A RUBBER" (6th S. ii. 513).—What the origin of this term may be I cannot say, but it has been in use for a considerable time. Hotten's *Slang Dictionary* has *s.v.*, "A term at whist, &c., two games out of three.—*Old*, 1677." The word occurs in Quarles's *Emblems* (1635), i. 10, in which, speaking of bowls, Quarles says:—

> "It is the trade of man, and ev'ry sinner
> Has play'd his *rubbers;* every soul 's a winner.
> The vulgar proverb 's crost, he hardly can
> Be a good bowler and an honest man."

The reference in Hotten is apparently to Halliwell's *Dictionary*, "'Rubbers at Bowls,' *Poor Robin's Visions*, 1677, p. 132." May we not assume that the term comes from the bowling-green?

F. C. BIRKBECK TERRY.

Cardiff.

"MEDICUS CURAT," &c. (6th S. iv. 388, 436, 457, 477).—In the rare books of Dr. Wm. Bulleyne (Sir Tho. Hylton's) I find the following:—

"¶ *A little Dialogue, betwene Sorenes, and Chyrurgi.*"—"Should not therfore mankynde hymself, for his reward, bee diligently cured, amended, and renued, when either through falle, wounde, or stripe, he is decaied, an that with wisedome and diligence, for when a house is fallen doune the Carpentar maie builde it up againe. But when mankinde departeth, desolveth, and dieth, he cannot be revived again, by the policie or cunnyng of mankinde, because one mankinde can not make an other, but rather, through arte, when thei be decaied, helpe to amende them, through the worke of nature, and the ministracion of the phisicion: for *Claudius Galen* saieth, that 'Natura est operatrix, medicus vero ejus minister.' That is, nature is the worker, the phisicion is but her minister. Therefore the Chyrurgicall Phisicion is natures servaunt." "Nature, in the tyme of Sorenes, can no more be without the Chirurgion, than the Smithe can be without his hammer, or the Tailer without his sheres."

The form "Medicus curat, Natura sanat morbos," seems to be a silly attempt to make a paradox of the sentence of Galen, who was born A.D. 131. *Curo* and *sano* both mean to heal or cure, but *curo* also means to care for, as is obvious from its association with *cura*. It may be difficult to ascertain the veritable pedant who transformed Galen's very beautiful expression, but the "original" of the "quotation" is plain. The date in Bulleyn's Epistle dedicatorie is Marche, 1562 (? 1562/3).

A. C.

In the first volume of Galen's commentaries on Hippocrates may be found not exactly the phrase in this concise form, but the substance of it diffused through several parts of a chapter. I have not seen that work for very many years, but I recollect distinctly to have met with the phrase printed as a motto on the title-page of a modern work and ascribed to Hippocrates. This led me to make a careful search through the works of the father of medicine, where, however, I failed to discover any trace of the expression. I next examined the commentaries of Galen, with the result I have indicated above. The apophthegm I have no doubt is modern, but the original idea was borrowed from Galen, who should, therefore, have the credit of the veritable authorship. The same idea was afterwards embodied in a couplet, which appeared in a book printed in 1858, thus:—

> "Est medici *curare;* auroque remunerat æger;
> *Sanare* e cælo, munere gratuito."

H. M.

Dublin.

THE PRIVY COUNCIL: CHARLES BULLER (6th S. iv. 408, 449).—Would MR. BEAVEN publish his MS. list of Privy Councillors, with the dates of their commissions (and deaths if possible), either in a separate form or in some magazine, for the benefit of all others to whom it would be useful? I, for one, would take a copy.

CHARLES MASON.

3, Gloucester Crescent, Hyde Park.

ROBERT PHAIRE, THE REGICIDE (5th S. xii. 47, 311; 6th S. i. 18, 84, 505; ii. 38, 77, 150; iv. 235, 371, 431).—Col. Robert Phaire was not of Rostellan Castle (as described by V.H.I.L.I.C.I.V.), but of Grange, about twenty miles west of Rostellan, which is situated on the east side of Cork Harbour, and belonged to the Marquis of Thomond.

As to Robert Phaire's parentage, when I suggested (*ante*, p. 371) that he might be the son of the Rev. Emanuel Phaire, I had calculated their relative ages from the following data. Emanuel was ordained at Oxford in 1604. Assuming him to have been of the usual age (twenty-four), he would be only forty, when Robert was born, in 1620.

Since my last communication (*ante*, p. 371) I have been courteously allowed to inspect the register at the Friends' Meeting House, Cork. The only names connected with Col. Phaire's family are those of his daughter Mary, her husband George Gamble, and their children—four daughters. A marginal note states that George went over to the Muggletonians. The daughters remained, and were married, among the Friends, and their marriages are thus recorded:—Sarah married Wm. Fennell, secondly Edward Fenn; Elizabeth married (1673) Thomas Wheddon, secondly Wm. Allen; Jane married Joshua Fuller, secondly (1693) Henry Wheddon; Charity married Wm. Byrne.

W. W. C—K.

"ANECDOTAGE" (6th S. iv. 48, 173, 437).—In using the word *anecdotage* in *Lothair*, I fancy that Lord Beaconsfield presumed on the knowledge of his readers that he and his father had

both previously told the public that the phrase belonged to Samuel Rogers. In the pleasing memoir of his father which Lord Beaconsfield introduced at the beginning of his edition of Isaac D'Israeli's *Curiosities of Literature* and other works (just reprinted by Warne & Co.), he gives an account of his first anonymous volume, which was published *c.* 1790, and after mentioning the various writers of literary anecdotes, as "the Wartons, Mr. Pettit Andrews, Mr. Pye, Captain Grose, and his friend Mr. Seward," he winds up with: "But these volumes were rather entertaining than substantial, and their interest in many instances necessarily fleeting; all which made Mr. Rogers observe, that the world was far gone in its *anecdotage*" (memoir, pp. xix and xx).

Again, the elder D'Israeli writes, in the preface to the *Curiosities of Literature* (p. xlii) :—

"Among my earliest literary friends, two distinguished themselves by their anecdotical literature: James Pettit Andrews by his *Anecdotes, Ancient and Modern* and William Seward by his *Anecdotes of Distinguished Persons*. These volumes were favourably received, and to such a degree, that a wit of that day, and who is still a wit as well as a poet, considered that we were far gone in our 'anecdotage.'"

GIBBES RIGAUD.

18, Long Wall, Oxford.

BEES LEAVING THEIR OWNERS IF NOT TOLD OF A DEATH (6th S. iv. 357, 374, 416).—Concerning bees and a death in the family, of which HEPATICUS asks for instances, the following, from Mortimer Collins's *Thoughts in My Garden*, vol. i. p. 6, may be interesting :—

"There was a terrible mortality among my bees this year. On mentioning it to a Berkshire labourer skilled in the management of those creatures, he instantly asked me if there had been a death in my family. I called the other day on an old lady in my neighbourhood who supplies me with poultry, and noticed that an old-fashioned clock in her kitchen did not go. She assured me that it had refused to go since some near relation died. She further informed me that, when the said death occurred, one of her brothers had gone out and awoke his bees and told them of it, and the said bees had prospered ever since. But another bee-keeping brother had neglected to do this—and his bees all died! Well, my next informant on this topic was the landlady of the village inn—a singularly intelligent person, and cultivator of rare flowers. She assured me that bees would infallibly die after the death of any one who cared about them, unless they were told of the event, and a piece of crape wrapped round each hive. She also declared that on the death of a relation of hers a clock which had been stopped for thirty years revived and struck the whole twelve hours. Such is the belief of not unintelligent folk in the Royal County, within sight of Windsor Castle, in a parish where the three R's are sedulously taught. What is the origin of such superstitions? That about the bees appears immemorial."

F. C.

Rosebank, Isleworth.

THE LITERATURE OF COLOURS (6th S. i. 277; iv. 15, 156, 295, 396).—Philosphical *Transactions* of the Royal Society, vol. cl.; *Theory of Compound Colours*, &c., by J. Clerk Maxwell, 1860; *Modern Chromatics*, by Ogden N. Rood, London, 1879; *Edinburgh Review*, No. 308; *The Philosophy of Colour*, 1879. EDWARD H. MARSHALL, M.A.

Library, Claremont, Hastings.

"MANCHET LOAF" (6th S. iii. 430; iv. 15, 396, 418).—Halliwell defines *manchet* as the best kind of wheat bread. Johnson, in his *Dictionary* (2 vols., 1775, published by Ewing) defines *manchet* (*michet* Fr., skinner) a small loaf of fine bread; and gives the two following quotations, omitting, as usual, any reference as to where these quotation are taken from:—"'Take a small toast of *manchet* dipped in oil of sweet almonds' (Bacon). 'I love to entertain my friends with a frugal collation; a cup of wine, a dish of fruit, and a *manchet*' (More's *Dial*)." On leaf 45 of Googe's *Popish Kingdome*, 1570, is the following:—

"The wine beside that halowed is, in worship of his name,
The Priestes doe give the people that bring money for the same.
And after with the selfsame wine are little *manchets* made,
Agaynst the boystrous winter stormes, and sundrie such like trade."

"His name," in the above passage, alludes to St. John the Evangelist. The *manchets* here were, I assume, small cakes or biscuits mixed with the wine instead of water in their making. R. C. HOPE.

Scarborough.

The word *manchet* was formerly used to denote the quality of the bread. In Holinshed's *Chronicles* (1574), vol. i. p. 168, we find the following interesting account of the *manchet* or *mainchet*:—

"Of bread made of wheat we haue sundrie sorts daillie brought to the table, whereof the first and most excellent is the *mainchet*, which we commonlie call white bread, in Latine *Primarius panis*, whereof Budeus also speaketh in his first booke *De Asse*, and our good workemen deliuer commonlie such proportion, that of the flower of one bushell with another they make fortie cast of manchet, of which euerie lofe weigheth eight ounces into the ouen and six ounces out as I have beene informed."

Holinshed then goes on to speak of "the cheat or wheaton bread," "raueled" bread, and "browne" bread. In reference to MR. SAWYER's note (*ante*, p. 396), I would say that I have been unable to find the word *manchet* in the "Six Carpenters' Case," though I have carefully searched the report of that case, both in the editions of 1611 and of 1826 of Coke's *Reports*. It is also not to be found in the report in Smith's *Leading Cases*, vol. i. pp. 133–40.

G. F. R. F

RICE: RISE (6th S. iii. 428; iv. 52, 396.—In Charles Knight's *London* the note on London street cry of "Cherries in the r "*Rise*=branch, twig; either on the natu or on sticks as we still see them."

Book-plates with Greek Mottoes (6th S. iv. 266, 414). — The book-plate of Will. Worthington, D.D., date *circa* 1700, has the Greek motto Ἀιὲν ἀριστεύειν. C. W. Holgate.

Caricatures by R. Boyne (6th S. iv. 248, 416).—W. H. P. has read the names (R. Boyne and C. Knight) correctly. I possess framed copies of the prints, in which they are very legible.

Everard Home Coleman.

71, Brecknock Road.

A Stereotype Office (6th S. iv. 269, 415).—Mr. Patterson might also consult with advantage *Histoire et Procédés en Polytypage et Stéréotypage*, Paris, An. x., 1802, by Armand Gaston Camus, from which Mr. Hodgson made considerable extracts; P. Lambinet's *Origine de l'Imprimerie*, &c., *et de l'Histoire de la Stéréotypie*, Paris, 1810, 2 vols. 8vo.; and a paper in the *Philosophical Magazine and Journal*, London, 1798–1817, by the editor, Alexander Tilloch, at one time a partner in the firm of Messrs. Foulis, stereotype printers at Glasgow.

William Platt.

Callis Court, St. Peter's, Isle of Thanet.

The Franciscans in Scotland (6th S. iv. 388, 432, 457).—It is generally stated that the Franciscans were first introduced into Scotland by Alexander II., and that he founded eight houses of the order; and as to the earliest, Edinburgh, Berwick, and Ayr have each claimed to be the first. Spotiswood gives the year 1230 as the date for each of these just named. Although few of the original documents connected with these preaching friars are in existence to throw light on the question, yet a mandate by Alexander II. for payment of 20*l.* yearly to the Friars Preachers in Ayr is dated 1242, and there is a Bull of Pope Clement IV. in their favour, dated 1266. I would advise correspondents, if they can, to get a sight of *Charters of the Preaching Friars of Ayr*, published by the Ayrshire and Wigtonshire Archæological Association this year. Alfred Chas. Jonas.

Swansea.

Consult Mackenzie Walcott's *Scoti-Monasticon*, p. 342. He says that the Franciscans came to Scotland in 1231. H. A. W.

"Mare" (the Sea) and Words for Death (6th S. iv. 268, 453).—I should like to have it explained why Bopp's derivation of *mare* from the Sanskrit *vâri*, water, should be condemned as "not tenable" (*Lectures on the Science of Language*, vol. ii. p. 354). It seems so much more probable that the matter-of-fact Romans should speak of the Mediterranean as being the actual water it was, and is, than that they should seek in the depths of their inner consciousness for a name of mystic meaning, that one has great sympathy with Bopp when one finds him crushed between parentheses by Max Müller. The Romans must have been ancient mariners in more senses than one if they found the Mediterranean so becalmed that it seemed "the dead or stagnant water, as opposed to the running streams" they had been accustomed to inland. Seeing that Prof. Skeat, *sub* "Mere," has committed himself to the death theory, I am afraid he, too, would be dead against Bopp. Is there no good philologist who can find a word to say for *vâri?* St. Swithin.

An Old Prayer Book (6th S. iv. 349, 394).—Referring to the service appointed to be used on September 2, in commemoration of the Great Fire of London, I have now before me a tract entitled:—

"An | Account | of the | Burning | The | City of London: | As it was Publish'd by the Special Autho- | rity of King and Council in the | Year, 1666. | To which is added, | The Opinion of Dr. Kennet the pre- | sent Bishop of *Peterborough*, as Publish'd | by his Lordship's Order, and That of | Mr. *Eachard*, relating thereunto. | Also | The whole Service appointed for the Day, which | for many Years has been left out of the Book of | Common-Prayer. | From all which, it plainly appears, that the *Papists* | had no Hand in that dreadful Conflagration. | *Very Useful for all those who keep the Annual Solemn* | *Fast on that Occasion.* | London: Printed and Sold by J. Stone on | Ludgate Hill, 1721. (Price-Six-Pence.)"

The pamphlet, consisting of thirty-two pages, ends thus:—

"To conclude, as Slander is a most dreadful Sin, 'tis hoped the foregoing may be of some Use to those who on the Anniversary Fast are ready to present themselves before God with a Lie in their Hearts, if not their Mouths. It is a just Saying, *Give the Devil his Due;* and tho' we account the *Papists* our bitter Enemies, 'tis highly wicked to bely and slander them; as has been too much the Practice of those who value themselves for being Protestants. After all, 'tis evident our Church in her Service appointed for the Day, does as it were vindicate the *Papists*, from being concern'd in it, which Service being but in very few Common-Prayer-Books, we here take the Liberty of inserting the whole thereof for the Use of the Devout."

Here follows the service. F. D.

Βουγαιος, LXX., Esther iii: 1 (6th S. iii. 186, 237, 378; iv. 179).—Mr. Marshall points out that, in changing Bougaios for Agagite, "the Seventy were in reality substituting a Greek term of reproach for the Hebrew 'Agagite.'" A still more remarkable instance of this is the substitution of a Greek proverb for a Hebrew one. At 1 Kings xx. 11, the Hebrew, Vulgate, and A.V. read, "Let not him that girdeth on *his harness* boast himself as he that putteth it off." The Vulgate is beautifully terse, "Ne glorietur accinctus æque ut discinctus." But the LXX. is totally different: "Let not the humpbacked boast as he that is upright." Μὴ καυχάσθω ὁ κυρτὸς ὡς ὁ ὀρθός.

E. Leaton Blenkinsopp.

"Drowe" (6th S. iv. 328, 478).—This word appears more commonly as *drage* or *drag*. "*Dragge*, menglyd corne, drage or mestlyon" (*Promp. Parv.*). The editor, Mr. Way, refers to the accounts of the bailiff of the royal manor of Marlborough in the time of Edward I., in which *dragg* is found in connexion with wheat and "berecorn." It is explained as "a mixture of vetches and oats, beans and pease." Cowell, in his *Law Dict.*, interprets it as "a courser sort of bread-corn." He quotes from the *Consuetud. Domus de Farendon*, but it seems there to denote a kind of blended corn. "Item reddidit computum de duobus quarteriis avenæ de toto exitu grangiæ trituratis per summom (*sic*) et de xvii quarteriis et tribus bussellis *Dragii* supra mixtis .....et triturabit bussellos ordei vel *dragii* avenæ." He adds that in Staffordshire they use a sort of malt made of oats mixed with barley, which they call *dreg-malt*. The word is of French origin. "*Dragée aux chevaux*, provender of divers sorts of pulse mingled together; also the course grain called Bolymong, French-wheat, Block-wheat, or Buckwheat" (Cotgrave). This explanation does not seem to be quite correct. *Bolymong* was certainly the name of a kind of mixed corn, "Bollemong, farrago, triticum miscellaneum cum secali" (Coles, *Eng.-Lat. Dict.*). *Drage* or *drag* was primarily a "menglyd corne," generally of oats and barley; but as it was commonly used for cattle, chiefly for horses, it may have denoted subsequently "a courser sort of bread-corn."

J. D.

Belsize Square.

"All my body is face" (6th S. iv. 467).—Mr. Marshall will find this saying quoted by an author much earlier than Fuller, namely, Montaigne. A gentleman wonders that a beggar in rags should bear the cold so well. The beggar replies, "Vous avez bien la face descouverte; or, moi je suis tout face" (*Essais de Montaigne*, vol. i. chap. xxxv., Paris, 1818). Jaydee.

If Charles Cotton, Esq, may be trusted, Montaigne was the first to suggest that nakedness might glory in taking this view of its case:—

"I know not," he wrote in his essay, *On the Custom of Wearing Clothes*, "who would ask a beggar whom he should see in his shirt in the depth of winter, as brisk and frolick, as he who goes muffled up to the ears in furs, how he is able to endure to go so? Why, Sir, he might answer, you go with your face bare, and I am all face."

St. Swithin.

Charles II.'s Hiding-places (6th S. iv. 207).—Little Compton Manor House, co. Warwick, is still perfect, though divided into cottages. Charles II. was hid away in an oven there. H. P. M.

Luke xxiii. 15 (6th S. iv. 465).—John Wesley's rendering of this passage is, in substance, the same as that of the Revised Edition. It is, "Nor yet Herod; for I sent you unto him; and lo, *he hath done nothing worthy of death*"; which he thus glosses, "According to the judgment of Herod."

I will take occasion to remark that it is singular that in almost all of the most important alterations in the Revised Edition Wesley has anticipated them, and that single-handed, more than a hundred years ago. I shall be glad on a future occasion to point out some of the most prominent of them. Edmund Tew, M.A.

I must apologize for two slips in my last paper. The text should have been Luke xxiii. 15; and Bosworth and Waring translated (*not* published) the Anglo-Saxon Gospels. H. F. W.

Entick's "New Spelling Dictionary" (6th S. iv. 269).—My copy of this old dictionary is dated 1794. Editor, Wm. Crakelt, M.A., Rector of Nursted and Ifield, Kent. Publisher, C. Dilly, in the Poultry. Printer, T. Gillet, Bartholomew Close. Contents: Preface and Advertisements; A Comprehensive Grammar of the English Tongue; A Table of Words that are alike, or nearly alike, &c.; The New Spelling Dictionary, &c.; The most usual Names of Men and Women; A succinct Account of Gods and Goddesses; A List of all the Cities; Boroughs, &c., with Fairs.

P.

Authors of Books Wanted (6th S. iv. 190).—*A Cursory Disquisition on the Conventual Church of Tewkesbury* was written by the Rev. Robert Knight, Vicar of Tewkesbury from 1792 to 1818. It was published in 1818 by Bensley, and the greater part of the impression was burnt in his fire; consequently the work is very scarce. H. P. M.

Authors of Quotations Wanted (6th S. iv. 449, 479).—

"Rustica gens est optima," &c.,

The line occurs in "N. & Q.," 4th S. ii. 203, as,—

"Anglica gens est optima flens et pessima gaudens,"

with a reference to Chamberlayne's *Angliæ Notitia* for 1669; at which place in "N. & Q." there is also a note that it is taken to be "a mere proverb at 'N. & Q.,' 3rd S. vi. 59." Ed. Marshall.

(6th S. iv. 469.)

"The Man at the gate," &c.

J. R. T. will find the beautiful poem he wants to see, under the head of "The Man at the Gate," in *Ezekiel and other Poems*, by B. M. (Nelson). Hermentrude.

"I 'll tie a green ribbon round his hat," &c.

This ballad will be found in Aytoun's *Ballads of Scotland*, vol. ii. p. 117, under the title of "Lady Mary Ann."

A. A.

Miscellaneous.

NOTES ON BOOKS, &c.

Sketches from the Subject and Neighbour Lands of Venice. By Edward A. Freeman. (Macmillan.)

In this small volume Mr. Freeman gives us a charming sequel to his previous delightful book, entitled

Historical and Architectural Sketches, chiefly Italian. Both are partly made up of articles which have already appeared in various periodicals and magazines; but the Venetian volume contains besides no less than seven entirely new papers on the towns round the Hadriatic Sea, which are the result of the wanderings of the author in those parts in the course of last summer and autumn. The link which connects all the essays in this new work of Mr. Freeman's is the Venetian occupation of, or influence over, the various cities and districts spoken of. We have had described to us in several earlier books the advance of the Lion of St. Mark to the north, into the heart of the shattered pinnacles of the Dolomites; now we are invited to follow the southward progress of the same royal beast. The principal divisions of the book are as follows: the Lombard Austria (including Udine, Aquileia, and Trieste), Trieste to Spalato, Spalato and its neighbours, Spalato to Cattaro (including Ragusa), and Venice in the footsteps of the Normans (taking in Trani, Otranto, Corfu, and Durazzo). Readers of Mr. Freeman's *Historical Geography* will recollect that he there treated Venice as a part of the Eastern Empire, and as having for the most part no connexion with the Western Empire. In his new book he has worked out this point of view with a great wealth of detail and illustration, and the result is a collection of most interesting and brilliant papers, which, by means of the combination of historical and architectural learning, one of the most marked traits of the genius of the author, unroll before us with the utmost vividness the history of the rise and fall of Venetian power in the Hadriatic. It is hard to say which among so many good things are to be specially recommended. At the risk of offending some of Mr. Freeman's numerous readers, we are inclined to pick out the papers on Udine, Aquileia, Spalato, Salona, Ragusa, Cattaro, Otranto, and Trani as the most interesting. We are glad to see that Mr. Freeman writes *Poitou*, and not "Poictou," the latter form showing a deplorable ignorance of an elementary fact in French philology. The illustrations accompanying the book are meant to bring out certain architectural features in the buildings delineated, otherwise they are scarcely worthy of the text which they are meant to illustrate. We are half promised in the preface a companion volume, containing papers on Greece by the same author; such an offer is to be gladly accepted, but may we put in a plea for a collection of those papers of Mr. Freeman on English, French, and German towns which are among his most brilliant productions, and which are now hopelessly buried in the back volumes of more than one periodical!

The Poems of Edgar Allan Poe. With an Essay on his Poetry by Andrew Lang. (Kegan Paul, Trench & Co.)

Between hostile detraction and over-zealous apology Poe's memory has fared but ill. If now and again he has fallen into the hands of a brother craftsman, he has oftener been "annexed" by some indiscreet enthusiast, who, failing in critical apprehension, has fastened all the more tenaciously upon the miserable record of his life. Mr. Andrew Lang, who now edits his poems for the pretty "Parchment Library," belongs, it is needless to say, to the former class; but he is a critic as well as a poet, and a poet with a keen sense of form. His introductory essay is a *petit chef d'œuvre*, as just as it is generous. Declining to enter into questionable biographical details, it confines itself to Poe's poetical aspect, the music of his verse, his lyrical limitations, his melancholy, his *rôle as amant de la Mort*. Especially excellent —so it seems to us—are the pages which deal with Poe's definition of the province of poetry, with the secrets and tricks of his melody, and the haunting suggestiveness of his epithets. And while Mr. Lang rates *To Helen* and the *Haunted Palace* at the value which those masterpieces deserve, he has no illusions as to the emptiness of *Ulalume* or the artifice of *The Bells*, although he does not neglect to point out that even these are not over easy to imitate. Altogether there could be no sounder guide to the metrical work of Poe than this delightful introduction. If it had no other merit, the charm of its manner alone would recommend it. We have no wish to see Mr. Lang "write beautifully about a Broomstick," as Stella said of Swift, but we feel sure that he could do so if he liked. It is no new thing to say that his style is, in its way, unique. For wit, for variety, for richness of recollection, for those fine turns which delight the literary *gourmet*, it would be hard to find its equal. Nothing is more remarkable, too, than Mr. Lang's fertility of simile and illustration. With most writers we are constantly reminded, in this respect, of Pope's lines about things "neither rich nor rare"; with this one, on the contrary, his citations seem to flow without effort in the stream of his words; they are a part of his habit of thought, and rise naturally to his lips. If we were called upon to produce a sample of English prose which should most nearly compare, for grace and ease, with the lighter masterpieces of modern French critical writing, we should seek it in the style in which this introduction is written. But even then there would remain a something native and personal, which is the *cachet* of Mr. Lang.

A Register of the Presidents, Fellows, Demies, Instructors in Grammar and in Music, Chaplains, Clerks, Choristers, and other Members of S. Mary Magdalen College, in the University of Oxford, from the Foundation of the College to the Year 1857. By J. R. Bloxam, D.D., formerly Fellow and Demy. Vol. VII. (Parker.)

With this volume Dr. Bloxam ends, for the present, the arduous task which he has imposed on himself of gathering together into a handy form every known detail respecting the foundation members of the college of which he has deserved so well. The time employed in merely printing the results of his researches has been more than twenty-five years, and the result is a minute history, such as is possessed by no other college in either university, of the individuals who have been foundation members of the college. The labour and trouble spent in the work must have been enormous, and we heartily congratulate the venerable author on bringing his great work to a close, though we learn from the preface that his MS. materials are far from being exhausted. There is but one matter in which we might have wished a change. Dr. Bloxam's original plan limited him to giving the lives of those presidents and fellows only who had previously been demies. Now no doubt these (until all restrictions to certain dioceses and counties were swept away by the first University Commission) were by far the most numerous, as appears from an interesting table (vol. vii. p. xiii, note); but this scheme excludes not merely the intruded presidents and fellows, but also those fellows who were elected by open competition among persons born in particular districts, for which there were no demyships. Hence the work is distinctly incomplete, and we are glad to hear that Dr. Bloxam thinks of filling up this gap in a supplementary volume, which he alone is qualified to prepare. An index to the whole work is much to be desired. The present volume begins with the election as demy, in 1771, of Martin Joseph Routh, who became president in 1791, and died in 1854, six months before he attained his hundredth year, but whose personality has already become, to a large extent, enshrouded in the mists of legend and story. It ends in 1858, just after the new

system of the Commission had been brought into working order. Few colleges have more links with general English history and literature than Magdalen. It counted among its members Cardinal Pole and Cardinal Wolsey; Colet, Dean of St. Paul's; Prince Arthur, elder brother of Henry VIII., and Prince Henry, elder brother of Charles I.; John Foxe, John Hampden, Henry Hammond, Joseph Addison, and Edward Gibbon. It is, therefore, a subject of congratulation that it should be the first to possess a detailed history of its foundation members. Dr. Bloxam's collections, both printed and MS., will be invaluable to the future historian of the college, as distinct from the individuals who have at different times formed part of it, and he will always be had in remembrance by those who are attached to the traditions of their ancient college and its munificent founder, William of Waynflete.

The Bibliographer, No. 1. (Elliot Stock.) EXTERNALLY, we cannot better describe this first instalment of the *Bibliographer* than in the words of a friend who, seeing it upon our table, declared it, with a certain affectation of the eighteenth century manner, to be an "elegant medium for addressing the public." It is of convenient form, is excellently printed, and has an appropriate cover, representing a gentleman in a becoming tie-wig hastening, with scholarlike alacrity, to a well filled library. As to the contents, they are judiciously varied, and for their matter the names of such contributors as Mr. Wheatley (the editor), Mr. Henry Bradshaw, Mr. J. O. Halliwell-Phillips, Mr. T. Westwood, Mr. Blades, and Mr. Edward Solly are sufficient guarantee. The hitherto unpublished letter of Bewick, at p. 20, should be of interest to Bewick collectors. We wish Mr. Stock's new venture every success.

The New York Genealogical and Biographical Record (for the Society, Mott Memorial Hall, New York City), vol. xii., for 1881, discusses several matters of general interest, such as Race in Genealogy and the early life of Elihu Burritt, besides furnishing its usual quota of the records of the First and Second Presbyterian Churches, N.Y., the Reformed Dutch Church, N.Y., and St. George's, Hempstead, L.I., to which we have before now drawn attention. Miss Jay concludes, with additions and corrections, her elaborate account of the descendants of James Alexander. Similar accounts of the Adams, Kip, and Titus families are furnished by Mr. J. J. Latting, Mr. Gerrit Van Wagenen, and Rev. Anson Titus, Jun., respectively. Wills and inventories are represented by the abstracts of wills of Brookhaven, L.I., continued by Mr. J. H. Petty from vol. xi., and the inventories of estates in Suffolk Co., L.I., 1670–92, prepared by Mr. C. B. Moore, Corresponding Secretary of the Society.

The Western Antiquary, edited by W. H. K. Wright (Plymouth, Latimer & Son), continues in part ii. the good promise with which it started. The illustrations of Palace Court, Hoe Gate, and other vanished architectural charms of olden Plymouth add to the interest of the current quarterly issue. The articles on Bonython of Bonython, by Sir John Maclean, ought to come to the knowledge of our Australian correspondent Mr. J. L. Bonython, who would see that genealogists at home have not forgotten the old name he bears. It will be seen from another part of our columns this week that we have ourselves, to our very great satisfaction, had some share in restoring the Bonython flagon to its rightful owner, in whose line we trust it may be long handed down, *in memoriam majorum*.

WE have received from Messrs. Trübner & Co. the second edition of Mr. William Blades's *The Biography and Typography of William Caxton, England's First Printer*, a work of which MR. SINKER speaks, in his valuable paper on the library of Trinity College, Cambridge, *ante*, p. 483, as reflecting "the highest honour on English bibliography."

The Folk-lore Record (vol. iv.).—The fourth volume of the journal of the Folk-lore Society appears appropriately before the Christmas holidays; it is full of interesting notices, more or less learned, more or less amusing, of the folk-lore and the popular antiquities both of our own country and of various foreign nations.

Whitaker's Almanack for 1882 presents, according to its usual custom, many new sources of that useful information which has earned for it the place it enjoys in the favour of all who have been in the habit of consulting it. We say this advisedly, as the result of several years' experience.

MESSRS. LETTS have sent us a packet of their diaries for 1882. If we note in them no new feature, it should be added that a fresh survey of each confirms us in the impression of their general usefulness.

UNDER the direction of the Master of the Rolls there will shortly be issued Vol. VIII. (1655) of *Calendar of State Papers, Domestic Series, during the Commonwealth*, edited by Mrs. Everett Green; and Vol. VI., Part II. (1556–1557) of *Calendar of State Papers and Manuscripts relating to English Affairs preserved in the Archives of Venice, &c.*, edited by Mr. Rawdon Brown.

MR. WILLIAM ANDREWS, F.R.H.S., Secretary of the Literary Club, Hull, has in the press, to be issued at an early date, *The Book of Oddities*, uniform with *Punishments in the Olden Time*.

LOVERS of historical portraits would do well to get a copy of the catalogue of a collection of engravings, including portraits, historical subjects and satires, relating to the house of Stuart, just issued by Mr. Francis Harvey, of St. James's Street; it contains descriptions of many such works of extreme rarity and interest.

Notices to Correspondents.

J. L. GLASSCOCK (Bishop's Stortford).—There are *Our Public Records*, by Alex. C. Ewald (Pickering, 1873), and *Handbook to the Public Records*, by F. S. Thomas, Secretary of the Public Record Office (Eyre & Spottiswoode, 1853). The former would probably be most serviceable to a stranger to the Record Office.

T. R. H. STURGES (Univ. Coll., Durham).—Gray composed his "Alcaic Ode written in the Album of the Grande Chartreuse" in August, 1741. It was first printed by Mason, in his *Memoirs of Gray*, vol. ii. p. 160, and since that time has appeared in every collection of Gray's poetry.

J. T.—Dec. 31, 1900, for then the decade is completed.

ALFRED CHAS. JONAS.—You should consult a foreign bookseller.

English Sonnets by Poets of the Past (reviewed *ante*, p. 479) is edited by Mr. Samuel (*not* George) Waddington.

NOTICE.

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Notes.

CHRISTMAS: A GHOSTLY SEASON.

That Christmas is a ghostly season is evident in a variety of ways, in spite of the old tradition handed down to us by our forefathers, and recorded by our great poet, who tells that as the season comes round on which our Saviour's birth is celebrated "no spirit dares stir abroad." This statement, however, is in strange contradiction with the popular sentiments of the present season, for at no other period of the year is the subject of ghosts so prominently brought before the public notice. Indeed, at Christmas time the whole atmosphere seems full of ghosts, and it is no easy task to turn a deaf ear to the weird stories of ghostly horrors which are so freely circulated. Thus the Christmas numbers of our numerous periodicals rarely make their annual appearance without some thrilling ghost story figuring in the contents of each, the perusal of which is often calculated to fill the mind with sensations of a by no means pleasing kind. One would have imagined that as Christmas is supposed to be a season of conviviality and merriment, so, too, these annuals would savour of the same tone, instead of trying to damp the spirits of their readers by the ghostly and melancholy tales which fill their pages. This fault, however, if such it may be called, is not limited to our Christmas literature, for, at most of the family gatherings held at this season, the subject foremost in demand is the "family ghost." It is, indeed, a well-known fact that many of our old country seats are supposed to be haunted, and Christmas would appear to be the occasion selected—when the various branches of the family are gathered together—for chronicling the ghost's appearances during the past year. Occasionally, also, these spirit members of the family choose Christmastide for making their presence manifest by all manner of eccentric noises; and hence it often happens that as night-time approaches every one is on the alert to catch a glimpse, if possible, of "the ghost." Making every allowance for nightmare, which, it must be remembered, is very prevalent just at this festive season, there can be no doubt that many of our old baronial halls, with their legends and traditions, are often, as Christmastide comes round, disturbed by those natural sounds which timidity so quickly conjures up into the most ghastly and frightful pictures.

That Christmas is a ghostly season is further shown by certain supernatural noises, such as the subterranean ringing of bells which are said to be distinctly heard in certain localities. Thus, for instance, near Raleigh in Nottinghamshire, there is a valley said to have been caused by an earthquake, several hundred years ago, which swallowed up a whole village, together with the church. It was formerly customary for the people to assemble in this valley every Christmas morning to listen to the ringing of the bells of the church beneath them. Where, too, churches are said to have been swallowed up by the ravages of the sea, their peals are supposed to be heard ringing their Christmas notes from beneath the ocean deep. Again, amongst the numerous other reasons which may be assigned for considering Christmas a ghostly season may be quoted the following:—In Northamptonshire the ghosts of unfortunate persons buried at cross-roads are believed to have a particular licence to wander about on Christmas Eve, and to wreak their evil designs upon defenceless humanity. Hence the peasantry take particular care to avoid running the risk of exposing themselves to such an unpleasant sight, and more often than otherwise remain at home. In years gone by, too, we are told how at Walton-le-Dale the inmates in most houses sat up on Christmas Eve with their doors open, whilst one of the party read the narrative of St. Luke, the saint himself being supposed to pass through the house.

Many of the divinations practised, also, at the present season have a distinct reference to its ghostly character. Thus, in Northamptonshire, at "the witching hour of midnight" on Christmas

Eve, the young lady who is anxious to ascertain her lot in the married state goes into the garden and plucks twelve sage leaves, under a firm conviction that she will be favoured with a glimpse of the shadowy form of her future husband as he approaches her from the opposite end of the ground. Great care, however, must be taken not to damage or break the sage stalk, as should this happen serious consequences would ensue. It is unnecessary to do more than allude to the superstitious practices of this kind, as they are already familiar to the readers of "N. & Q.," the main object being in most cases to invoke the spirit of the absent one.

But these are not the only supernatural elements associated with Christmastide; our forefathers having regarded the budding and flowering of the celebrated Glastonbury thorn as a miraculous occurrence. A magic charm, too, is commonly supposed to fall upon bees, which under its influence celebrate the Nativity by making a humming noise, while oxen fall down in their stalls as if in adoration. These and such-like occurrences justly stamp the present season as a ghostly one; and, however strange this characteristic may seem, it is undoubtedly substantiated by the superstitious beliefs and fancies connected with it. At the same time, it must not be thought that Christmas is only so far as this country is concerned a ghostly season, for similar beliefs in spiritual interpositions exist to a great extent on the Continent, where they are firmly credited by all classes; fairies, too, and witches being supposed to celebrate the festive anniversary by all manner of quaint ceremonies.

T. F. Thiselton Dyer.

A CHRISTMAS ON THE MURRUMBIDGEE RIVER.

In the year 1857 I was residing on a station near the junction of the Lachlan and Murrumbidgee rivers, about fifty miles above the locality where the Murrumbidgee runs into the Murray. A hot northerly wind, laden with sand and dust, had been blowing with great force for two days; the thermometer in the warmest part of the afternoon touched up to 120 in the shade, and even at night did not fall below 100; the small birds, finding but little shade in the straight-leaved gum trees, came in under the covering of the wide verandahs of the huts; the snakes were almost more dangerous at night than they were in the day; in fact, it was intensely hot weather. The sun rose on the Christmas morning without any appearance of a change; the yards were full of cattle, the remainder of a draught brought over from New England, and it was necessary that they should be at once branded, in order that they might be released and watered, as detention in such heat much longer without water would probably cause some mortality. After a drink of
we commenced work about four o'clock. C
are branded with red-hot irons, bearing eithe
initials of the owners or some distinguishing m
such as, perhaps, D 5, an anchor, a heart,
cross. Large gum-wood fires are made clos
the yards, to heat the brands. The heat from t
fires is very great, but it is not much felt unc
blazing sun. The cattle to be operated on are
into what is technically called a crush, bei
narrow pathway between two rows of very st
posts and rails; the cattle when in this crush
very little power of moving, so that it is
paratively easy in those circumstances to a
the red-hot brands to their hides. At
o'clock we stopped to breakfast on cold salt
bread, and tea, and after a smoke resumed v
and finally finished at two o'clock, when the c
were turned out, with a man on horseba
herd them, such herding being locally called
ing cattle.

In the mean time the dinner was in pro
The lady of the establishment—the only
woman within a circuit of a dozen miles, an
first white woman ever seen by the blacks i
Lower Murrumbidgee district—had, with the
of some gins and lubras, roasted the wild c
and teal, prepared the green peas—potatoes
were none—and boiled the plum pudding.
three o'clock we sat down in a long verand
do our duty, notwithstanding the state of
weather, when we were not made coole
having, in default of other beverage, to drin
tea, which we sipped from large basins.
pudding was a great success, and was the
appreciated because the whole of the ingred
had been brought three hundred miles in bu
waggons with other goods, at a cost of 60*l.* a
and had run many risks of being stolen or lo
the road. In the afternoon we played cricket
black men being pretty good at fielding, bu
from first-rate at batting. Whilst having t
sudden change occurred; the wind, with h
any warning, chopped round from north
south, the temperature immediately fell,
continued to fall, and within three hours
thermometer marked only sixty degrees.
cold felt intense, and we were only too gla
use our single bottle of brandy, reserved for
special occasion, and indulge in hot grog be
going to bed at the close of our Christmas Da
the Murrumbidgee river. Geo. C. Boas

15, Queen Anne's Gate, Westminster.

CHRISTMAS EVE IN A DERBYSHIRE VILLA

The old customs and amusements of Christ
time are dying out, and it is only here and th
in some out-of-the-way spot, that the old
still exist in all their rough simplicity. The

sent day is too polished for the old ways, hence they are dying out; some of them are quite dead, and it is only round some old-fashioned ingle nook that the Christmas customs of a hundred years ago are kept up. My memory takes me back thirty years, and some of the customs then common at Christmas in and about my child home are remembered with pleasure. The memory of them is all that remains, for here new ways are known, ways which do not seem in keeping with this festive season.

Christmas time really began on St. Thomas's day, when all the old people, and not a few young ones, started out early in the morning and collected a "Thomassing" from their better-off neighbours, receiving the gifts of milk, cheese, creed wheat (for frumity), oatmeal, flour, potatoes, mince pies, pig puddings, and pork pies as a matter of course; and many a one got in this way quite sufficient with which to make merry on Christmas Eve, when in every cottage and house the festive board was spread as well as the means of the house would allow. Here were ale, pipes and tobacco, oranges, apples, and other fruits; sweets there were, including the famous home-made black ball—a compound of treacle, sugar, butter, and ginger, boiled to a thick syrup, which hardened on cooling—a bottle of spirits, and home-made wine. Lighting up every corner of the house with its cheerful blaze, and sending forth a delightful heat, the yule log burned in the fireplace, set alight by what was left of the last year's yule log. The good man of the house sat on the right of the fire, and the housewife attended to the wants of all the family, who mostly contrived to gather at this time under the old roof. Generally the firelight was supplemented by several Christmas candles, and by this combined light games were played in part of the room cleared of furniture.

In that part of Derbyshire where I lived, bands of "mummers" or "guisers," morris dancers, waits, and carol singers, began house to house visits as soon as it was dark, and in no case were the "guisers" denied admittance. They performed their play of "St. George" on the sanded open portion of the house floor, collected copper coins, and went to another place. The singers, after one or two tunes outside, were asked in, and bread and green cheese and spiced hot ale was served out to them, after which they sang "Angels from the realms of glory," and departed. Soon after ten o'clock a big bowl of ale-posset was made, and this was served out to all in basins, and eaten with a spoon. This brew, which bore also the name of "poor man's punch," was made of finely shredded bread, milk (boiling hot), hotted ale (not boiled), and nutmeg, ginger, sugar, which were all mixed together, and a bottle of home-made wine added. The rest of the evening was spent in supping hot spiced ale or elder wine and story-telling till midnight, when the door was thrown open, so that all could hear the singers without, singing "Christians, awake." This over, the visitors went home, and the family to bed.

THOMAS RATCLIFFE.

Worksop.

MEMORIES OF THE BATTLE OF TRAFALGAR.

F. M. C. was surgeon of Le Tonnant, line-of-battle ship at Trafalgar, having been assistant-surgeon of the Phaeton frigate, which was very hotly engaged in Howe's victory of the 1st of June. In the Phaeton Sir Roger Curtis brought the tidings of our success to the king immediately after the battle. The *Gentleman's Magazine* for December, 1835, p. 649, gives, in an obituary notice of Sir Charles Tyler, G.C.B., Admiral of the White, who commanded the Tonnant at Trafalgar, a brief account of the part taken by this ship in Nelson's crowning victory :—

"The Tonnant, of 80 guns, was warmly engaged in the battle of Trafalgar, having 26 men killed and 50, including her commander, wounded. The Santa Anna, of 102 guns, the ship of the Spanish [vice] admiral d'Aliva, struck to the Tonnant, and was taken possession of by a lieutenant and 60 men from that ship; but, during the hurricane which followed, the English were dishonourably overpowered by the crew, who carried them prisoners into Cadiz."

The lieutenant who was for a few days prize master of the Santa Anna was subsequently Capt. Charles Bennett, and died about the year 1844. I have before me, as I write, Capt. Bennett's watch, a fine chronometer, and a handsome copy of Sir Nicholas Harris Nicolas's *History of the Battle of Agincourt*, in which he has written, "The gift of Captain Charles Bennett, of the Royal Navy, to his Friend F. M. C., Esqre., Surgeon R.N., late Surgeon of H.M. Ship Tonnant in the Battle of Trafalgar." From Capt. Bennett and C. I heard some interesting details regarding the battle and those who won it. Mr. C. was not personally acquainted with Lord Nelson, and only saw him once, passing him in Northumberland Street or thereabouts. The hero was dressed in a little green overcoat with a high collar. At first sight his appearance was quite insignificant, his face pale, and its expression melancholy. But as soon as C. uncovered to him, "his countenance," to use C.'s words, "appeared to be suddenly illuminated," so intelligent and courteous was its expression. I have just looked out from among my prints a little proof unlettered portrait of Nelson, which C. kept in the place of honour above his mantel-piece until the day of his death. He said that no other portrait satisfied him, but that this was like a shadow of the living man. I have never met with another copy of this print, but there are one or two larger engravings, evidently from the same drawing, which appear to me to

resemble this precisely. It is a profile, slightly but clearly sketched.

At Trafalgar the rear column of the fleet was made up of twenty-seven ships of the line. Of these the leading ship was the Royal Sovereign, Admiral Collingwood; the second, the Mars, Capt. G. Duff; and the third, the Tonnant, Capt. C. Tyler. Capt. Tyler was wounded in the fleshy part of the thigh by a musket bullet, which C. removed. I had for some years one of the bullets which the enemy fired from their tops, with deadly aim, at Trafalgar, which C. cut out of a seaman. It was larger than any other musket bullet that I have ever seen, and appeared to be exactly of the same size and weight as that which Dr. Beattie took out of the body of Nelson, and which, enclosed in a crystal case, was afterwards presented to the Queen. It may well be imagined that, with twenty-six killed and fifty wounded, C. had hot work in the cockpit of the Tonnant during the action. The place was utterly dark, half of its depth being below the water line. C. did all his amputations by the light of tallow candles, held torch-like by two assistants, to whom he said, "If you look straight into the wound, and see all that I do, I shall see perfectly." I have myself tried this plan, which is of infallible accuracy when any work of this kind has to be done at night. A consequence was that, when he washed his face at the first opportunity, he found that his eyebrows had been burnt off. He received most admirable assistance from Mr. George Booth, the purser, who, having no duty elsewhere, shared the labours of his friend the surgeon. Excellent aid was also given by a very powerful and resolute woman, the wife of a petty officer, whose name I deeply regret I cannot recall. She and Mr. Booth (whom I saw many years afterwards), a small but singularly agile man, carried huge sailors who had been operated upon to their temporary berths, taking them up in their arms as if they had been children, in a manner of which C., himself a tall and very strong young man, always spoke with expressions of wonder. C. brought away a singular relic of the battle, which signally represented the fury of the fire of musketry from the enemy's tops. When the ship was cleared for action, the Windsor chairs which formed part of the ward-room furniture were suspended by a rope passed from the main to the mizen mast. The chair which fell to C.'s lot when the ship was paid off had part of one of its legs shot away, and another bullet had passed completely through its thick oaken seat. In the hurricane which followed the battle all our people, including the wounded, were greatly exposed to the inclemency of the weather. One of the consequences of this was that, when the wounded were placed in hospital at Gibraltar, where C. worked with the other surgeons, many of the poor fellows died of tetanus. C. described the agony suffered by strong muscular sailors torn by huge splinter wounds (these wounds being generally much more formidable than those inflicted by shot) as being terrible, even to a surgeon. It will be borne in mind that the venerable Sir George Rose Sartorius, to whom every true Englishman wishes many more years of happiness and honour, was midshipman in the Tonnant at Trafalgar. Besides the wounded chair, C. had two silver table spoons as his share of the Tonnant's table gear. These spoons, sadly thin and worn, are still in my possession. They, and probably most of the plate in the fleet, had been supplied by John Salter, the silversmith, whose handsome shop remains, almost unchanged within my recollection, at the corner of the Strand and Adam Street, Adelphi. Mr. Salter, who was a very prosperous and gentlemanly but unassuming tradesman of the good old school, was much patronized by Nelson and his officers. In the year 1830 he possessed a sword which Lord Nelson had received from the City of London. Although very richly ornamented with enamel and encrusted with diamonds, it struck me as resembling its heroic wearer—appearing to be a very slender and fragile-looking weapon. I wonder whether the firm still own it?* Somewhere about the year 1810 Mr. C. spent an evening at the Salters', where Emma, Lady Hamilton was also a guest. He described her as being fat and looking old, but as bearing strong traces of noble beauty. Her manners were superb and very pleasing. She told C. that it always gave her pleasure to see those who had taken any part in the great battle; that she wished that she could show him some acceptable attention as an officer in Lord Nelson's fleet; but that she had fallen upon evil days, and that the only compliment she could pay him was to sing him a sea song! She then sang the "Storm" with great expression, in a fine but broken voice. Shortly before his death, in 1847, Mr. C. made a very interesting discovery. Upper Stamford Street, Blackfriars, where he resided, was part of the beat of one John Roome, a watercress seller, a man of seventy-four, who suffered lamentably from winter cough. Hearing that this man had served at Trafalgar, Mr. C. called him in and questioned him in my presence. He declared that he was Nelson's signalman, who made the famous, but ungrammatical, signal, "England expects every man to do his duty." This fact being communicated to Admiral Pascoe, the signal officer, who was then at Portsmouth, John Roome was, to his unbounded delight, made an in-pensioner of Greenwich Hospital, where he got rid of his winter cough, and lived in comfort until

* Some years ago "N. & Q." had an inquiry regarding what was, I think, a locket commemorative of Lord Nelson. The maker's name was partly obliterated, but the letters which remained satisfied me that it was John Salter's.

December, 1860. I published a full account of this man in *Chambers's Journal, cir.* 1849–50. Mr. C. and every officer who took part in the battle pronounced the name Trafal*gar*. When he landed in England, while the word was in the mouth of every man, a barber amused him much by saying, "Sir, shall I give your whiskers the sabre slash, or the Trif-*fil*-gar cut?"

CALCUTTENSIS.

SCORPION PLANTS.

Readers of old herbals are sufficiently familiar with scorpion plants, for their collective name is Legion, and many of them are interesting for other reasons than their power to cure scorpion bites or drive scorpions away. Being close shut up by a fog, I have explored the first part of Turner's *Herbal* (1568), and I find that, according to the index, there are 119 plants described in it, and, according to my reading of their "vertues," thirty-four are potent against poisons, serpents, scorpions, and other "dedly venomes." In Gerarde, Parkinson, and other writers subsequent to the time of Elizabeth, scorpion plants are to be found; but these later writers were guided by a clearer light than Turner had, and, though often the slaves of authority, had many a tussle with their manacles, and broke them bravely from time to time. The position of every plant in Turner is a matter of serious importance; the awakening in which he played his part, and his comparative helplessness as regards English books on botany, must be taken into account in any estimate of his knowledge and of the scientific or literary value of his book. It may interest your readers to run through the list of scorpion plants I have compiled from Turner's first part. It will be observed that the scorpion grass (*Myosotis palustris*) is not in it, a fact suggestive that the author was not crazed on the subject of the scorpion, and only brought in the "heraldic beast" when it was necessary to point a moral or adorn a tale. For the botanical names in italics I must be held responsible, and they are to be taken *cum grano* because of occasional difficulties in the identification of the plants.

Aconite (*Aconitum lycoctonum*).—"Layed to a scorpione maketh her utterly amased and num, and assone as she toucheth agayne Hellebor or nesewurte she commeth to herself agayne." Pliny is quoted to the effect that it will kill a man unless it meet with something else that is likely to kill him, in which case "it will striue as with his mache" and "the man may lyue."—P. 20.

Affodil (*Asphodelus albus*).—"Good for them that are bitten of a serpent."—P. 25.

Amy (*Ammi majus*).—"Good agaynst the byting of serpentes."—P. 36.

Anchusa (*Anchusa officinalis* and *A. tinctoria*).—"Good agaynst the bitinges of all serpentes and especiallye agaynst the biting of a vepere."—P. 40.

Aparine (*Galium aparine*).—"Good to be dronken agaynst the bytings of vepers."—P. 50.

Aristolochia (*A. clematitis* and *A. pallida?*).—"Good against poysons, serpentes, and deadly venemes."—P. 59.

Baume (*Melissa officinalis*).—"The leaues dronken wyth wyne are good agaynst the bitings of Phalanges and Scorpiones and agaynst the bytinge of a dogge."—P. 53.

Betonye (*Betonica officinalis*).—"Thre drammes are to be dronken in xviii onces of wyne agaynst the bytinges of serpentes."—P. 82.

Bitter Fitches (*Orobus tuberosus*).—"Kneden with wine and laid to it healeth the bytinges of veperes."—P. 214.

Blites (*Blitum capitatum*).—"Good dronken in wyne against scorpiones."—P. 86.

Calamint (*Calamintha officinalis*).—"Strewed on the grounde or set on fyre dryueth awaye serpentes."—P. 103.

Chamecyparissus (*Santolina cyparissus*).—"Dronke in wyne is good agaynst all poyson of all serpentes and scorpiones."—P. 125.

Cichepease (*Cicer arietinum*).—"A good medicine agaynst venome and poyson."—P. 138.

Coniza (*Conyza sordida*).—"Good to be layde upon the bytinges of serpentes."—P. 169.

Cummynge (*Cuminum cyminum*).—"Gyuen in wyne to them that are bitten of a serpente," &c., perfect cure, cut and come again.—P. 187.

Cyperus (*Cyperus longus?*).—"A remedye against ye bitinge of a scorpion."—P. 195.

Daucus (*Daucus carota*, cum multis).—"Good in wine against the bytinges of a feld speder and venemous beastes."—P. 201.

Dittanye of Candye (*Origanum dictamnus*).—"A remedye agaynst the bytings of serpentes, if the smel of it come vnto venemous beastes, it driueth them awaye and it behanged about them, it killeth by touching them .....This plant doth al those thinges that Penyrial doth, but muche more mightelye.....When goates are striken with arrowes by the eating of this herbe they shake out arrowes againe."—P. 203.

Garlic (*Allium sativum*).—"Helpeth the biting of a veper" and "the bitings of mad or wod beastes."—P. 27.

Germander (*Teucrium chamædrys*).—"Is a special remedye agaynste the bytinges of serpentes."—P. 127.

Gladdon (*Iris pseudacorus*).—"Helpeth the bitings of serpents."—P. 23.

Heth (*Calluna vulgaris*, cum multis).—"Will heale bytinges of serpentes."—P. 211.

Marierum gentle (*Origanum marjorana?*).—"Good to be layd unto the stinging of a scorpion."—P. 35.

Perywincle (*Vinca minor*).—"Is medicinable to be layd upon the places that are bitten of serpentes."—P. 148.

Pimpernel (*Anagallis arvensis*).—"Good for them that are bitten of serpentes."—P. 38.

Pimpinell (*Poterium saxifraga*).—"Good againste the bytinge of serpentes."—P. 202.

Rocket (*Eruca sativa*).—"Remedieth the poyson of the scorpion and the feld mouse called a shrew."—P. 212.

Sea Holly (*Eryngium maritimum*).—"Deliuereth man from the diseases of the liuer and the bytinges of serpentes."—P. 219.

Sothernwood (*Artemisia abrotanum*).—"The smoke that commeth from it driueth serpentes away. It is good to be dronken in wine against the bitinges of serpentes and especiallye of the feld spider and of a scorpione."—P. 16.

Sowbread (*Cyclamen Europæum*).—"Is dronken agaynst dedlye venom with wyne and is also a remedye agaynst serpentes."—P. 191.

Sowthistle (*Sonchus oleraceus*).—"Good for them that are bitten of a scorpion."—P. 136.

Swallowe wurt (*Asclepias vincetoxicum*).—"Remedye agaynst the bytinge of venemous beastes."—P. 68.

Venus heyre (*Adiantum capillus veneris*).—"Remedieth the bytinges of serpentes."—P. 21.

Wormwod (*Artemisia absinthium*).—"Good against the poyson of Ixia [*vide* Johnson's *Gerarde*, p. 1351] with wine, also against Homloke [hemlock] and the bytinge of a shrew and the sea dragon."—P. 13.

It is a grave question why so many remedies for bites of scorpions and serpents should be set before the English reader. Scorpions do not abound in these lands, and probably were never known here within historic time. Nor are the British Isles much infested with serpents, the viper only amongst our native reptiles being capable of poisoning by its bite. We behold in this prominence of the scorpion the oppressiveness of literary authority. Even Turner, who boldly struck out towards the realms of true science, was indebted to Dioscorides, Theophrastus, Pliny, Matthiolus, Fuchsias, and some lesser authors for the bulk of his book, and he swallowed the scorpions with the plants, all unmindful of the fact that remedies for snake bites are absolutely useless to the home-staying Englishman. As regards the relative values of the plants named there need be nothing said, because the old herbalists could easily find remedies for every real and imaginary ailment, and the doctrine of signatures was more potent than any actual experiments or consideration of analogies. But these frequent references to bites of "venemous beastes" suggest that mankind has in past times suffered much from such things. They lived in continual fear of being bitten, one may reasonably imagine, from the multitude of preventives and remedies that are presented to our notice in the ancient books. If scorpions were not plentiful here, they were in the south of Europe. Our civilization came late, and it gladly accepted the evidence of leaders representing ancient schools of learning, while deficient in the discrimination needful for the profitable adoption of the available lessons. Although Turner followed his authors trustfully, he was inclined to observe for himself and to "prove all things." A pretty example of this occurs at p. 52, where he says, "Let them learne of this Ernut in seking and iudging of herbes, not to iudge herbes onely by the outwarde fashone, but also by the qualities and vertue. For as the lykenes of a man alone in an ape or an image, maketh not them men, because they want the vertue, poure, and operation of a man; so is not the figure or likenes that maketh an herbe, except it have the strenght and operation of the herbe whose likenes it beareth also."

If we are without true scorpions, what are we to understand by the "feld spider"? And what is there to fear from the bite of the "shrew"? Leaving these proper questions unanswered, I note with pleasure that in describing the birch tree Turner says it has no "vertues," but amongst its "good uses" there is "none better then for betinge of stubborne boyes that ether lye or will not learne." Lest I should deserve a taste of the delectable tree, I will leave unsaid very much that might be said on this subject of scorpion plants.

SHIRLEY HIBBERD.

Stoke Newington.

A CHRISTMAS GAME.

It may interest some readers of "N. & Q." to hear of a game which is capable of giving amusement, and can be played by any number of persons, at any time, and without any equipments other than pencils and paper. I have invented this game—probably it has been invented before—and as it must have a name, it has been called by a not very original one, namely, Competitive Examination. It is played thus. The players, who are seated at one or more tables, are provided each with a pencil or pen and a small piece of paper; an umpire is then chosen, who presides over the exam., and whose decisions are final. He announces the subject of the examination, which may be in any subject which the players are supposed to be acquainted with; among the rest might be named English literature, English history, or the literature or history of any nation or period, geography, botany, mathematics, &c. An exam. on the topography of some district known to the players makes a good paper. Suppose there are six players besides the umpire; when all are ready, the umpire states the subject—say, for instance, English literature, without limitation as to period—and asks each player to set four questions on his slip of paper. This will make twenty-four questions. The umpire has the power of striking out any questions that seem to him to be unanswerable or unsuitable in any way. The players are then provided with larger pieces of paper (ruled is best), and the umpire proceeds to read out the questions on the slips, giving each question a consecutive number as he reads it. The players need not write down the questions, but having put down the number of the question, they proceed to write down the answer. A sufficient time is allowed between the questions for the writing of the answers. When the questions have all been put, the filled-up papers are signed or initialled, and are handed in to the umpire, who examines them, placing in the margin a figure 1 opposite each correct answer, a 0 to each one incorrectly answered or not attempted, and, if he considers it proper, a ½ to any answer that is partly right. The marks are then added up, and the candidates are placed according to the value of the marks their papers have received. If the umpire is not himself sure of the answer to any question, he may consult any competent authority, either among the players or not. If the players choose to pay an entrance

fee, it may be used to provide a ribbon or other decoration for the person who has worked the best paper. Any player copying from, or giving information to, another is expelled from the game. It is hardly necessary to indicate the kind of questions that might come into such a paper as the above, but, as an illustration, they might relate to an enumeration of the works of any author; the date of the birth or death of any writer; who was the author of any named book, novel, poem, or play; where a certain passage or quotation occurs; in what novel, poem, or play a certain character is found; who are the principal characters in any given novel or play; the Christian names of authors, &c.

This play has been found workable and pleasant, and enables a person to measure in part the depth of his own ignorance on many things, which is useful. Besides, instruction can be gained; but this must be kept in the background, for there are so many ways now of getting wise that no one favours the idea of combining amusement with instruction. W. H. Patterson.

Belfast.

"Perio" at Fotheringhay.—In the Ordnance Map we find the names "Perio Mill" and "Perio Spinneys" within a short distance from Fotheringhay. The road is called "Perio Lane"; but, locally, "Perio" is pronounced "Perry." I have recently met with an explanation of this word "Perio" that is altogether new to me. It is to this effect. When Mary Queen of Scots was a prisoner at Fotheringhay she heard a distant horn, and was told that it was the messenger who was bringing the document of her fatal doom; upon which she cried "Perio!" The word was thenceforth given to that spot where the messenger had proclaimed his approach by blowing his horn. The story that I had always heard attributed the exclamation to Mary on her approach to Fotheringhay. When she entered what is now called Perio Lane she would have her first sight of her last prison. I communicated this local tradition, with other information, to Miss Agnes Strickland when she was writing her history of Mary Stuart, and she thus mentions it:—

"The conviction that her name was doomed to complete the melancholy list of princely sufferers whose calamities were associated with Fotheringhay Castle, elicited from Mary Stuart, on first beholding these gloomy towers from the lane or avenue of approach, which derives its name from that circumstance, the prophetic exclamation, 'Perio! I perish.'"—*Queens of Scotland*, vol. vii. p. 420, first edition, 1858.

A few years after this was published Miss Strickland wrote to me that she had discovered documents of a date prior to that of Mary Stuart in which Perio Lane was mentioned. But she thought it very probable that Mary really used the word at that spot, and that when she asked those about her "Where are we now?" or "What is this place?" and they replied "Perio," she prophetically applied the word to herself, and exclaimed "Perio!" I am not aware whether the error in the passage quoted from Miss Strickland's work—which I must take upon myself—has been corrected in later editions.

Cuthbert Bede.

Two Unpublished Letters of Thackeray and Havelock.—The two letters of which I send you transcripts appear to be worthy of preservation as being exceedingly characteristic of the respective writers. They merit a place in "N. & Q.," regarded not merely as a repertory of curious facts, but as the *materia indigesta* of history and biography in the future.

1. The first is addressed by Thackeray to Dr. Elliotson, known as a supporter of mesmerism, and editor of the *Zoist*. Perhaps the puns are laboured:

"*Query*. Why are you made of twisted whalebone, only about 12 inches long, & with a lump of lead at each end of you?

"*Answer*. Because you are a *life-preserver*, you rogue!

"Kensington, Tuesday Eve.

"My dear Doctor,—How can you ask such a buck as I am to eat a mere ½ buck?—and the worst of it is that I 'm going to refuse even that—I want to go out of town for my health's sake, & try Dr. Air and Dr. Thalatta. You are a good doctor but I want I say to try *the latter* (if I had but written Dr. Ether instead of Dr. Air, you will perceive I could have made another pun on the subject and said how happy could I be with, &c.).

"But so, all things duly weighed, I am obliged regretfully to say no: though I want to dine with you very much, and though I dare say after all I sha'n't get out of town. "Ever your's reminiscently

"W. M. Thackeray."

2. The brief note from the good and gallant avenger of Cawnpore was addressed to myself at Poona in 1855, in answer to an invitation to a "christening dinner." Sir Henry Havelock, it is well known, had imbibed Anabaptist views, but this did not prevent his communion, both social and religious, with the members of other churches:

"My Dear Mr. Fenton,—I am engaged to-morrow to the Commander-in-Chief; otherwise I should have been happy to have dined with you; *though you are going to break God's Laws by baptizing an infant.*

"Your's ever very sincerely,

"21st December." "H. Havelock."

G. L. Fenton.

San Remo.

An Early Bath Newspaper.—In an article that has lately appeared in the *World*—"The Marquis of Bath at Longleat"—mention is made of various royal visits to that noble seat, and among them that of Charles II. in 1663, accompanied by the Queen and Duke of York:—"The *Intelligencer*, published at Bath, Sept. 14, 1663, says:—'Bathe, September 10.—This day his Majesty with his Royall Consort, din'd at Sir James Thynne's.'" If printing was introduced

so early into Bath, it seems strange that the earliest Bath book Cotton (*Typographical Gazetteer*, second series, 1866) heard of was Jardine's *Discourses*, 1702. Perhaps Mr. Edwards will clear up the point in his papers on Bath bibliography, promised to future numbers of the *Bibliographer*. Timperley (*Dictionary of Printers and Printing*, 1839) records that seven newspapers were in course of publication at Bath in 1838, viz., the *Bath Chronicle*, *Bath Figaro*, *Bath Gazette*, *Bath Guardian*, *Bath Herald*, *Bath Journal*, and *Somerset Constitution*. Of these the *Figaro*, *Guardian*, and *Constitution* are defunct, and the only gain for their loss is the *Bath Argus*. Bath, however, is truly remarkable for the number of its halfpenny evening papers, the *Chronicle*, *Herald*, and *Argus* each publishing one, in addition to its ordinary weekly issue. If I am wrong in any of these particulars, perhaps Bladud or some other Bathonian will put me right.

Ch. Elkin Mathews.

7, Hamilton Road, N.

A Parallel to Wolsey's Dying Exclamation.—Has the following parallel to Wolsey's famous dying exclamation been noted before?—

"In the mean time the King of Scotland (James Vth) took great suspicion of his nobles, that, on no ways, he could rest; thinking ever that either one or other would deceive him. And sometimes of the night he had great visions in his bed; for he thought ever that Sir James Hamilton whom he had caused justifie before, came and fand him sleeping, and pulled a sword forth, and strake at him, and cutted off his right arm; and thereafter immediately, with the same sword, cutted off his left arm; and then said to him in this manner, 'Thou hast caused slay me wrongously and unjustly, for I was innocent of the crime that was laid to me. Though I was a sinner against God, yet I failed not to thee. *Had I been as good a servant to my Lord my God, as I was to thee, I had not died that death.* But now herefore thou shalt want both thy arms, and remain in sorrowful pain for a while; and then I will come and strike thine head from thee, that thou mayest want thy life."—Lindsay of Pitscottie, *History of Scotland*, p. 261, ed. Edinburgh, 1788.

The king's dream is afterwards explained. James V. died in 1542.

Richard Hooper.

Upton Rectory.

"Mr. H.'s Own Narrative."—Under the title "A Familiar Spirit" our Editor was kind enough to let me speak of this narrative in last year's Christmas number. I did not then know the name of its author, but having since learned it, from the *Athenæum* of August 13, 1881, p. 213, I should like to place it on record in "N. & Q." It was Mr. T. F. Heaphy, whose most important k was *The Likeness of Christ: being an iry into the Verisimilitude of the Received ess of Our Blessed Lord* (Bogue). The re- r says that the author was a son of Thomas well-known artist in water colours, the first President of the Society of British A and afterwards a member of the Society of Pa in Water Colours:—

"T. F. Heaphy, the son, originally devoted him portraiture as a means of securing a livelihoo from a love of art he devoted much of his leis producing works of an ambitious kind, the subj which were not very wisely chosen. To this probably due that the considerable merits of his p found no fit acknowledgment. He was also restorer of pictures, and well acquainted wit technique of various schools and many masters. studies as these were advantageous to the mar sought to trace the verisimilitude of the com received portrait of Christ, and qualified him to upon the likeness or no likeness of the various p types of the Saviour's head which many times and legends have preserved. While prosecuting the searches Mr. Heaphy displayed plenty of energy sketched all the alleged portraits of Christ to whi could, by worrying or entreating, get access. his first feats in this way was, as he tells us, perf in St. Peter's itself, where he tried to 'tip' 'an siastic in violet robes,' who, of course, turned out bishop, supposed to be able to secure access famous 'Vera Icon' kept in the sacristy. Mr. H was a ready writer, quick at recognizing the attr elements of a subject, and with a strong sense charm of romance. Those who have read *Mr. H Own Narrative*, which caused a great sensation years ago, and remains one of the best of ghost s will acknowledge his power. Another narrative called *A Night in the Catacombs*, had a direct rel ship to the subject of the book before us."

St. Swith

A Scotch Origin of Yule.—Of all th planations of Christmas lore and customs that appeared, as at this time, in this and other se there is probably none more curious than th lowing; not that there is much in the incident i but it shows in a clear light the state of th in Scotland at a period when, as yet, the feelings raised in the times of persecution lost little, if anything, of their intensity. extract which I subjoin is from *A View o Times: their Principles and Practices*, Lon MDCCL., a small octavo book, wherein are coll the numbers of the *Rehearsal*, a periodical intended to combat the flood of pamphlets papers of an unsettling tendency which appe in the first years of the century. The numb question is that for the week "From Sat., Feb. Sat., Feb. 10, 1705." The conversation is bet Observator and a Countryman:—

"*C.* You must know then, that in *Scotland* the for *Christmas* is *Yuel* or *Yule*, which comes from *French* word for *Christmas*, that is, *Nouel* or *Noel*.

"Now hear the Account given of this *word* by *John Wylie*, the present *Presbyterian holder-fort Clackmannan* in *Scotland*, which he gave in his *pr ment* there, on *Sunday* the 17th of last *December*, the week before *Christmas*. He told his *Auditors* diverse *centuries* ago, it happen'd a certain *dog* c *Batie* was hang'd on the 25th *Day* of *December*, having hung *six hours* upon the *tree*, was taken d and thought to be *dead*, but that he got up again,

ran away, *yeuling* after a strange manner. And that ever since the 25th of *December* has been kept as a *festival*, in *memory* of *Batie*, and was called *Yule* from the *yeuling* of that *dog*.

"*O.* Do you aver this for truth?

"*C.* I do, having it from undoubted hands, and I have named the *person*, *day*, and *place* to give full room for a *disproof*, if anybody's *curiosity* leads him to it; for I could wish it were not true, and that none who bear the name of *Christian* could be capable of such *outragious blasphemy*.....which would be *punished* by *death* at *Constantinople!* but *Moderation* heals all *here*.

"*O.* Did the *Kirk-judicatories* take no notice of this? or the *Privy Council?*

"*C.* No, I heard nothing of that, and we should have heard it, if any such thing had been done. But what do you expect from.....such a *Privy Council* as *them?*"

Vol. i. pp. 169–70.

I have not by me that remarkable work, *Presbyterian Eloquence Displayed*, so cannot say if this story be there alluded to. It is very much (as they used to say in those days) "of that grass." There is a delightful vagueness about "diverse centuries ago," akin to that "subtle indirectness" so much the mode at the present day.

Alex. Fergusson, Lieut.-Col.

Some of the Luck of Christmas.—In Derbyshire it was considered bad luck not to have both holly and mistletoe in the house at Christmas. Part of the holly should be of the smooth kind, and part prickly; and if this was so affairs in the house would go on through the coming year in an even, prosperous way. Both kinds should, however, come in together. Should the prickly be first in the house, then the master would absolutely rule throughout the year; should the smooth come in first, then the wife would be mistress and master too. I have known of women who have made quite sure about the holly by gathering it on the previous day, and bringing it in the next morning as soon as it was fairly light. Lasses were sure of good luck if they were kissed under the mistletoe. If it was discovered that they had not been so kissed, the young men swept them down with a house brush or besom. A cricket chirruping was a sign of good luck during the coming year. As many mince pies eaten during Christmas week, so many happy months in the next year; but each pie counted must be made by different hands and eaten at different houses.

Thomas Ratcliffe.

Worksop.

The Free-and-Easy Style.—Mr. Anthony Trollope, in his novel "Marion Fay," now being published in the *Graphic*, tells us that "the dignity" of his Lady Frances "was there, but without a thought given to it. Not even did the little lords her brothers chuck their books and toys about with less idea of demeanour." As for his stately Marchioness, she "never arranged a scarf or buttoned a glove without feeling that it was her duty to button her glove and arrange her scarf as became the Marchioness of Kingsbury." Of this *grande dame* it is asserted that "to see her children washed and put in and out of their duds was perhaps the greatest pleasure of her life" (ch. iii.). "Chuck," to toss, and "duds," clothes, must have gained the favour of polite society for Mr. Trollope to be thus using them *in propriâ personâ*.

St. Swithin.

"Deck" of Cards.—In the *Leeds Mercury* supplement of Nov. 10, 1881, amongst amusements provided at a working men's club in Yorkshire are "decks of cards." This is clearly a case of a good old archaism being used as a provincialism, or rather in a sense which would not be generally understood throughout England. In Shakspere we find the following passage:—

"*Glo.* Alas, that Warwick had no more forecast,
But, whiles he thought to steal the single ten,
The king was slily finger'd from the deck."

3 *Hen. VI.*, V. i.

There may be also in this passage, though it is merely a conjecture of mine, an allusion to an old game of cards called "catch the ten," at which I have played when a boy.

John Pickford, M.A.

Newbourne Rectory, Woodbridge.

On the Works of Paolo Veronese.—

Paolo! "Esto perpetua!" cried her sons,
As they deck'd Venice like an ever-youthful bride.
From China's yellow stream to where the deep Rhine runs
They gather'd wealth for her—their mother and their pride.
And strangers came from far and near to lend their aid,
All hoping with her children to compete, and tried
To find new forms of art which to her homage paid.
Still of their varied works thine only by the side
Of Titian's and Tintoretto's were array'd
In the first rank; each for Venetians a star
By whose bright light their Venice conquer'd, triumph'd, died.
Yet gazing on them—deathless as they were and are,
Her sons again may cry, "Esto perpetua!"

Ralph N. James.

Ashford, Kent.

Mistletoe and Christmas.—Why do we connect mistletoe with Christmas? It is generally supposed that this connexion is due to the old northern legend of Balder, the sun-god, who was slain by a twig of the mistletoe. Prof. Skeat, in his *Dict.* (*s.v.*), thinks he can explain why the "mistletoe" in the legend should be, of all created things, the slayer of the sun-god. The myth represents the tragedy of the solar year—the sun overwhelmed by the "gloom" of midwinter. In A.-S. *mist* means "gloom," and *mistel* is used for the plant "mistletoe." So, according to Prof. Skeat, the mistletoe appears in the Balder myth as fatal to the solar hero from the similarity of the old Teutonic words for "gloom" and the plant "viscum."

A. L. Mayhew.

Oxford.

Witchcraft in the Nineteenth Century.—A lady sends me the following from Durham:—

"Would you believe that a woman of fifty, decidedly above the average of the lower middle class in education and cultivation, told me quite coolly, a few days ago, that when her husband had erysipelas, and the inflammation seemed mounting to the brain, and the doctor thought very badly of him, she sent for a white witch from near Durham, and had it charmed away! I asked, How? She said the woman cut a sod of grass turf, and said something over it; then passed it slowly over his face three times, three following evenings, muttering all the time. The first time the swelling decreased; the second time the flush went lower; the third time it went away altogether; and she firmly believes this!"

E. Leaton Blenkinsopp.

Men who have Died on their Birthdays. The following will serve as the commencement of the list of such men:—

William Shakspeare, b. and d. April 23, 1564—1616, O.S.

John Williams, Archbishop of York, b. and d. Mar. 25, 1582—1650.

Sir Kenelm Digby, b. and d. June 11, 1603—1665, O.S.

Sir Henry Holland, Bart., M.D., b. and d. Oct. 27, 1787—1873.

John Sandford, B.D., Archdeacon of Coventry, b. and d. Mar. 22, 1801—1873.

To these we must add the name of Raphael. He was born April 6, 1483, and died April 6, 1520, having just completed his thirty-seventh year.

C. M. I.

Athenæum Club.

Proverbial and Antiquated Expressions.—I cull the following proverbial expressions from an *Essay on Quackery*, printed at Kingston-upon-Hull in 1805, 4to., xii and 140 pp.:—

1. "Their trash is invariably mere 'chip in porridge.'"
2. "For fear of being 'a day behind the fair.'"
3. "The old proverb, 'Conceit can kill, conceit can cure.'"
4. "Wretches, known by the appellation of 'Knights of the Straw,' who were formerly in continual attendance at our courts of judicature, ever ready to perjure themselves for a bribe."
5. "A disciple of the famous Bottle Conjuror, who so successfully 'hummed' the public upwards of fifty years since."
6. "He desired the public to guard against so 'broad and palpable a hum.'"
7. "An essay, &c., is sealed up and given with each bottle 'by the way of snug.'"
8. "If they should prove mere 'chip and pottage.'"
9. "The following 'ca'x' is given for the preparation of Dr. J.'s powder."

Charles A. Federer.

Bradford.

Dividing Copy.—The pagination of Dr. Gauden's *Hieraspistes*, 1653, begins anew after p. 320, and runs on thus as far as p. 8, after which come pp. 369, 370, &c. The cause of the mishap is thus explained in a foot-note on p. 320:—

"Reader, the Reason why the Folios of this Book do not follow, is because the Copy (for Expedition) was divided to two printers." W. G. Stone.

Jewish Charm.—*Mishna Sanhedrin*, xi. 1 (ed. Suren, vol. iv. p. 259):—

"All Israelites have a share in the world to come, except those who deny the resurrection of the dead, those who say that the Torah is not from God, and the Epicureans. Rabbi Akiba adds, those who read in outside books, and him who whispers over a wound—the words of Exod. xv. 26. This text was used as a kind of charm, the sin of which, according to the commentators, lay in the fact that the sacred words were pronounced after spitting over the sore."—*O. T. in the Jewish Church*, W. Robertson Smith (Edinburgh, Black, 1881), p. 411, notes.

F. S.

Churchdown.

Heine's "English Fragments."—There is a remarkable passage in Heine's paper on Scott's *Life of Napoleon Buonaparte* (vol. v. of *Englische Fragmente*, 1828), which is not, perhaps, so well known as its historical inaccuracy warrants. He says:—

"Die Engländer haben den Kaiser bloss ermordet, aber Walter Scott hat ihn verkauft. Es ist ein rechtes Schottenstück, ein echt schottisches Nationalstückchen, und man sieht, dass schottischer Geiz noch immer der alte, schmutzige Geiz ist, und sich nicht sonderlich verändert hat seit den Tagen von Naseby, wo die Schotten ihren eigenen König, der sich ihrem Schutze anvertraut, für die Summe von 400,000 Pfund Sterling an seine englischen Henker verkauft haben. Jener König ist derselbe Karl Stuart, den jetzt Caledonia's Barden so herrlich besingen—der Engländer mordet, aber der Schotte verkauft und besingt."

Passing over the reference to Naseby, it is amusing to find that Heine, in his word painting, has confounded King Charles I. and "Bonnie Prince Charlie"—has, in fact, credited the memory of the king with the songs made in honour of his great-grandson! William George Black.

Glasgow.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

Rushton Hall.—In Rushton Hall there is a room, 14 ft. by 7 ft., which goes by the name of the "Oratory," and on the east wall of it there is a bas-relief (about 7 ft. by 4 ft. 6 in.) of the Crucifixion, executed in composition by a second-rate artist. There are the three crucifixes, surrounded by soldiers and women; one woman is fainting into the arms of the others; three soldie are casting lots for the seamless garment; other soldiers bear banners, lances, &c. In upper corner, to the left, is the sun; to th the moon. On the background is pa

gilt letters the date ANO . DMI . 1577, and also the subjoined Latin verses. There is no doubt that this was executed by order of Sir Thomas Tresham, an ardent Roman Catholic, who suffered much for his faith under Elizabeth. He built this part of the hall as well as several other noteworthy buildings, which bristle with symbolical devices and quaint Latin inscriptions. The subjoined verses, however, being only in paint, have suffered much from time, and more from the hand of a restorer evidently quite destitute of Latin. He has filled up the missing letters with whatever seemed to his unqualified ignorance to be nearest to the obliterated original. Can any of your readers undo his handiwork and restore the verses to their original state? Many of the corrections are obvious, as, for instance, where an M has been replaced by an N; and again (l. 1), NOBILE for NORILE; (l. 3) IOSEPH for IOS TH, &c. Some of the others are very puzzling, but I venture to give the following suggestions:—(l. 5) NAMAPEIRA =OMNIA AD ÆVA; (l. 6) THIPIRL PRREIS=VICTIMA PACIS; (l. 12) NVISDVTDVI = SVNT QVI; (l. 13) CRVAFN = CRVDELI; (l. 14) MATNAM TOLIFPE EELLE=MAGNAM TOLLERE FELLE. The last line is, perhaps, the most difficult of all. But doubtless there is some one acquainted with monkish Latin who can offer a ready solution:—

ECCE SALVTIFERVN SIGNVM THAV NORILE LIGNVM
VITÆ SERPENS HIC ÆNEVS ALTER ERAT
VENDITVS HIC IOS TH PRO VILI NVNERE IONAS
QVI TRIDVO CETI CORPORE GLAVCVS ERAT
HIC SALIENTIS AQVÆ FONS NAMAPEIRA SACERDOS
AGNVS QVI OCCISVS THIPIRL PRREIS ERAT
AGNVS ET OCCISVS PRIMÆVA AB ORIGINE MVNDI
CRIMINA QVI LAVIT SANGVINE NOSTRA SVO

O QVAM IVDÆI MEDITANTVR INANIA MVLTA
ET GENTES MÁNIBVS QVAM FRENVERE SVIS
HI CAPVT AT TOLLVNT HI RIDENT HI MALEDICVNT
NVISDVTDVI PRO TVNICA IVDERE FORTE VOLVAT
EST QVI COR TENERVM CRVAFN PERCVTIT HASTA
EST QVI VVLT MATNAM TOLIFPE EELLE SITIM
MATER AT O MATER LACHRYMIS COMPVNCTA LABASCIT
SED MVLIEBRE GDVIN DATN MVLIERIS OPEM.

J. ALFRED GOTCH.

Kettering.

SIR JOHN GREYNDOUR.—Can any reader of "N. & Q." assist me with information respecting Sir John Greyndour upon the points stated below, to which I limit my inquiries? I will first say something about him. His mother was Margaret, daughter and heir of Ralph de Abenhale, who died August 9, 1347 (Inq. p. m. 21 Edward III., No. 16), by Isabella, daughter and co-heir of William de Dene, and was aged five years on her father's death. She was twice married. By her first husband, Laurence Greyndour, she was the mother of the subject of my inquiries. I do not know the date of Laurence Greyndour's death, which I should like to ascertain, but he presented to the church of Abenhale (co. Glouc.) in right of his wife in 1366. After his death Margaret married Robert de Huntley, and, as his wife, died 1375, when John Greyndour, son of Laurence Greyndour and the same Margaret, was found to be her nearest heir, and to be aged nineteen years (Inq. p.m. 49 Edward III., part 1, No. 64). John Greyndour was twice married. In an old pedigree (Harl. MS. 1543, fo. 177) he is shown to have married Marion, daughter and heir of —— Hathewy. By this marriage he had a son and heir named Robert, who presented to the church of Aston Ingham, co. Hereford, in 1421, and from this circumstance it is probable that his mother was the heir of William Aston, who presented to the same church in 1390, and not the daughter and heir of —— Hathewy.

Sir John Greyndour and Isabella his wife are named in certain charters dated in 1402, by which wife he had a daughter Johanna, who, on the death of her niece (Elizabeth Greyndour), the Countess of Worcester, wife of John Tiptoft, Earl of Worcester, in 1452, was found to be her heir, and aged thirty years and more (Inq. p. m., 31 Henry VI., No. 53).

Sir John Greyndour presented to the church of Abenhale, co. Glouc., in 1391 and 1407, and was Sheriff of Gloucestershire in 1405 and 1411; but I do not know the date of his death, for I have been unsuccessful in my search both for his will and his Inquisition post mortem.

My questions are: When did Sir John Greyndour die; and whose daughters, respectively, were his two wives Marion and Isabella? The latter was, I think, the relict of John Joce, of co. Gloucester. JOHN MACLEAN.

Bicknor Court, Coleford, Gloucestershire.

"THE MISFORTUNES OF ST. PAUL'S CATHEDRAL."—Within the last few days I have purchased for the cathedral library a small-quarto tract without a title-page. It consists of four leaves only, and, as the first page bears the signature A and the last page ends with the word *finis*, it seems not unlikely that it never had a title-page. The tract contains a poem entitled "The Misfortunes of St. Paul's Cathedral." Can any of your readers tell me anything about the poem? Who was its author? Has it ever been reprinted? (If it has I have never met with it.) What is the exact date of publication? The approximate date is *temp.* Charles II. The first line runs thus:—

"Could we Consult th' Eternal Mighty Fates."

If, as I suspect, the tract is rare, it might be worth while to reprint the whole of it in the pages of "N. & Q."; but I refrain from making a transcript of it until these preliminary inquiries have been laid before your readers. Those who are well versed in the poetry of the Stuart period may, perhaps, know the tract.

W. SPARROW SIMPSON.

"The Incomparable Jewell": a Sermon, 1632.—In a sermon entitled "*The Incomparable Jewell*, Shewed in a Sermon which was Preached in the Church of B. in S. at the Solemnization of a Marriage had betweene W. B. and E. S., the Daughter of I. S. London, Merchant, London, 1632," what church is meant? Whom do the initials indicate? The dedication is signed "W. L., Wandsworth, Aug. 13, 1632," and is inscribed to "The Worshipfull his Worthy Neighbours Abraham Dawes, and William Wymondesold Esquires, a paire of faithfull friends, &c.," who, however, he says, "heard not the sermon." There is nothing in the sermon to indicate who are meant. W. E. Buckley.

Chaucer.—Until, and I think I may add after, I read the *Life of John Lord Campbell*, I believed that this surname meant shoemaker; and this is the signification attached to it by Mr. Riley in *Memorials of London Life in the Thirteenth, Fourteenth, and Fifteenth Centuries*. Camden has, "Chauser, *i.e.* Hosier," whatever he may mean by that (*Remains*, p. 133). Halliwell says, in his *Dictionary*, that the term *hosier* "was applied to tailors who sold men's garments ready made." He gives, however, as Anglo-Norman, *chawsers*, shoes.

John Lord Campbell leaves the "man of wax"—of cobbler's wax—for a man of sealing wax. He writes:—

"Chaff Wax, that ancient and venerable officer of the Great Seal, is to pay me a weekly visit at Hartrigge, bringing down with him all *sigillanda*, and he will carry back the *sigillata* next day to London."

A note informs us:—

"His ancient Norman name was 'Chaud cire,' from the hot wax always used for an impression of the Great Seal. Chaucer the poet is said to have held the office and to have taken his name from it. The 'Chaud' was gradually corrupted into 'Chaff,' and as the Anglo-Saxon was restored, the 'cire' was translated into 'wax.' Hence Chaff Wax, who is to be my *Ariel*."—*Life*, vol. ii. p. 276.

I should like to know by whom it is said that Chaucer held this office, and that he thereby acquired a name which, it may be observed, stuck to his father as well as to himself.

St. Swithin.

Nachani-Imtiaz.—Will some one more learned in Turkish lore than I am give some account of this new order of chivalry, lately made known to us by its being presented to the German Emperor by the Sultan? So far as my inquiries go, it was utterly unknown till within the last few days. What is the meaning of the words Nachani-Imtiaz, and what kind of order is it?

E. Leaton Blenkinsopp.

Fowler of Abbey Cwm Hir: a Radnorshire Ballad.—Can any one give the words, or a reference to them, of a ballad current in Radnorshire about eighty years ago, describing the experiences of a member of the above family dur his imprisonment for debt? It is believed have been set to the tune of "I am a friar of ord grey." A descendant of this family was an offi named Dickenson, who lived at Tenbury so years ago. Can any one give me the address himself or his representatives?

William F. Carter

The Vicar of Baddow.—I have recer picked up a very strange old book, called *History of the Devil*, published at Durham 1822, of which I should like to know the auth ship. In it there is a poem concerning the de of which I quote these stanzas:—

"To places and persons he suits his disguises,
And dresses up all his banditti,
Who, as pickpockets flock to a country assizes,
Crowd up to the court and the city.

They're at every elbow and every ear,
And ready at every call, sir;
The vigilant scout plants his agents about,
And has something to do with us all, sir.

In some he has part, and in some he's the whol
And of some (like the vicar of Baddow)
It can neither be said they have body nor soul,
But only are devils in shadow."

Perhaps the Vicar of Baddow had only a l celebrity; but if so, I hope by the aid of "N. & we may learn something more of so singul personage. James Hooper

Denmark Hill, S.E.

"Gob": "Gazel."—The other day I was tall to a Whitstable man, and asked him whether thought that a certain house would fetch so m rent; when he answered, with not even a smile, quite in a natural way, "Ay, that's about gob!" Is this a mere vulgarism?

Gazel is a name commonly given to black c rant trees. I was presented with a dozen of th about three years ago in the winter, when t were leafless, and, not catching the word distinc understood them to be hazel (nut) trees, and t were planted as such in a shrubbery. They ne produced any nuts, however; had they done so would have been a case of

"Piscium et summâ genus hæsit ulmo,
Nota quæ sedes fuerat columbis."

H. F. Woolrych

Oare Vicarage, Faversham.

Coffee: Fontenelle or Voltaire?—Wh was the author of the reply to the remark t coffee was a slow poison, "I think it must be, I have been drinking it for eighty years and not dead yet"? This *bon mot* has been attribut to both. Bar-Point.

Philadelphia.

Cardinal Mezzofanti.—Where can I see portrait of Cardinal Mezzofanti with earring

His ears were pierced in boyhood for weak eyes. I am compiling a work upon him, and shall be very thankful for any reference on this point. Was the cardinal the last member of the Sacred College who wore earrings? If not, who was?

JOHN KEYMOUR.

Bayswater.

ARMS OF THE SHUPTON FAMILY OF YORKSHIRE.—In 27 Edw. I. there was a Gilbert de Shupton. What arms did he bear, if any? D. G. C. E.

ELLICE: ELLIS.—The following note occurs in the *Black Kalendar of Aberdeen* (fourth ed., p. 16), under the date 1749:—

"The proper name both of the Ellices and Ellises, for as great a height as some of them have risen to, is originally Ailhous, as appears from various ancient documents; and they are no doubt all descended from some respectable change-keeper."

Will any of your correspondents kindly particularize any of the "various ancient documents" referred to? J. E.

MAGGOTY JOHNSON.—In a small copse near Gawsworth, Cheshire, is a tomb to the memory of one Maggoty Johnson, a jester, and, I need hardly add, an eccentric character. Can anybody say more about him than the inscription on the tomb gives, and whether other instances are known of isolated burials like his? TINY TIM.

Southsea.

"ALL UPON THE MERRY PIN."—I was reading in Matthew Henry's *Commentary* lately about Belshazzar's feast (Dan. v. 4), and met with this strange phrase (at least to me), which occurs in the following connexion:—

"Belshazzar and his lords are in the midst of their revels, the cups going round apace, and all upon the merry pin, drinking confusion, it may be, to Cyrus and his army," &c.

I am curious to hear of other examples of this peculiar expression. F. S.

Churchdown.

SIR RICHARD BINGHAM.—Has any memoir or biography ever been written, or is there any portrait in existence, of this distinguished soldier of the days of Queen Elizabeth of glorious memory? He belonged to the ancient family of Bingham of Melcombe Bingham, in the county of Dorset, was born in 1528, and was one of the goodly contingent of gallant captains furnished by the west of England to the army and navy of the queen. Camden speaks of him as "vir genere claro et antiquo in agro Dorsettensi, sed veteranæ militiæ gloria clarior." After a long and brilliant military career he was appointed Marshal of Ireland and General of Leinster, and dying in Dublin in 1598, leaving an only daughter, was buried in Westminster Abbey. The *Imperial Dictionary of Universal Biography* erroneously states that "his family is now represented by the Earl of Lucan," who is, in fact, descended from his younger brother, Sir George Bingham, but the main stem is, as it has been for the last six hundred years, located at Melcombe Bingham. There is an engraving of the old manor house there—also to be found in Nash's *Mansions of the Olden Time*.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"ARGO," BY ALEXANDER, EARL OF CRAWFORD AND BALCARRES, BOOK I. v. 649.—Can any reader tell me on what authority this incident of embedding a piece of Dodona's oak in the keel of the Argo is founded? The earl's work follows in many particulars the *Argonautica* of Apollonius Rhodius, but this particular incident I cannot discover therein. W. THEOBALD.

Lime House, Oundle.

ROMMANY.—Is it possible that the gipsy Rom, Romi, Rommany, have any connexion with the old Egyptian word *Pi-Romis*? This word, mentioned by Herodotus, Jacob Bryant says, omitting the article *Pi*, "certainly meant 'a man'; it has this signification in Coptic, and seems to imply 'a native.'" If this suggestion were admissible, it would be an argument on the side of the Egyptian origin of the race. G. L. FENTON.

San Remo.

RECUSANT ROLLS.—I have a book, published in London, 1745, containing a list of Roman Catholics, Nonjurors, &c., arranged under counties; being a return made by the clerks of the peace for the year 1715. I should be glad to know whether any of the other Recusant Rolls have been published. W. L. KING.

Watlington, Norfolk.

"THE CURFEW BELL."—Is this poem still in print, and if so, where can it be procured?

BETA.

GENIUS AND COMMON SENSE.—In which of Bulwer's early novels is the attempt made to prove that these are identical? BAR-POINT.

Philadelphia.

A PETITION TO THE HOUSE OF COMMONS, 1643.—Nehemiah Wallington, in his *Historical Notices of Charles I.*, vol. ii. p. 235, states that on Sept. 30, 1643, a petition was preferred to the House of Commons, signed by 4,000 gentlemen and others of good ability of co. Stafford. The foot-note to this statement is simply, "Ye Perfect Diurnal, No. 62." Many of your readers, I am sure, would be glad to hear if this list of names is still extant, and where it may be seen. C. S.

REV. MR. CALVERT, MINISTER OF ANDOVER IN THE SIXTEENTH CENTURY.—Will any of your correspondents give me his Christian name? He

had ten children born between the years 1579 and 1596. I also wish to know the maiden name of his wife. What family connexion existed between him and the Calverleys, *alias* Calvert, of Lancashire, as in the visitation in that county of 1613? GEO. H. VERNEY.

The Cedars, Esher, Surrey.

JOHN DICKINSON.—Where can I find information about the parents and immediate ancestors of John Dickinson, the American, author of the *Farmer's Letters*? He was born 1732, and died 1808. J. T. D.

IRWIN FAMILY.—I should be much obliged if any reader of "N. & Q." would give me any information respecting Sir John Irwin, Knight of the Bath and Lieutenant-General of the Forces, who died in 1788, as I am anxious to obtain particulars of his birth, parentage, and marriage, and to learn whether he left any surviving issue. He was born, I believe, about 1710–15, and was M.P. for East Grinstead from 1762 to 1783. His wife died in 1767. I believe he was of a Tipperary family, though resident in England during the greater part of his career. He was Governor of Gibraltar 1766–8, and colonel of the 57th Regiment, and afterwards of the 3rd Regiment of Horse on the Irish establishment. A. I. D.

A BURNT SACRIFICE IN 1859.—Mr. W. Boyd Dawkins says, in his *Early Man in Britain*, p. 338, that "it is reported" that in the year 1859 a farmer in the Isle of Man offered a heifer as a burnt sacrifice to avert the anger of the spirits, which had, as he thought, been outraged by "the exploration of a chambered tomb near the Tynwald mount." This, as Mr. Dawkins remarks, "is probably the last example of a burnt sacrifice in civilized Europe." It is to be regretted that he has not furnished us with full particulars. If such a thing really did come to pass there must be persons living who witnessed the rite. Can any correspondent of "N. & Q." give further information? ANON.

AUTHORS OF BOOKS WANTED (6th S. iv. 430).—

The Glorious Lover.—I may mention that my copy has no title-page. It is quaintly illustrated, and opens with "A Proem," commencing:—

"Ye gentle youths, whose chaster breasts do beat
With pleasing raptures and Love's generous heat."

G. L. F.

AUTHORS OF QUOTATIONS WANTED.—

"C'est l'amour, l'amour,
Qui fait le monde
A la ronde,
Et chaque jour,
A son tour,
Le monde fait l'amour."

'hall be glad also to know how many verses there are 'he above (from a *vieille chanson*) and where I can ure a copy of them. HOME SETON GORDON.

Replies.

A PROTESTANT INDULGENCE OF THE SEVENTEENTH CENTURY.

(6th S. iv. 464.)

The document containing Archbishop Abbot's dispensation to Richard Cartwright hardly bears, I think, the interpretation DR. F. G. LEE seems reluctantly to place upon it, that "it shows that while all spiritual authority in the Established Church is centred in the Crown, an archbishop is 'lawfully authorized by the Parliament of England,' as Archbishop Abbot in his indulgence so definitely states."

Neither the dispensation nor the formula itself really says this, nor is either so unusual as DR. LEE seems to suppose. I have before me a dispensation granted by the present Primate, which likewise begins, "Archibald Campbell, by Divine Providence Archbishop of Canterbury, Primate of all England, and Metropolitan, by the authority of Parliament lawfully empowered *for the purposes herein written*,* to our well-beloved," &c. The reference is to an Act (25 Henry VIII., cap. 21) which provided that—

"Neither your highnesse, your heires nor successours, kings of this realme, nor of any your subjectes of this realme, nor of anie other your dominions, shall from henceforth sue to the said bishop of Rome called the pope, or to the sea of Rome, or to anie person or persons having or pretending anie authoritie by the same for licences, dispensations, impositions, faculties, graunts, rescripts, delegacies, &c.....[but, it proceeds,] the Archbishop of Canterburie for the time being and his successours shall have power and authoritie from time to time by their discretions to give, graunt, and dispose by an instrument, under the seale of the said archbishop, unto your maiestie, and to your heirs and successours kings of this realme, as well all maner such licences, dispensations, compositions, faculties, graunts, rescripts, delegacies, instrumentes, and all other writings, for causes not being contrarie nor repugnant to the holie scriptures and lawes of God, as heretofore hath bene used and accustomed to be had and obtayned by your highnesse or anie your most noble progenitours, or any of yours or their subjects, at the sea of Rome.....Provided also and bee it enacted by authoritie aforesaide, that if it happen the sea of the archbishopricke of Canterburie to be voyd, that then all such maner licences, dispensations, faculties, instruments, rescripts, and other writings, which may be graunted by vertue and authoritie of this acte, shall (during the vacation of the same sea) be had, done, and graunted under the name and seale of the gardian of the spiritualities of the saide archbishopricke for the time being, according to the tenour and forme of this acte, and shall bee of like force, value, and effecte, as if they had bene graunted under the name and seale of the Archbishop for the time being."

It is, therefore, as simply attesting the legal recognition by the legislature of their particular act in issuing the dispensation or licence that the archbishops describe themselves as "lawfully empowered by the authority of Parliament *for the*

* The italics are my own.

purposes herein written," and in so doing they simply record the historical fact that this particular power, formerly exercised by the "bishop of Rome called the pope," was transferred by Parliament to them and their successors, permanent or (*sede vacante*) temporary, on whom might devolve the spiritual jurisdiction of the metropolitan see. There is no general reference to their official episcopal acts.

Perhaps it may interest some readers of "N. & Q." if I add that the seal appended to the document granted by Archbishop Tait, August 11, 1874, now before me, is a circular seal attached by a silk thread to the parchment. The diameter of the seal is three and a half inches; on the obverse is a representation of the Crucifixion; the soldiers holding spears stand on either side; while the legend round the margin reads (beginning at the foot) HÆC EST VITA ETERNA UT TE NOSCANT VERUM DEUM FILIUM QUEM MISISTI IESUM CHRISTUM. The reverse of the seal (which is so stamped that the head corresponds with the foot of the obverse) bears a representation of Moses and Aaron and the brazen serpent, while at the bottom is a small shield with the arms of the see of Canterbury; the legend is FACULTY SEAL OF HIS GRACE OF CANTERBURY BY STATUTE OF HENRY THE EIGHTH.

T. M. FALLOW.

Chapel Allerton, Leeds.

DR. LEE will, I hope, pardon me for declining to use the term *Protestant* in connexion with the Church of England. Licences, or dispensations, to eat flesh on fast days were very common in the Church of England so long as discipline continued to be enforced. It was not only the Archbishop of Canterbury who had power to grant them, but it pertained to every bishop in his own diocese on fitting occasions, as may be testified to by any one who is acquainted with episcopal Act Books. In examining the Act Books of the diocese of Exeter a few years ago, with quite a different object, I saw the grant of a great many such licences recorded. The earliest I noted, but by no means, I believe, the first I noticed, was:—

"1610, January 24. Licence to eat flesh at all times granted to Anthony Rowse, Knt., of Halton, in the parish of St. Dominic [co. Cornw.], and to Philippa Rowse, his wife."

This was not noted by me on account of its unusual character, but because I was interested in the family. Sir Anthony Rous was the father of Francis Rous, who was Speaker of the Barebones Parliament, and afterwards Provost of Eton, where he died in 1658. Again:—

"1621, March 9. Licence to eat flesh granted to Edmund Parker, Esq.

"1621, March 14. Ditto granted to Edward Yarde, of Honyton Clyst [co. Devon], and to Bridgett his wife, and Daniel Yarde, his *servant*."

And, under the same date, I have noted "similar licences to many others."

What is specially worthy of notice in DR. LEE's communication is what he (I think erroneously) calls the "royal Bull of King Charles I." The licence is professed to have been granted by Archbishop Abbot on March 2, 1632. It will be remembered that some years previously the archbishop had had the misfortune to cause, accidentally, the death of one of the gamekeepers of Lord Zouch whilst hunting, and that on account of this act of bloodshedding he became very unpopular in the Church; and that, moreover, for other reasons he had incurred the king's displeasure, so that after Laud in 1628 was removed to the bishopric of London, he virtually exercised the office of Primate in Archbishop Abbot's name. Moreover, in March, 1632/3, when the licence in question was granted, the archbishop's health was greatly broken down; indeed, he died a few weeks afterwards. The act in question must, therefore, be regarded as that of Laud rather than that of Abbot. Now we all know that throughout his life Laud's object was to exalt the king's authority in Church and State. This, coupled with his own arbitrary conduct in ecclesiastical affairs, went far to frustrate his necessary and salutary Church reforms. There is this, however, to be considered in palliation of what we should justly deem his Erastianism, that Charles was regarded by him, and by the High-Church party of the day, as God's vicegerent and, as he indeed was, a true, faithful, and loving son of the Church. It is to these circumstances that I attribute the issue of the king's confirmatory letter. I do not wish to oppose my personal opinion to DR. LEE's learning, but I know of no Act of Henry VIII.'s reign which attempts to require the sovereign's personal ratification and approval of a simple licence which was granted, I may say, every day in every diocese in England.

These licences were so common, and so personal in their character, that I presume they have not been thought worth preserving. In looking over old family papers I have occasionally found one or two, but never accompanied by the sovereign's letter of approval or confirmation. Such an approval, as DR. LEE observes, "is remarkable." The subject is one of considerable interest, and, if the instrument bears the character which DR. LEE attributes to it, of great importance. The reference to "an Act passed in Reign of King Henry VIII." is exceedingly vague. Can DR. LEE cite the Act which affects to make such dispensations "null and void until the king's majesty had given them life and power and force"? If this were the case the king's letters of approval would have been as numerous as the dispensations. They were not granted in a corner, but will be found upon record either in the Patent or Close Rolls. I am not

well acquainted with these rolls of so late a period; but I have never seen such instruments enrolled in any of them which I have examined. Has any other person seen such a record?

JOHN MACLEAN.

Bicknor Court, Coleford, Gloucestershire.

I forward you the following extracts, which I copied from the Tunbridge parish register. The vicar who granted these indulgences was sequestered in the year 1642:—

"The Register of such persons as have beene Licensed by Mr. Edward Asshbourneham, Vicar of Tonebridge. To eat Flesh in Lent and at other Tymes.

"1633. March 30. Mrs. Anne Skeffington, Wife of John Skeffington.

"1633. April 5. Thomas Dixon.

"1633. April 5. William Bartlett, the younger.

"1637. Elizeabeth Thorp, Daughter of William Thorp.

"1637. Alice Johnson, wife of Mr. William Johnson, Tonebridge, as also his Son, Nathaniel Johnson, and Mrs. Mary Johnson, his daughter, and the greater part of his servants.

"1639. Feb. 23. Mrs. Anne Asshbourneham, and her sister, Sarah Kent.

"1639. Feb. 23. Upon certain knowledge of the weeke state of Mrs. Mary Dixon, wife to Mr. Henry Dixon, of Tunbridge, Esq.; I Edward Asshbourneham, Vicar of the sayd Tunbridge, do grant licesence to the sayd Mary, to eat flesh during the time of this present Lent as far as the statutes and Laws of the Land will allow, and not otherwise.

"1639. Feb. 23. Cecilia Dixon, wife to Mr. Edward Dixon, son and heir to Henry Dixon, of Tunbridge, Esq., by reason of her great pains in Child bearing (and she at this present time being in Childbed)."

J. WEBB.

Tunbridge.

I send you a copy of a licence to eat flesh granted to the Laird of Watertoun in Aberdeenshire, which may be interesting in connexion with the "Protestant Indulgence" sent by DR. F. G. LEE:—

Licence to Eat Flesh, 1635.

The Lords of Exchecker and Commissioners of His Majesties Rents and Casualties grant and give licence to Thomas Forbes of Watertoune, and his spouse, and such persons as shall happen to be at table with them, to eat and feed upon flesh during the forbidden time of Lentron, and also upon Wednesdays, Frydays, and Setterdayes, weekly, for the space of one year to com efter the dait hereof, and that without anie paine or crymes, scaith or danger to be incurred by any of them, their persons and goods therethrow, notwithstanding of whatsumever Act, statute, or proclamation maid in the contrair, quhairanent and all paine contained thereintill we dispense therewith forever.

Given at the day of the year of God M. vc thretie-fywe years.

THOS. BRECHIN.	GLASGOW [BP.].
RO. SPOTTISWOODE.	TRAQUAIRE.
THOMAS HOPE.	DA. EDENB.
JAS. CARMICHAELL.	JO ROSSEN.

EYTHIN.

VERSES ATTRIBUTED TO POPE (6th S. iii. 465).—*It may perhaps be premature to offer any very* decided opinion whether the "Verses sent to Mrs. T. B., with his works, by an author," were written by Pope and addressed to Miss Theresa Blount or not. There is much in the style and turn of thought, much in the peevish jealousy of the expressions, which seems to stamp them his; yet there are several circumstances which perhaps point to other writers. Whilst waiting for the more matured judgment of other students of Popiana, there are some secondary matters relating to the little poem to which I should like to draw attention. It was, I believe, first printed in 1721, in a miscellany, the exact title of which was "*The Grove; or, a Collection of Original Poems, Translations, &c.* By W. Walsh, Esq., Dr. J. Donne, Mr. Dryden, Mr. Hall of Hereford, the Lady E— M—, Mr. Butler, author of *Hudibras*, Mr. Stepney, Sir John Suckling, Dr. Kenrick, and other eminent hands. (Sic vos non vobis mellificatis Apes.—Virg.) London, printed for W. Mears, at the Lamb without Temple Bar, 1721." Preface, three pages; list of subscribers, nine pages; contents, six pages; "Essay on Hero and Leander," by Mr. Theobald, eight pages; pp. 1–352.

Now a question which naturally arises in considering whether this little poem was written by Pope, a personal and private one addressed to a lady with whom he was on terms of very great intimacy, is, Who was the editor of *The Grove*?

The miscellany does not appear to have sold very well (probably too many similar volumes had recently been brought out)—at all events, a very considerable number of copies must have remained in the publisher's hands, for eleven years subsequently (that is, in 1732) a new title-page was printed. In this the word "Grove" was left out, the volume only being designated *A Miscellany of Original Poems*, &c. The printer's residence is changed from the Lamb without Temple Bar to the Lamb in the Old Bailey, and a line indicating who was the editor was added: "Collected and published by Mr. Theobald."

It has been noted already that amongst the subscribers to the *Grove* the name of Pope appears for four copies on large paper; and amongst the other subscribers for large-paper copies is the name of Dr. Theobald, but not that of Lewis Theobald. Neither does the name of Lewis Theobald appear on the title-page of the first issue (of 1721), although several of the poems are by him. I do not find anywhere the editing of *The Grove* attributed to Lewis Theobald, the first hero of the *Dunciad*. Jacob, in the *Poetical Register*, 1723 probably refers to this volume when speaking Lewis Theobald. He says: "I am informed t gentleman has a Brother, who has lately publis a small Miscellany of Poems, but as I have seen it, I cannot pretend to give any acco them." It is very doubtful whether this really existed; but, whether the reference

was erroneous or intentional, it is nearly certain that Lewis Theobald did edit the miscellany, and, if so, then it seems probable that he knew who wrote the lines in question, and also to whom they were addressed.

I have been told by a friend who has seen the copy of Pope's *Works*, 1717, presented to Miss Blount by the author, that the volume is bound in what once was bright red leather. But here another question arises—If the lines were by Pope, did he apply them to his own works? I suggest this because the epigrammatic part (the last six lines) was in 1776 inserted in the *Additions to the Works of Alexander Pope* (i. 112). It is not distinctly stated that the lines were by Pope, but it is very clearly said that they were written in a splendidly bound copy of Gay's *Works* presented to a lady. If Pope wrote these lines and gave them to Theobald with permission to print them, did the latter take upon himself to substitute Mrs. T. B. for "a lady"? EDWARD SOLLY.

THE STATUE IN BRASENOSE COLLEGE QUADRANGLE (4th S. iii. 83).—The time-honoured statue of "Cain and Abel" at Brasenose is no more; where it stood there is now level turf. It is said that old B.N.C. men on entering the quadrangle are seen to turn hastily round and satisfy themselves that the Nose is in its place before they can believe that they are at the entrance of their ancient home. It is fitting that the event should not pass without a "note" in these pages. A longer account, from the pen of Mr. Iwan Müller, may be shortly expected in the *Art Journal*. It is now known that the Brasenose statue was a copy, composed partly of lead, of the original work, which is now in the possession of Sir William Worsley, Bart., at Hovingham Hall, Yorkshire. It is believed that this latter was the work of John Bologna (1524–1608), that it was given either to Charles I. (when Prince of Wales) or to the Duke of Buckingham during their stay in Madrid in 1623, that it stood for many years in the gardens of Buckingham Palace, and that it was presented by George III. to the ancestor of the present owner. The copy cannot at present be traced further back than its purchase (according to Chalmers's *History of the University of Oxford*) "from a statuary in London" by Dr. George Clarke, of Brasenose and All Souls'. He, in about 1727, presented it to the college, and not only was a large sum expended in the carriage of the weighty mass to its destination, but also the "fine, pleasant garden" and trees depicted in Loggan's view were removed to make room for it.

Criticism has not been uniformly favourable to, or even tolerant of, the sculpture. "Some silly statue" is all that Hearne vouchsafes, while Pointer in 1749 calls it "fine though shocking." In later years it afforded an opportunity for gymnastic exercise to undergraduates, in the course of which an arm was fractured; and it has finally succumbed to other than natural causes.

In conclusion it may amuse your readers to have presented to them some specimens of the historical lore displayed in the Oxford local press. In a paper for October 22 we find, *literatim*, the following:—

"Last of all Vandalism has laid its pitiless hand upon that venerable comicality the statue of Cain and Abel, as it has been always, yet most erroneously, termed. I believe it was Herne, the antiquary, who disignated it a century and a half ago 'a silly statue,' but he has not left on record whether this *chef d'œuvre* of the Dutchman Hoot is to be lamented by us, moderns as representing the holocaust of Abel by his brother the proto-assassin, or that of the Philistines by the strongest specimen of the human species. Hoot, I think, must have been one of those Hollanders imported by 'the Deliverer,' into this country, and he must have brought over his Cain and Abel with his carpet-bag and dress-suit, since it was bought not so very long after the landing of William, at Torbay, and presented to B.N.C. by a Doctor Clarke."

In another paper of September 21 we find "Destruction of 'Cain and Able' at Brasenose," and Hearne is represented as saying, "Last week they cut down the fine pheasant garden in the college quadrangle." The Brasenose "pheasants" have already been inquired for. The delusion about the connexion of Gerard Hoet (1648–1733) with the matter, common in Oxford guide-books, is probably solely due to a misinterpretation of a passage in Ackermann's *History of the University of Oxford*, 1814. I am sorry to be unable to contribute anything which would settle the question whether the subject is "Cain and Abel" or "Samson and a Philistine." FAMA.

Oxford.

ST. PAUL'S CATHEDRAL, A.D. 2199 (6th S. iv. 487).—The young nobleman lately deceased, whose posthumous poems these were said to be, was Thomas Lyttelton, second Baron Lyttelton of Frankley, Worcestershire, born 1744, died 1779. They were published after his death by "a friend," and though no name was prefixed to them it was well known that they were by the then late and notorious Lord Lyttelton. Reviews were anything but favourable. The *Monthly Review* says (lxii. 130), "Poor, contemptible, and vulgar"; "some of the *rhymes* must have been added by a very inferior hand, as they are such as would confer no honour on the belman." *The Gentleman's Magazine* (l. 89) praises the first part of the "Letters from the Ruinous Portico of St. Paul's in 2199," but considers that the concluding part had been added by some inferior hand, and adds, with respect to the other smaller pieces, that it would have been better to have suppressed them than to have published them. It is said that his executors, Lord Valentia, Lord Westcote, and Mr. W. A. Roberts, discovered these poems (as well as the celebrated letters), but the

evidence of their having done so is not very clear. No doubt they discovered the publication, but that is very distinct from declaring the poems spurious. Sir F. Madden asked, in 1853, for some evidence on this point ("N. & Q." 1st S. viii. 33), but I do not think any has yet been given. Sir F. Madden mentioned that he possessed a folio volume of MS. chiefly in the handwriting of Lord Lyttelton, which contained the poem on London, showing some variations from the printed issue of 1780. This volume of MS. is probably now in the British Museum. There does not, on the whole, seem to be any reason for doubting that this poem was written, or, at least, the greater part of it, by Lord Lyttelton; and it is highly probable that he took the idea from Mercier's book, *L'An Deux Mille Quartre Cent Quarante*, Amsterdam, 1770 ("N. & Q." 5th S. vi. 459). Edward Solly.

When, some years ago, looking up John Hope at the Museum, I came upon an announcement of his intimating that his young relative, Lord Hope (son of the Earl of Hopetoun), had, like himself, developed into a poet, and that since his lordship's premature death, he (J. H.) was arranging his production with the view of giving to the world *Poems by a Young Nobleman*. My search for this ended in discovering Dr. Simpson's volume under that title; and, although disappointed in my object, I identified in the book of 1780 a production of Thomas, son of George, Lord Lyttelton, who died in 1779. I shall be glad to hear if any proof exists that Hope did publish his projected work of the young Scottish noble. J. O.

"The young nobleman lately deceased" was Thomas, Lord Lyttelton (d. 1779, aged thirty-five), son of George, Lord Lyttelton, the eminent Chancellor of the Exchequer in 1756, and is best known as the subject of a remarkable ghost story. Watt and Allibone mention only one edition of the *Poems of a Young Nobleman*, 1780, 4to. Cf. Watt, "Authors," vol. ii. p. 627a, col. 2; Allibone, *s.n.*, p. 1151, col. 2; *s.n.* "Junius," pp. 1002, 1003; also papers by Sir F. Madden in "N. & Q.," 1st S. viii. 31 (July, 1853), and vol. xi. p. 198. Respecting Lord Lyttelton's singular history, see Pennington's *Memoirs of Mrs. Carter*; Boswell's *Life of Johnson*, Croker's ed., Lon. 1848, roy. 8vo., p. 763; Nash's *Hist. of Worcestershire*; *Gent. Mag.* 1816, pt. ii. p. 422; 1818, pt. i. p. 597.

William Platt.

Callis Court, St. Peter's, Isle of Thanet.

Bishop Cosin's Vestments at Durham (6th S. iv. 467).—The use of copes was discontinued in ham Cathedral in 1759. When Cosin in 1627 iiesced in "the cope compromise" of the ns of 1604, certain vestments were made into copes. The copes used by Cosin, and up to 1 are (some at least of them) still preserved at ham, and your Manchester readers may be terested to learn that they bear no resembl whatever to the black satin chimere of a mo Anglican bishop. For much information res ing them see Cosin's *Correspondence*, vo (Surtees series, vol. lii.), especially the not p. 170, where will be found Mr. G. E. Str account of the copes from the *Ecclesiologis* October, 1863. Although Cosin was one of t who reissued the Ornaments Rubric at the revision, and considered that it prescribed "r surplice and hood, as we now use, but a white alb, with a vestment or cope over it" further in Parker's *Introduction to the Revi of the B. of C. P.*, p. cxxx), there is no evid that he actually wore the eucharistic vestn (except so far as the cope was one) after 1661. may be worth putting on record that about tw years ago the older canons of Durham, *e.g.* late Archdeacon Thorp, always went from stalls to the altar by way of the south aisle c choir, out of which the old vestry opened. was considered to be a survival of vesting fo celebration. J. T.

Bp. Hatfield's Hall, Durham.

The account which used to be given is this

"Bishop Warburton, who held a prebendal stall his death in 1779, was the first who laid them aside. a fit of more than ordinary irritation he threw asid cope, and vowed he would never wear it again. this they were gradually laid aside by the other pr daries, and at last fell into total desuetude."—*Sketc Durham*, by Rev. G. Ormsby, p. 129 (Durham, 184

Warburton was made a prebendary of Durha 1755, so that the disuse must have begun bet 1755 and 1779. Ed. Marshal

Buried Alive: a Tale of Old Cologne S. iv. 344).—The old German ballad of Richmuth, which Mr. Hendriks has transc and translated, is one of a cycle of legends has always had an interest for me. The res my slight investigations into the history o story have already appeared in the *Relig* (January, 1868, and April, 1869) and in *Argonaut* (vol. ii. p. 349), but it may perha well to briefly restate them.

The narrative of a lady who was buried trance and restored to the warm world of li the instrumentality of a thief, who had vio the sanctity of the grave in order to possess self of a valuable ring upon her hand, mu ranked with other wild legends which in countries have found a local habitation a name. The weird story of Reichmuth Adolc often been told as sober history, and ma found in some old books, which our grandfa may have read, but which now usually slee

disturbed upon the library shelves. The sexton of Cologne is, however, a popular character in our own as in past ages. Reichmuth Adolch, so the story runs, was buried in 1571, when a pestilence was raging in Cologne. She was buried with a valuable ring on her finger. This jewel excited the cupidity of the gravedigger, who resolved to steal it. As he was drawing off the supposed dead lady's ring she recovered from her trance, clutched him firmly by the hand, and raised herself. The caitiff fled with all haste, and the lady, still in her funeral cerements, made her way home, to which, after some difficulty, she gained admittance. When her death, some years later, did occur, the incident of her previous escape from the tomb was represented pictorially on her monument in the Church of the Holy Apostles. This story is related by Simon Goulart, anything but a critical author, it is true, but yet almost a contemporary, and who had often seen the monument. It will be noticed that there is a wide difference as to dates, Goulart assigning the incident to 1571 and the ballad to 1357. From Goulart it was copied into Turner's *Remarkable Providences* (pt. ii. ch. xxiv. p. 31) and similar compilations. Baron Reisbeck (*Travels in Germany*, vol. iii. p. 275) adds that the popular tradition was that when the lady, at the door of her husband's house, asserted her own identity, the servant who took her message to the weeping widower had for reply, "It is as impossible for it to be my wife as for the horses to come out of the stables, run up into the garrets, and look out of the windows." No sooner said than done. Reisbeck says the legend was current in two other places in Germany. Bruhier, in his work on the *Signs of Death* (English translation, London, 1746, p. 7), narrates the incident of the ring as having happened at Orléans. Misson, in his *Travels in Italy*, gives particulars of its occurrence to M. de Mervache, at Poitiers and at Toulouse. Dr. Ferguson relates it of a Baroness de Panat (*Quarterly Review*, vol. lxxxv. p. 366). The story is also widely spread over our own country. It is said to have happened in Gloucestershire, at Drogheda, at Watchett in Somersetshire, and no doubt many other places. At St. Giles's Church, Cripplegate, the monument to Constance Whitney represents her as rising from her coffin, and of course the story of the ring has become associated with it. The *Diaries of a Lady of Quality* (Miss Wynne) contain a very circumstantial narrative of the accident having befallen a Mrs. Killigrew. The Derbyshire family of Longstone are said to have had the owner of the ring amongst their ancestors. The heroine is also claimed for the Edgcumbes of Cothele. Bruhier, already referred to, gives four versions of the story, without perceiving that they show its unhistorical character. The existence of a score of parallel legends is, as Reisbeck expresses it, "unfortunate for the story"; and it is one of those traditions that seem to be scattered in widely separated localities, like wind-blown seed, readily finding congenial soil. It is a story which, if sometimes grotesquely told, has in it strong elements of poetry. The Cornish version has been made the foundation of a striking ballad by the late Rev. Robert Stephen Hawker, the Vicar of Morwenstow. The story also has some relation to the story of "Die Todten von Lustnau," which has been so elaborately investigated by Felix Liebrecht (*Zur Volkskunde*, Heilbronn, 1879, p. 54).

William E. A. Axon.

Fern Bank, Higher Broughton, Manchester.

An old Marble Slab in St. Margaret's Churchyard (6th S. iv. 27).—The readers of "N. & Q." will be gratified to know that this ancient slab has been properly appreciated by the committee and its architect (Mr. Pearson), who are now actively engaged in the conversion of St. Margaret's dreary churchyard and burial-ground into a cheerful and beautiful garden, which will contain ample paths to the porches both of the abbey and of the church, as well as promenades among the parterres and shrubberies which may ultimately form the garden. In the mean time the interesting slab is in the charge of Mr. Wright, the clerk of the works at Westminster Abbey, and stands near his office, fully exposed for public inspection, against the wall of the west walk of the cloister. It is, I believe, determined to put the stone in its ancient place, opposite the two porches, that is, at the point of intersection of the central lines of the abbey transepts and the nave of the parish church, a most remarkable juncture of principal lines of ancient buildings above eight centuries old.

I venture to suggest that it was strictly a terminal or boundary mark, one of a series enclosing a certain space, or defining a road of the Romans, who were located in, and masters of, the territory around the present metropolis during their stay in Britain. I am led to this conclusion on referring to Adam's *Roman Antiquities*, in which, under the article "Terminus, the God of Boundaries," he alludes to "Dii Termini." For the benefit of those who are not easily in reach of Adam's work, nor of those works from which he has derived his information, I quote therefrom as follows :—

"The *Dii Termini*, invented by Numa ('the successor of Romulus, and the second emperor of ancient Rome') were, in his time, nothing more than square stones or posts, erected to mark the limits of public and private property. Any person might kill the individual who removed or attempted to remove them; and in order to render the law still more inviolable, Numa instituted a festival in their honour called the *Terminalia*. On the ceremonies observed see Ovid, *Fasti*, ii. 6, 39; Niebuhr, i. p. 201."

I risk the opinion that T II means that the

block was the second of a series of ancient Roman termini.

It is noteworthy that when the Roman sarcophagus of Valerius Amandinus, now in the Chapter House, was accidentally discovered buried against and outside the north wall of the nave of the abbey, the late Mr. W. H. Black, F.S.A., the eminent antiquary, besought Dean Stanley to have the adjacent ground near the place of the sarcophagus searched for a boundary stone of the same date, which he affirmed must be near the sarcophagus. Accordingly an extensive and costly search was made, and although without result as regards a landmark, it became the means of exposing the grand concrete foundation of King Henry III.'s transept wall, and the stone superstructure or footing, as well as an ancient cellar which may have been used by Torregiano, who is known to have had a foundry in that area. This cellar has since acquired the name of Torregiano's workshop. Over it there was constructed an arch, to preserve and continue it, by order of the Dean and Sir Gilbert Scott. This cellar is now being considerably dwarfed, so as to make the space above a part of St. Margaret's new garden. The good antiquary was disappointed at the negative result of the search for a terminus, and begged me to look forward to such a discovery, foretelling that some day it would be made. He little thought, still less could I, that the object for which we had so earnestly sought had been visible to all for many centuries, unless, *ad interim*, it may have been buried, like the Roman coffin, and afterwards, we cannot tell when, exhumed by the parish gravedigger, who treated it as a gravestone, by bringing it to the surface. It was not till I lately tested the extreme hardness and durability of the marble block that I became aware of its great age; and then, looking again at the fine old Roman letters, I was able to assign to the relic its antiquity and its original use and purpose.

It is not unlikely that it had acquired a legendary history, and was accordingly respected and guarded until recent times, when at last, among a multitude of gravestones around, it became an object of indifference, and was ultimately wholly forgotten.

There is in the little case of relics in the Chapter House a small chip of the block of white marble. This has been submitted to an eminent architect and antiquary conversant with ancient marbles, who pronounces the relic to be Roman and the marble to have come from the ancient and now disused quarry at Terravezza.

It is to be hoped that the authorities in charge of St. Margaret's garden will reverently replace the landmark in its ancient position, and so avoid the possibility of the Roman penalty, as well as that imposed in more ancient as well as present times. AN OLD INHABITANT.

ANECDOTES AND DICTIONARIES (6th S. iv. 429).—Cooper's *Thesaurus* has at the end what would now be published separately, and called a "classical dictionary." Similarly some English dictionaries used to have an addition of names and persons, *e.g.*, Cockeram's *English Dictionary*, London, 1632, has "A Third Part, Treating of Gods and Goddesses, Men and Women, Boyes and Maids, Gyants and Devils, Birds and Beasts, Monsters and Serpents, Wells and Rivers, Herbes, Stones, Trees, Dogs, Fishes, and the like." To some such "end of a dictionary" as this, or perhaps to this very one, Lord Macaulay was, it seems, referring in his sneering allusion to Sir R. Walpole's *Literature*, which though, no doubt, very slight in comparison with his own, was not likely to have been so very limited as the reviewer intimates. Walpole was at Eton and King's, we must remember, and would hardly have merited the eulogium of Mounteney in the dedication to him of the *Select Orations of Demosthenes* (Cambridge, 1731), had he been quite so illiterate as is insinuated. Near the end Mounteney writes, "Tu etenim celeberrima Henrici nostri Domicilia, Etonæ inquam et Cantabrigiæ, non Ornas modo sed et tueris." Nor would Sir Robert's orators, especially in reply, have been so highly eulogized by Mounteney had it not been the result of natural power strengthened and polished by study and culture. "Quis Nostro (Walpole) vel Naturæ Dotibus, vel Doctrinæ adjumentis instructior ad dicendum? Cui unquam tam felix Sententiarum ac Verborum Copia et Delectus? Quod si ex Improviso, pro re natâ, Oratione opus sit: Noster hic regnat." The same may be inferred from a letter of the Duke of Newcastle to the Duke of Cumberland, "Mr. Pitt spoke so well, that the Premier told me he had the dignity of Sir William Wyndham, the wit of Mr. Pulteney, and *the knowledge and judgment of Sir Robert Walpole*" (*Walpole's Letters*, by Cunningham, ii. 15, note). It may be that, like many other men, Sir Robert made no ostentatious display of his knowledge, and was wise enough to quote in the House of Commons pet bits of Horace and well-known anecdotes which would tell with his auditors.

W. E. BUCKLEY.

"HUXLEYS" (6th S. iv. 309).—Running down the list of our many "leys," three names, viz., Huxley (Cheshire), Loxley (Warw.), and Thursley (Surrey), remind one forcibly of that Scandinavian legend in which we are told how a young hero, named Hugi, was called upon by King Utgard Loki to run a race with Thialfi in the presence Thor and Odin's foster-brother Loki. I beli Huxley=Hugisley. ALPHONSE ESTOCLET

St. Mary's College, Peckham.

The Cheshire Huxley is found written Ho[illegible] which may translate Hod's (*i.e.* Roger's)

or place. But the first part of the name is, perhaps, more often from Huck or Hugg, for Hugh.

R. S. Charnock.

1A, Adelphi Terrace.

Elvaston or Aylewaston Castle (1st S. vi. 510).—At this reference a query was made by a correspondent (J. B. E.) concerning the etymology of Elwaston, Elvaston, or Aylewaston, in Derbyshire. As up to now it never appears to have received any reply, may I ask you to insert the query again? "N. & Q." probably has now a very much larger circulation than it had at that date (viz., 1852); the question may, therefore, attract more notice than it hitherto seems to have been favoured with.

D. G. C. E.

Talk-o'-the-Hill (6th S. iv. 288).—I find in *The History of the House of Stanley*, published at Preston, 1793 (anonymous), at p. 8:—

"I. Adam, son of Lidulph de Audithley, give and grant unto Wm. de Audithley, son of Adam, my uncle, the town or manor of Stoneley and half the town or manor of Balterley in exchange for the town or manor of *Thalk* on the Hill," &c.

The place is frequently spoken of in the same work, and always by the name of *Thalk*, without the addition of "on the hill." It is, or was, a chapelry in the parish of Audeley.

W. P. Ivatts.

Talk-o'-the-Hill is a village and township situated on an eminence four and a half miles from Newcastle-under-Lyme. From Talk in clear weather the Wrekin in Shropshire and the mountains in North Wales are visible. In Domesday Survey, according to Pitt's *Topographical History of Staffordshire*, the name was *Talc*.

J. H.

Hanley, Staffordshire.

It is said to have derived its singular name from a *talk*, or council of war, held there by Charles I. during the civil commotions.

Everard Home Coleman.

71, Brecknock Road.

"Sup sorrow by spoonsful" (6th S. iv. 287).—I have long been familiar with this expression, having frequently heard it used in North Yorkshire, but not exactly in the sense quoted by your correspondent. Many a time have I heard a mother say to a rebellious child, or a stuck-up person, "Ah'll tell thŭh what, thou'll hev to sup sorrow by speunfuls afoar ta dees,"—meaning that the individual addressed would have sorrow without stint before he died.

F. C. Birkbeck Terry.

I used often to hear this expression from the lips of a now deceased friend, a native of Yorkshire, but more with the meaning of having a great deal of sorrow than of its coming bit by bit.

P. J. F. Gantillon.

Many years ago, when in Dublin, I heard a lady who disapproved of a wedding about to take place, say to the intended bridegroom, "You will sup sorrow with the spoon of grief."

Chas. De Lessert.

Wolverhampton.

"To beat into the head" (6th S. iii. 466).—The following use of this phrase, owing to its somewhat double meaning, may, I think, be quoted with advantage under the above reference:—

"Yet seek we not the Mastership of you, but the Fellowship! for if we did, we have, ye wot, a way of persuasion of the rigorous rhetoric, so vengeably vehement (as I think ye have felt by an Oration or two) that if we would use the extremity of argument, we were soon able so to *beat* reason *into your heads* or about your heads, that I doubt not ye would quickly find what fondness it were to stand in strife for the mastery with more than your match."—W. Patten, *Preface to the Diary of the Expedition into Scotland*, 1548.

F. C. Birkbeck Terry.

Cardiff.

T. Stow, a Line Engraver (6th S. iv. 427).—There is probably some confusion in the newspaper account cited by Verna. The following notice of *James* Stow, from the *Dictionary of Artists of the English School*, by Samuel Redgrave, 8vo., London, 1874, has so many points of resemblance as to induce the belief that it relates to the subject of the query:—

"Stow, James, engraver, was born near Maidstone, about 1770, the son of a Kentish labourer. He showed such an early ability for Art, that the gentry of the neighbourhood raised a subscription and apprenticed him to Woollett, on whose death he was transferred to William Sharp, with whom, after completing his apprenticeship, he continued for some time as assistant. He worked in the line manner, and was employed upon some of the best works of his time. For Boydell's *Shakespeare*, between 1795–81 [*sic*: for 1801? Boydell's *Shakespeare* was printed by Bulmer in 1802], he engraved 8 plates; for Du Roveray's *Homer*, 1806, 12 plates. He also engraved some portraits, in which he excelled, and some good landscapes, among them Gainsborough's 'Boy at the Stile.' But he did not realize his early promise; his exaggerated talent had not aided him, he became irregular in his habits, then embarrassed in his circumstances, and on his death left a family in indigent circumstances. Among his latter works his plates for *Londina Illustrata*, 1811–23, are very inferior."

Frank Rede Fowke.

24, Victoria Grove, Chelsea.

Norman Woodwork (6th S. iv. 451).—Mr. Hems doubts the existence of any woodwork in England dating from the twelfth century. Perhaps he is of opinion that the well-known screen in Compton Church (Surrey) is really later in date than 1200, but it has circular arches, and the capitals of the columns are carved in the style of the twelfth century. Another and far larger example is the timberwork of the hall of the Bishop's Palace at Hereford. Here the columns and arches

of oak remain, though embedded in partition walls run up in order to convert this hall, which is on a very large scale, into two stories of apartments. The arches are circular, and the mouldings and details are all consistent with the style of the later part of the twelfth century. It is deeply to be regretted that this most curious and interesting hall should be so maltreated. Surely funds might be found to erect suitable apartments for the bishop, and to clear out the arcade, which I imagine is in a tolerably complete state, and so to render it visible. ALEX. NESBITT.

CHARLES II.'S HIDING PLACES (6th S. iv. 207, 498).—The ruins of the old nunnery of White Ladies, where Charles II. first halted and changed his clothes, still exist. Boscobel itself is scarcely changed; the secret chambers are open for the inspection of the curious. Moseley and Bentley Halls have disappeared; the former was a fine timbered structure. The house at Long Marston, where the incident of the basting ladle occurred, is well preserved but not inhabited. It is the property of the descendants of the family who received the fugitive king and Jane Lane—the Tomes. I have no certain knowledge of the fate of Abbot's Leigh or Trent, but the former is, I believe, pulled down. The late Mr. Frederick Manning, of Byron Lodge, Leamington, collected views of all the houses and issued them in a privately printed book—White Ladies, Boscobel, Moseley, Bentley. Abbot's Leigh and Trent are engraved in Harrison Ainsworth's novel of *Boscobel*. H. P. M. has strangely confounded two interesting houses. Little Compton Hall was the seat of Bishop Juxon, and is still inhabited as a whole. Little Woolford, once the seat of the Ingrams, a few miles off, is divided into a school and cottages. The oven where it is alleged Charles II. was concealed still exists, and is shown. It opens at the back of an open hearth, and when there is a fire the door is invisible. Some cavalier may have been hidden there, but Charles II. was no nearer it than Chipping Camden, save when, a boy, he saw the fight at Edgehill. I may mention that between Little Woolford and Little Compton is Barton-on-the-Heath, the birthplace of the unfortunate Sir Thomas Overbury. J. TOM BURGESS, F.S.A.
Worcester.

I am acquainted with three of the hiding places of King Charles II. after his flight from Worcester and before his fortunate escape from Shoreham Harbour. It will be in the recollection of many of your readers that in his flight the king arrived at Hambledon, in Hampshire, and that, to avoid as much as possible the high roads, he made his way, in the disguise of a gamekeeper, in company with Col. Gunter (if I am not deceived in the name), to the beautiful ridge known in the south of England as the South Downs. The king and his companion on the second day after leaving Hambledon arrived at Maudlin Farm, on a spur of the Downs, in the neighbourhood of Steyning, intending to descend and cross the river Adur by the only road for miles across that stream. This he accomplished; but finding that the road at Bramber Bridge was occupied by soldiery in search of him, he, with his companion, passed through their midst without discovery and pushed on to the neighbouring hamlet of Beeding, intending to sleep at New House, at the foot of the Downs, which he shortly afterwards ascended on his way to Brighthelmestone, or Brighton. This house, then a substantial farmhouse, is now occupied by labourers; it is of late Tudor architecture. The king after this scare determined not to stop at New House, but again ascended the South Downs, and, by way of the Devil's Dike, made his way to Brighton, and secreted himself, with his faithful companion Col. Gunter, at the George Inn in West Street. This house is still in existence. Shortly after the king's arrival at the George, and probably on the following day, he made his way to Shoreham Harbour, and bargained with Capt. Tattersall for a passage to France; but finding the tide and wind against him, he was compelled to await a more favourable opportunity to cross the Channel, and in the interim secreted himself at Southwick—a village adjoining the harbour. The cottage at which the king took shelter is on the common (a labourer's cottage), and at this day there exists a large recess behind the ample chimney in which the king was secreted until fortune favoured his escape. It is a matter of tradition at Southwick that the pretty village green, which most probably was, not many centuries since, an arm of the sea, was given by the king on his return to the parishioners of Southwick as a thanksgiving offering. JAS. R. SCOTT, F.S.A.

DR. SIBTHORPE'S SERMON ON APOSTOLIC OBEDIENCE, 1627 (6th S. i. 70; iv. 365, 432).—I am much obliged to MR. DREDGE for his note (*ante*, p. 432). I have again compared the title-page and *imprimatur* in his copy, as detailed in "N. & Q." (6th S. i. 70); and assuming that these have been exactly reproduced, I find in the former that after the word "Conscience" MR. DREDGE's copy gives a colon in italic, while my copy has a semi-colon in roman type; also on the same page, after the word "Divines," the same difference between the two copies is noticeable. In regard to the *imprimatur*, the word "May" in my copy is in italic type, while in MR. DREDGE's copy it is in roman. The signature also shows a difference; in the former it is printed "GEO: LONDON," and in the latter "GEO. LONDON." The peculiarity in the ornamental border at the top of p. 1 in MR. DREDGE's copy is the same in mine.

If it be, as Mr. Dredge suggests, that the book was the joint venture of Rychard Mynne and James Bowler, how does it come about that the former was content to have only his initials inserted on the title-page, while the latter has, "and are to be sold by James Bowler"? And yet we know it was Mynne who originally entered the sermon in the Stationers' Registers. The two cases cited by Mr. Dredge of joint venture appear to be quite clear; but in both instances the publishers' names and addresses are stated in full, thus giving each an equal footing before the public.

Besides that of the joint venture, is there not another alternative in suggesting that Sibthorpe's sermon was originally printed for the author? I am rather inclined to this opinion, which would, perhaps, account for the publisher's name, being simply indicated by his initials, "R. M." How it afterwards came to have Bowler's name upon it arose probably from the fact that he was in a better position than Mynne to bring it before the public and extend its sale. I have already pointed out typographical differences between the two copies; if these on collation are confirmed, then, I think, the fair inference is that, so far as the first leaf is concerned, it must have been set up more than once. A. S.

"Stalwart," and other Obsolete Words (6th S. iv. 67, 255, 315, 437).—The words *stalwart*, *outlandish*, *label*, and *waitress* are neither obsolete nor even obsolescent, in any part of England with which I am acquainted. On the contrary, they are—with the possible exception of *stalwart*—in daily use everywhere. "The maidservant who waits at table" in a private house is, however, called in England a *parlourmaid*, but if she waits at table in an inn or an eating-house (*restaurant* its fine name is) she is called a *waitress*. And waitresses are common enough in the north of England, where we have the good sense to prefer lovely woman to unlovely man. A. J. M.

I thought I had almost survived the possibility of being astonished, but I found it was not the case when I saw *stalwart*, *outlandish*, and *label* ticketed as obsolete. I have used them and heard them used all my life. *Waitress* is a provincial word, but any one who will look at the "Want Places" column of a Manchester paper will find it with extremely little trouble.

Hermentrude.

Pronunciation of Kerr (6th S. iv. 69, 255, 279, 336, 475).—The spelling of this name is very various. Broadly speaking, *K* is Scotch and *C* is English. The Carrs of Etal, who came into Northumberland in the seventeenth century, changed from Ker, or Kerr, to Carr. In the sixteenth century Carre was a very frequent name in England. There have been ten ways of spelling the name, if not more—Kerr, Kerre, Ker, Kar, Karr, Karre, Car, Care, Carre, Carr. These differences have arisen from the will or habit of the scribes, or from the custom of the day, or from the caprices of families.

But only one pronunciation can be properly said to belong to all. It is quite true that differences will be within the experience of many of your readers, and the rarer spelling *Care* seems to point to it. But do not they arise from two causes? People are ignorant that this is but one name, and give Kerr the sound of *Sir;* if they saw the archaic *Kerre*, they would similarly be disposed to say with the Yankees "Sirree." There are national and provincial variations which attach more or less to such a word as *Carr*, as they do to Mar, or tar, or far. Mr. Birkbeck Terry's humorous quotation may remind us that Irish lips at MacCallum More would *boil* up to Arg*oyll*. C***.

The pronunciation of my name (Kerr) seems to be as much "a matter of taste" as Sam Weller's system of spelling. In my native Dumfriesshire every one pronounced my name *Carr*, except my old schoolmaster, who prided himself on what he called his "proper" English. In Cumberland and Northumberland the name is spelled and pronounced *Carr*. Scott, in the *Lay of the Last Minstrel*, spells the name as it is invariably pronounced in the south of Scotland, and in his notes to the poem he spells it *Ker*, or *Kerr*, thus:—

> "While Cessford owns the rule of *Carr*,
> While Ettrick boasts the name of Scott,
> The slaughtered chiefs, the mortal jar,
> The havoc of the feudal war,
> Shall never, never be forgot!"

A London acquaintance pronounces my name *Kerr*, as spelled; a Derbyshire ditto *Keer*. Here, in Lancashire, I am indifferently addressed as *Kerr* and *Carr*, but the accent on the *a* is not so distinctly "mouthed" as on the north side of the Border. When I am asked—a not infrequent occurrence—what is the correct pronunciation of my name, I unhesitatingly reply "Kerr" (pronounced as if spelled *Carr*). The Latin form of the name is *Carus*. Irvin says, "Some write it Carr, according to the English fashion; but they err, for their original is from Ker of Kersland, in the West; and Kerr is an old Scots word, and neither Pict [whatever *that* may be] nor Saxon." There is a tradition in my family—and, indeed, in others of the same name—that it was first borne by a left-handed person, a "kemp," or warrior; and in connexion with this rather curious derivation it may be pointed out that in the Scottish folk-speech a left-handed person is invariably termed *carr*-handed—that is, left-handed. The Northumbrian equivalent is "cow-paw'd," a still more inelegant term. The Duke of Roxburgh is the modern representative of the old Border family of Ker, or Kerr, of Cessford. The name

figures prominently in the stormy annals of the Borders. HENRY KERR.

Stacksteads, near Manchester.

SALTED HERRINGS (6th S. iv. 406, 472).—It is recorded in the Reg. of Abington, f. 116, 3, that in the time of Edward the Confessor (1042–1066) the passage of the river used by barges near Abingdon was very shallow, and that they could not conveniently pass, therefore—

"the citizens of Oxford and London came to Abington to meet and confer with Ordericus the abbot of it, wherein among other requests they desired him that they might have a passage through the mede belonging to them, situated on the south side of their monastery, which, being considered, was at last by him and the convent granted, on condition that every barge or vessel that passed through it (except the king's) carrying herrings, from the Purification or beginning of Lent even to the Passover, should give to the cellovere, or cook of that monastery, a hundred of them.....and when the servant of that barge brought them into the kitchen the cook should give him for his pains five of the herrings, a loaf of bread, and a measure of ale or beer."—Peshall's *Wood's History of the City of Oxford*, pp. 259-60.

Now it is simply impossible that herrings could be brought in barges, from wherever they may have been taken, to London, Abingdon, Oxford, and elsewhere, without being cured in some way and carefully packed. The practice may have been discontinued, and recovered in the fourteenth century; but it certainly obtained in England before the Norman Conquest.

With regard to the word *cade*, I find it in the *Supplementary English Glossary*, by T. Lewis O. Davies, M.A. (G. Bell & Sons, 1881), thus :—

"*Cade*, to barrel or put in a cask; the word is given in the dictionaries as a substantive. 'The rebel Jack Cade was the first that devised to put redde-herrings in *cades*, and from hym they have their name,' &c.—Nashe, *Lenten Stuffe* (Harl. MSS. vi. 179)."

Now Jack Cade was slain July 11, 1450; but MR. THOROLD ROGERS has found mention made of *cades* of red-herrings in 1329, which is rather damaging to the accuracy of Nashe and the Harl. MS. GIBBES RIGAUD.

18, Long Wall, Oxford.

"JOSEPH AND HIS BRETHREN" (6th S. iv. 427, 494).—The sacred drama with this title, to which Handel composed music, should not be forgotten when others are mentioned. It was written by the Rev. James Miller, of Wadham College, Oxon, and was first printed (by J. Watts) in 1747, reprinted in 1757, and again without date, but certainly after 1767. It is remarkable as being, perhaps, the best poem, with the exception of those by Milton and Dryden, which Handel ever had the good fortune to obtain. There are a dozen pieces from Mr. Miller's pen enumerated in the *Biographia Dramatica*, where the date of *Joseph* is set down as 1744; but I have never yet seen a copy with that date. JULIAN MARSHALL.

PORTRAITS OF WASHINGTON IRVING (6th S. iv. 447, 490).—There is a characteristic full-length lithographic portrait of this great American humourist, in a reflective attitude, with his crayon in his hand—he was "Geoffry *Crayon*," you will remember—in the series of sketches, by Maclise, which were published in *Fraser's Magazine* well nigh fifty years ago. HENRY CAMPKIN.

112, Torriano Avenue, N.W.

The *Illustrated London News* of August 26, 1843, has what seems to be a lifelike portrait of Washington Irving, but does not say whence it is taken. Irving is described, in the accompanying notice, as "in person, of middle height; his features have a pleasing regularity, and are lit up at every corner with that delightful humour which flows in a rich vein throughout his writings."

E. H. M.

CLOCKMAKERS: JOHN MITCHELL (6th S. iv. 189, 370): RICHARD ROOKAR (6th S. iv. 370).—The following notes may be of service to your correspondent:—

"John Mitchell, formerly apprentice of John Earles, was admitted and sworn a Free Clockmaker, 1 June, 1713."

"Richard Rooker, Apprenticed to Thomas Wilson for John Clowes, 18 January, 1685, admitted and sworn a free Clockmaker, 2nd April, 1694."

H. C. OVERALL.

POLL BOOKS (6th S. iv. 208, 433, 477).—Will MR. BIRD and MR. SHAW be so kind as to give the full particulars (county or borough, candidates, dates of election, place and year of publication) of the poll books alluded to by them for Herts 1727, Cambridgeshire 1705, Suffolk 1702, and all those of Northamptonshire from 1669, Shropshire 1713, and other counties to present time? This information would help towards the formation of a list of those printed—a most desirable object for the genealogist. CHARLES MASON.

3, Gloucester Crescent, Hyde Park, W.

THEATRES LIGHTED WITH GAS (6th S. iv. 367).—The Lyceum Theatre was lighted with gas as an experiment by Mr. Winsor, 1803. See Haydn's *Dictionary of Dates*. FREDK. RULE.

MORRIS DANCERS (6th S. iv. 349) were common at Cheltenham in my young days; indeed I formed one of a company myself when a lad, some forty years ago. The dancers at that time, and for many years afterwards, appeared as regularly in the streets at Whitsuntide as Jack-in-the-green on May Day. Whether the custom continues or not I cannot say, for I left Gloucestershire a quarter of a century since. I may add that sword dancers very much like the Gloucestershire morris dancers in dress and performances, are common at Christmas time throughout Northumberland.

W. E. ADAM

Mary Willoughby (6th S. ii. 326, 377).—Mary Willoughby was, I believe, the eldest daughter of Gabriel Fowler, of Tillsworth, who died August 16, 1582. It appears that Mary Fowler married a Richard Willoughby (?), of Grendon, co. Northants (*ex inform.* W. F. Carter). If so she is probably the "Mary Willowbi" referred to in the inscription *ante*. I should be glad to have evidence on this point, viz., dates of marriage and burial of Mary Fowler (?) Willoughby, also the place of her interment and date of will. I may add that I was mistaken as to the bequest of 6*l.* being lost. The following bequest is the one that has been lost:—

"——, Mary, the eldest davghtter hath cavsed this inscription (to her father Gabriel Fowler above mentioned) to be set vp, And hath likewise bestowed yearly for ever The svmme of five povnds towards the maintainance of a preaching Minister in the Church of Tilsworte, that shall make a Sermon ye first Svnday of every month in the yeare and shall beginne the third of October 1624."

If her will could be found it might be possible to trace this bequest. F. A. Blaydes.

Tilsworth, Leighton Buzzard.

Isaac Newton, of Bagdale Hall, Whitby (6th S. iv. 369).—There were two of these Isaac Newtons, father and son. The father, who died about 1650, married Hesther, daughter of Nicholas Bushell, of Ruswarpe; the son, who was thirty-two years of age in 1665, married Elizabeth, daughter of Gyles Wiggener, of Wevenho, in Essex. See Dugdale's *Visitation of the County of York*, 1665-6 (Surtees Society), p. 67.

Edward Peacock.

Authors of Books Wanted (6th S. iv. 430).—Mr. Fenton's query has sent me to a neglected shelf, upon which I find, "*The Glorious Lover:* a Divine Poem upon the Adorable Mystery of Sinners Redemption. By B. K.," 12mo., 1679. This is, of course, Benjamin Keach, whose other poetical works, among which I find it, are *War with the Devil; Sion in Distress* (under James II.); *Sion Relieved* (by the arrival of William); *Spiritual Melody* (Psalms and Hymns), &c. Poor Keach was a Baptist minister at Horsleydown, tasted of the severities of the pre-Revolution times, and got himself into the pillory for some of his catechetical teachings. His poems, with their quaint cuts, are now relegated to such shelves as mine; but he left more solid matter, still in use among Biblical students. Curiously enough, I find in the same lot a companion for the *Glorious Lover* in the *Divine Wooer*, 1673, of John Horne, "a godly suted minister." Keach would seem to have plagiarised the title of the last, which is a most extraordinary production. Following Butler, he divides his poem into cantos, with Hudibrastic summings up of their contents; and in his "Apology" indulges in such bold similes as would assuredly secure its expulsion anywhere, and yet he has the hardihood to dedicate it to the Deity! J. O.

Authors of Quotations Wanted (6th S. iv. 469).—

"I slept and dreamed that Life was Beauty,
I woke and found that Life was Duty.
Was thy dream, then, a shadowy lie?
Toil on, sad heart, courageously,
And thou shalt find thy dream to be
A noon-day light and truth to thee."

I have given the whole of the little poem referred to by F. G., which is numbered 347 in the beautiful collection of hymns and anthems used at Mr. Conway's chapel. The name at the foot of the poem is Ellen Hooper, but who she is I should be glad to know. James Hooper.

(6th S. iv. 489).

"To damp our brainless ardours and abate," &c.

Young's Night Thoughts, 1798, Night III., l. 277.

John Barnard.

(6th S. iv. 449, 479, 498.)

"Rustica gens est optima," &c.

This is quoted in the *Reliquiæ Hearnianæ*, ed. Bliss, 1869, vol. i. p. 140: "May 17 (1708), the following words said of England:—

'Anglica gens optima flens, pessima ridens.'"

L. P.

(6th S. iii. 449, 498.)

"The Woman of Mind," in *Echoes of Old Cumberland*, by Miss Powley, is a parody on the comic piece already referred to; it was written in the latter days of Penny Readings (in 1867); it begins with:—

"*My* wife, too, 's a woman of mind;
. . . . .
She scorns not the homely and useful,
Says all labour by love is refined," &c.

J. B. Wilson.

Miscellaneous.

NOTES ON BOOKS, &c.

The Annotated Bible. By Rev. J. H. Blunt, F.S.A.—*The New Testament.* (Rivingtons.)

We congratulate Mr. Blunt upon the completion of his "Household Commentary" upon all the books of Holy Scripture; and we also congratulate the English Church upon the fact of its possessing at one and the same time, in the Bishop of Lincoln and Mr. Blunt, two divines who, by their own independent and unwearied labour, have perfected expositions of the whole of the Book of books. To few men has it been given to do by themselves so much for English-speaking Christians. The object proposed by Mr. Blunt was to supply such a commentary as would meet the ordinary wants of educated English readers at the present time—not professedly critical, but yet dealing with difficulties and suggesting replies to modern questions, while embodying the results of the latest discoveries; clear in exposition, and thoroughly reverent in handling. We think that this object has been well attained. The three volumes contain the results of very great reading and research, well digested and combined, but at the same time exhibiting everywhere originality of thought, and by no means retailing mere second-hand expositions. But the reader has to bear in mind that the limits of the work forbid in most instances the stating of arguments or refuting of objections at length, and that, therefore, a certain decisiveness of interpretation or statement at times necessarily follows upon the comprehensiveness of its plan, and those who can read between the lines see that such a tone is far from implying unacquaintance with opposite views. The introductions to the several books are excellent summaries of the general knowledge required. And one noticeable feature in regard to the devotional use of the New Testament commentary is the happy

way in which a flood of light and thought is let in unexpectedly now and again by quotations from the books of the older Covenant. Of course no commentary will ever be accepted in all its comments, and it may well be that many a reader will question Mr. Blunt's frequent liturgical interpretation of St. Paul's use of the words εὐχαριστία and εὐχαριστῶ, or his suggestion with regard to the "lights" in Acts xx. 8; or, to mention one instance from the Old Testament, his allegorical exposition of the "strange woman" in Prov. v., &c. But such differences from common opinion are in themselves suggestive and interesting. We note that Mr. Blunt's present and only preferment in the Church is one that he holds from the Crown by the gift of Mr. Gladstone. It seems strange that the author of this commentary, and of that book of universal use and accepted authority, the *Annotated Prayer Book*, and the editor of the valuable dictionaries of theology and of sects, &c. (to mention only the best known amidst a host of publications), has received not even the distinction of an honorary canonry from ecclesiastical rulers, nor an honorary degree in that science of theology which is his special study from the University of Durham, which numbers him amongst its most distinguished *alumni*. We should add that the publishers have done everything, in regard to goodness of paper and binding and clearness of type, and in general arrangement, to make this book easy and pleasant to use, and worthy in its appearance of the house from which it is issued.

Le Public et les Hommes de Lettres en Angleterre au Dixhuitième Siècle: Dryden, Addison, Pope. Par Alexandre Beljame. (Hachette & Co.)

Foreign, and especially French, criticism on English literature is always interesting. The scope of M. Beljame's work does not permit him to display that critical power which is the birthright of his fellow-countrymen, but he shows the vivacity of style, the unconventionality of treatment, and the gift of generalization which are equally national characteristics. His book is a history of the growth of a reading public. A man of letters is, from his standpoint, not a literary amateur, but a professional writer—one who follows literature for profit rather than pleasure, who does not live to write, but writes to live, and who gains not merely a bare subsistence in the neglect of a garret, but a competence and fame. Such a man of letters cannot exist without a reading public, wide and miscellaneous, who buy and read his books and are honoured with his acquaintance. M. Beljame examines the growth of such a public, which is as different from the literary coteries of fashionable society as it is from the patronage of literary Mæcenases, and examines the influence of its absence and its presence on authors and on literature. He illustrates his meaning by the career of Dryden, who "profaned the God-given strength and marred the lofty line" because no such public existed, and because "a ribald king and court..... bade him toil on to make them sport." In Dryden's day authors depended on the theatres and dedications; they were "forc'd, for alms, to each great name to bow"; their subsistence was precarious, and scruples expensive; and they lived lives alternating between garrets and palaces, feasts and starvation, debauchery and penitence. From this degraded dependence literature was raised by its connexion with politics; and in Addison's time literary men assumed the less disreputable part of political mercenaries wielding their pens for hire. Pope was the first writer who could despise the favour of the court and live without the pay of statesmen, and whose literary eminence made him the equal of his superiors, because he was the first author who could depend on a reading public. Such is a brief summary of M. Beljame's book, which shows throughout a wide acquaintance with the literature of the period. To it is appended a bibliography of the books he has consulted, occupying more than eighty pages, which is a proof of his industry and a useful contribution to literary history. Yet in spite of its merits we cannot recommend M. Beljame's work in its present form to English readers. The statements in the text respecting the coarseness and licentiousness of writers of the close of the seventeenth century would have been accepted without the extracts of the worst passages placed in the notes for their support. The voluminous notes are, in fact, a chamber of horrors filled with literary monstrosities.

Errors in the Use of English. By the late William B. Hodgson, LL.D., Fellow of the College of Preceptors and Professor of Political Economy in the University of Edinburgh. (Edinburgh, Douglas.)

The late Dr. Hodgson used to tell a story which had a moral applicable to himself. It seems that a certain pamphleteer caused an admiring friend no little trouble by his fragmentary method of publishing his thoughts, inasmuch as these pamphlets were difficult to collect and easy of loss. But upon receiving news of the author's death the bibliophile was heard to exclaim, "That's good; I can bind him up at last!" Prof. Hodgson was such an omnivorous reader and such a diligent note-taker that he never found time to publish books worthy of him, and only his more intimate friends have, so to speak, bound him up, by carefully accumulating the numerous pamphlets in which he too much frittered away his ripe scholarship and vigorous intellect. We understand that Prof. Meiklejohn, of St. Andrews, is engaged on a biography of the late economist, and probably a selection from his lectures will also appear before long. At present, however, we are given an entertaining indication of Dr. Hodgson's vast reading and his accurate habits of thinking in the book before us, which is so instructive that there is no one in the habit of using his pen who will not find his style purified by the reading of it. It is thoroughly amusing, moreover, and only lacks one important characteristic desirable for such a work—completeness. It is a mere *pot-pourri*. Its list of spurious words in general use does not even contain such common examples as "locate," "presently," and "residenter"; and its notices of errors in accidence and in syntax are equally defective. But the volume can scarcely be looked upon as professing to be complete as a handbook; it is, at any rate, unique and altogether good, so far as it goes.

It must have struck every one acquainted with our classics that there is no great writer, however much of a purist he may be, whom the reader cannot detect in the use of slipshod or positively ungrammatical expressions. A schoolboy can easily flout at Scott's wondrous misrelated participles, and even the style of a Landor can be found in the wrong occasionally. But most readers will be astonished to discover in this interesting collection such an array of serious errors in the use of their mother tongue made by the chief writers in our literature. It is curious that one of the three editorial sentences appended to Dr. Hodgson's preface is inaccurate to a degree that would certainly have claimed alteration from his hand; and even the wording of the title, quoted at the head of this notice, would be the better a "formerly" before the word "Fellow." So strict was Dr. Hodgson have us to be.

Englische Handelspolitik gegen Ende des Mittel. Von Georg Schanz. 2 vols. (Leipzig, Duncke Humblot.)

Dr. Schanz's elaborate work treats of a su had been already sketched in outline in Oc

Englands wirthschaftliche Entwickelung im Ausgange des Mittelalters (Jena, Fischer, 1879), but which has not been fully discussed in any English work with which we are acquainted. Nominally a history of English commerce under the early Tudors, it contains, in true German fashion, a full account of England's commercial policy in the Middle Ages, drawn from the best authorities, and may be profitably studied in connexion with the scattered dissertations in Mr. Thorold Rogers's *History of Prices in England*. In separate chapters the growth of English trade with the Low Countries, the Italian republics, the Hanse towns, Scandinavia, Spain, Portugal, France, and Scotland is traced out, and these are succeeded by special divisions on the relation of the early Tudors to the first explorers of America; the Steelyard in London and the companies of Merchant Adventurers; English maritime policy; the attitude of the Government towards foreigners in England, and the policy pursued with regard to protection of rising industries; matters connected with the coinage and currency; the keeping up of roads and other means of communication; the use of just weights and measures; the attempts to prevent fraud as to the quality of the goods supplied; and the regulation of prices generally. It is a perfect storehouse of facts of the highest value for the social history of mediæval England, and will, it is to be hoped, soon be translated into English. The second volume contains an extensive collection of original documents bearing on the same subject.

The New England Historical and Genealogical Register (Boston, Mass., Society's House). Vol. xxxv., for 1881, keeps up its high character for varied and interesting information. We may, perhaps, single out the following for mention as of special interest on this side of the Atlantic. Under the not very obvious title of "Virginia Documents," a notice of the Peyton family of Virginia is contributed to the April number by Col. John L. Peyton, as a sequel to the memoir of Hon. John Howe Peyton in the January number. We hope, in view of the claim by the Virginian Peytons to the representation of one of the baronetcies created in the parent family in the old country, that Col. Peyton will redeem his promise of furnishing a full account of the American branch. Many of our readers who remember the touching story of John Alden and Priscilla, the Puritan maiden, will read with pleasure the memoir of their descendant, Ebenezer Alden, M.D. The article on the name and armorial bearings of Coffin is a good example of the perseverance with which our Transatlantic kinsmen trace out their association with the homes and the history of their forefathers. The photograph of Portledge House shows quite a pattern old English manor, which we can well imagine being proud of as a "stammschloss."

The Antiquary, for 1881, vols. iii. and iv. (Elliot Stock), has continued to collect from various parts of the world materials of value for the student of history and archæology. Mr. Cornelius Nicholson, F.S.A., devotes an article, which has since been reprinted in an elegantly illustrated pamphlet by Mr. Elliot Stock, to the description of the Roman villa between Brading and Sandown. Mr. Nicholson's account should be read together with the descriptions and illustrations published in the *Journal of the British Archæological Association*, vol. xxxvi. p. 364 *seq.*, and with Mr. Walhouse's criticism (*Antiquary*, iii. p. 95) of the supposed pagan caricature of the crucifixion, which he considers to be simply a Gnostic representation of a Gnostic rite. Mr. J. H. Parker, C.B., describes, with characteristic pointedness of rebuke, the changes and chances which old Rome is undergoing at the hands of modern descendants of the olden Barbarians. Mr. G. L. Gomme opens up further fields of research in archaic Scottish land customs, while Prof. Stephens, of Copenhagen, gives an only too brief summary of recent Scandinavian contributions to antiquarian literature, and Dr. G. W. Marshall leads us into the little trodden field of armorial china.

Christmas has so crowded our table that we have no resource but to group a number of volumes in what second-hand booksellers call technically a "speculative lot." *Here and There, Quaint Quotations*, selected by H. L. Sidney Lear (Rivingtons), is a book of extracts, many of which are amusing and some new. The editor shows his good sense by his large levies upon Swift's too much neglected "Verses on his own Death" and the "Rhapsody on Poetry," and his reading has evidently been extensive. But surely he knows that "A Foregone Conclusion" (p.71) is by Fielding.—*The Bird of Truth, and other Fairy Tales* (W. Swan Sonnenschein & Allen) is a selection and translation, by Mr. J. H. Ingram, of some exceedingly clever stories by Fernan Caballero; but he has not been happy in his illustrator, whose work is painfully amateurish.—*Among the Gibgigs* (Remington & Co.) is more fortunate in this respect, and Mr. Sidney Hodges, the author, writes easily and pleasantly in prose and verse of the "Guikwaress," the "Old Man clothed in Leather," and the other denizens of Sunnyrealm.—Besides these, we have two more numbers of *Art and Letters* (same publishers), really a wonderful shillingsworth, if only for its sketch of "St. Anthony Walker"; *Routledge's Christmas Number*, with Crane and Doré and Greenaway to draw its pictures, and Mrs. Frederick Locker and Miss Alcott to tell its stories; *Aunt Judy's Magazine*, with a new cover and frontispiece by Caldecott, and a whole Christmas play from Grimm; and, lastly, *Our Little Ones* (Griffith & Farran), with enough in one number for an infantile library and picture gallery. We do not know whether children read more now, but there can be no doubt that they have more to read. What will the books be in the next generation?

The first number of Mr. Walford's new *Antiquarian Magazine and Bibliographer* will contain, *inter alia*, papers on the bibliography of Essex, old English guilds, the barony of Arklow, Rouen and St. Ouen, the Chapter House at Westminster, the Sunderland Library, Cussans's *Hertfordshire*, the bibliography of shorthand, &c., and some prefatory Latin verses, "Ad Lectores," from the editor's pen. It will be published to-day.

Notices to Correspondents.

J. S. (Hanover).—What designation may hereafter be adopted we know not; but, genealogically speaking, the line will be that of the *paternal* stock, viz., Saxe-Coburg, and the House of Hanover will be in precisely the same position as at present, *i. e.*, represented by its heir-male, whoever he may be, and whatever title he may bear, so long as such heir-male exists. In popular parlance, no doubt, close accuracy is not observed, and in some cases the inaccurate designation is too deeply rooted to be easily rectified.

G. S. Streatfeild.—For language, see Dr. J. A. H. Murray in *Transactions of Philological Society*; for ethnology, J. Hill Burton, *History of Scotland*; E. W. Robertson, *Scotland under her Early Kings*; W. F. Skene, *Celtic Scotland*; Daniel Wilson, *Prehistoric Annals of Scotland*.

Armada ("Sir Francis Drake").—You should consult our General Indexes at the British Museum. The

following references will, however, assist you in regard to the genealogy:—1st S. vi. 462, 616; 3rd S. iv. 189, 241, 271, 330, 502; vii. 338; 4th S. iv. 160; viii. 282; ix. 117; 5th S. xi. 310; xii. 175.

J. Bennett ("Cocker's Arithmetic").—A great deal on the subject of the various editions will be found in "N. & Q.," 6th S. i. 176, 240, 301, 502.

Family.—We do not find any account in Vapereau, or other works of reference. If applied to, the officers of the society might supply some details.

Eythin ("The Man at the gate," &c.).—See *ante*, p. 498.

W. E. B.—You will have a proof.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

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Amongst the collection of State Papers preserved in the Public Record Office are some curious documents relating to John, Lord Hussey of Sleaford, who in 1537 was attainted and executed for being concerned in the Lincolnshire rebellion. Three of these documents are specially interesting. We will take them in order of date. The first is Lord Hussey's will; the second, written after his arrest, is a statement—which he has been ordered to make—containing everything he knew concerning the outbreak; and the third a petition, addressed to the king, in which he prays that those to whom he is still a debtor may not suffer by his own forfeiture and attainder.

As the will—the earliest of the three documents set apart for notice—is not found amongst those at Somerset House, a full summary of its contents may be interesting. It is unsigned, and written on paper in a clear, neat hand; indeed, it would seem to be the very document to which it was intended that Lord Hussey should afterwards affix his signature. Its date—Oct. 22, 1535—suggests the fact that the testator's arrest, just about that time, prevented its ever being signed. It was probably seized, together with his other property, when he was arrested.

John Lord Hussey was the eldest son of Sir William Hussey and his wife Elizabeth; Sir William, an eminent lawyer during the reign of Edward IV., was raised to the office of Lord Chief Justice of the King's Bench in 1481;* he died about the year 1495, his wife surviving him. In her will, dated in 1503, we find John Hussey already described as "Knight." During the year 1521 he was made Chief Butler of England,† and in 1529, being then a Knight of the King's body,‡ had summons as "Johannes Hussey de Sleford, Chivaler" to the Parliament which met at Westminster on November 3 in that year. Lord Hussey's name also appears amongst the signatures to the document which was sent from England to Pope Clement VII., praying him to yield to Henry's request for the divorce. In 1529, when many depositions of important witnesses were taken concerning the marriage of Prince Arthur with Catherine of Arragon, we find Lord Hussey giving evidence, and describing himself as being "63 years of age";§ at the time, therefore, that the following will was prepared for him, he must have nearly completed his seventieth year.

"In the name of God, Amen, I Sir John Huse Knight, Lord Huse, the xxii daye of October in the year of our Lord Godd m^l v^c xxxv, and in the xxvii yere of the reign of King Henry the VIIIth, being of perfecte mynde and good rememberannce, laude and prayse be to Almyghtie God, Albeit being some what sicke in my body do constitute make and declare my last wyll and testament as well concernyng the disposicon and ordering of my Manors, Lands, Tenements, and Hereditaments, as of my gooddes and cattells, in maner and forme following, That is to wete First and principally I bequethe my soule to Almightie Godd my Maker, Redeemer and Saviour, and to our Blessed Lady Saint Mary, and to all the company of Heaven, And my body to be buryed in the churche of Sempingham in the countie of Lyncoln, if I fortune to dye within sevyn myles of the same Churche And if I fortune not to dye within sevyn myles of the said Churche of Sempingham, then I wyll my body to be buryed in suche churche as it shall please my executors and overseers of this my testament and last wyll. And that thear be spent and bestowid by their discrecions in, at, and abowte, my buriall and funerall exspences the some of one hundrethe markes sterlynge, and not above. Also I wyll that my wellbiloved wif, the Lady Anne Huse‖ shall

* Pat. Roll, 21 Edw. IV., p. 2, m. 6.

† Pat. Roll, 13 Hen. VIII., p. 2, m. 7

‡ Pat. Roll, 21 Hen. VIII., p. 2, m. 7

§ B. M., Vitellius xii, fol. 98.

‖ Dugdale, citing as his authority Glover's collections, states that Lord Hussey married twice; firstly, Anne, daughter of George, Earl of Kent; and, secondly, Margaret, daughter and heir of Simon Blount. This is clearly wrong. *Anne* must have been his *last* wife, being, as we see, his wife when he made his will, and it is hardly likely that, between the time of making his will and his own execution, she should have died and he married a second time.

have to hyr and hyr assignes for terme of hyr lyf for and in the name of hyr Joyntour and Dower all that my manor of Brig Casterton, with the appts in the countie of Rutland, And all my Lands Tents and Heredits in Brig Casterton in the said county of Rutland And also my Manors of Woodhedd, Pikworthe, Infelde, and Outefelde, with the appts in the said countie of Rutland. And also all my Lands, Tents, &c.....in Woodhedd, Owneby, Pikworthe, Infelde and Outefelde with the appts in the said Counties of Rutland and Lyncoln. And I wyll farther that my feoffes of and in the said manors, lands, &c..... before by me willed and appointed unto the said Lady Anne Huse, my wife, &c.....shall stand and be seized thereof for terme of hyr lyf, And immediately after hyr decease I wyll that my said feoffes, and theire heyres, shall stand and be seased of and in all and singler the said Manors, Lands, &c.....to the use and performance of this my Last Wyll, and payment of my detts and Legacies if they be not at that tyme performyd fulfilled and paid. And my detts so paid, and will performyd; I wyll that immediately after the same my said feoffes shall stand and be seased of and in the said Manors, Lands &c.....to the use of my sonne Sir William Huse Knight,* and of the heyres male of his body lawfully begotten for ever, And for default of issue male of the bodye of the said Sir William Huse to the use of Thomas Huse, my son, and of the heyres male of his body lawfully begotten for ever, And for default of issue male of the bodye of the said Thomas Huse to the use of Gilbert Huse my son and of the heyres male of his body lawfully begotten for ever, And for defaulte of issue male of the bodye of the said Gilbert Huse to the use of the heyres male of the bodye of my sonne Sir Giles Huse Knight, lawfully begotten for ever.† And for defaulte of issue male of the body of the said Sir Giles Huse Knight to the use of the heyres male of the body of my brother Sir William Huse Knight lawfully begotten for ever, And for defaulte of issue male of the bodye of the said Sir William Huse Knight to the use of my brother Sir Robert Huse Knight, and of the heyres male of his bodye lawfully begotten for ever. And for defaulte of such issue male, as before is expressed, and of every of them, Then I wyll that my said feoffes, and there heyres shall stand and be seased, of and in the premisses and every parcel thereof to the use of the heyres of the bodye of me the said Lord Huse lawfully begotten for ever. And for defaulte of suche issue to the use of the right heyres of me the said Lord Huse for ever.

"And farther I wyll that the said Lady Anne Huse shall have, take, levie and perceve yerely to hyr and hyr assignes to hyr owne use for terme of hyr lif naturall in performance of hyr joyntour and dower Twentie poundes sterling of the yerely rentes, &c.....of my manors of Castell Biteham, Biteham Parcke, and Litle Biteham with the appts in the countie of Lyncoln. The said Twentie pounds to be paid to hyr yerely at two termys in the yere; that is to saye at the Feastes of Saint Martyn in Wynter and Pentecost by evyn porcions.

"And I wyll that my feoffes immediately after my decease shall stand and be seased of and in the said manors of Castell Biteham, Biteham Parcke, and Little Biteham and oder the premisses aforesaid to the use and performance of the payement of the said yerely rent in maner and forme aforesaid.

"Also I wyll that Thomas Huse my son shall have to hym and to his heyres for ever all my Lands, Tents, &c. .....in the Toune and feldes of Ingoldesby in the said countie of Lyncoln which I myself before this tyme have purchased.

"Also I wyll that the said Thomas Huse my son shall have my ferme or Lease of Hanbek Grange in the countie of Lyncoln aforesaid and all my title right &c. .....by what name or names so ever it be called; the which ferme I have to me and myn assignes by reason of an Indenture or Lease thereof unto me made by the Abbot and Convent of the Monasterye of Valle Dei under theire convent seale for terme of certain yerys, &c.....

"Also I will and bequethe to my said son Gilbert Huse, my Lordship of Sapperton in the countie of Lyncoln with the appts, &c.....

"Also I wyll that the said Gilbert Huse my son shall have to hym, his executours and assignes the custodie wardship and mariage of Roulland Sherrard son and heyre of Robert Sherrard deceassed, And all my interest &c.....of in and to all these manors Lands, &c.....which I have, or of right ought to have, by reason of the nonage, custodye or wardship of the said Roulland Sherrard, or of his Lands, &c.....during the nonage of the same Roulland Sherrard with all comodyties, &c.....

"Also I will and bequethe to my daughter Marye Huse, fyve hundreth marks of good and Lawfull money of England towarde her marisge, And to my daughter Brigett Huse oder fyve hundreth marks of good and Lawfull money of England, toward her mariage. Whiche said somes of one Thousand marks, I will my said wif the Lady Anne Huse, hyr executors or assignes shall have, &c....., for and towards the mariages of my said two daughters Marye and Brigett as is aforesaid within the space of Tenne yerys next immediately ensewing after my decease in maner and form following. That is to wete yearly during the same Tenne yerys one hundrethe marks by yere untill suche tyme that the said one thousand marks be Recevyed and hadd. Of the whiche said yerely some of one hundreth marks, twentie poundes to be recevyd yerely during the said tenne yerys by my said wife the Lady Anne Huse, hyr ex'ors or assignes, of the ex'ors of Cristofer Wymburshe deceased,* And Fiftie marks to be recevyd yerely during the same Tenne yerys of Barclayes Lands, And the residew of the said one hundreth marks to be recevyd yerely during the said Tenne yerys of my fearme of the Parke of Folkingham in the said countie of Lyncoln. And if it happen the said Marye and Brigett, my dawghters, or either of them, to dye before thei or either of them shall be maryed, then I wyll that the parte or partes of hyr, or them so being dedd shall be delyverid to my ex'ors to the performance of this my last wyll. Also I wyll that my feoffes, theire heyres and assignes shall immediately after my decease stand and be seased of and in my manors of Castell Biteham, Litle Biteham, Blankenay, Brannston, Boston, and Skyrbek, with the appts in the countie of Lyncoln, And of and in my manor of Kynsall with the appts in the countie of Nottingham, And also of and in my manor of Brampton, with the appts in the countie of Huntington, And of, and in, all my Lands, Tents &c.....in Castell Biteham &c.....to the use and in that thei my said feoffes, and theire heyres shall stand myn ex'ors and there assignes to have levye &c rents revenues &c.....of all the same manors of

* On July 22, 1529, an indenture was made between Lord (then Sir John) Hussey and his son and heir William for a marriage settlement of the latter.

† Dugdale mentions Lord Hussey's children by his first wife to have been Giles, Thomas, Bridget, Elizabeth, Anne, and Dorothy; by his second wife William, Giles (of Carthorpe), Gilbert, Reginald, and Elizabeth. In 5 Eliz., Lord Hussey's children were restored in *blood only* (see Journals of Parliament).

* Wymbushe, see after.

Biteham &c.....with the appⱼⁿ, And of and in all my Lands, Tents, and Heredits in Castell Biteham &c..... aforesaid with all my woods sayls yerely thereof to be sold for and to the payement of my detts and performance of my Legacies untill suche tyme that all my treu detts and Legacies be with the rents issues &c.....thereof, fully and treuly contentid, satisfied and paid.

"Also I wyll that my said feoffes shall stand and be seased of and in my manors of Castle Biteham, Little Biteham, Southwitham, Blanknay, Brannton, Dirrington, Boston, Skyrbek, Kirkby—Laythorp, Brampton, and New Sleford, immediately after my detts paid to the use of my sonne Sir William Huse Knight, and of the heyres male of his bodye, Lawfully begotten. And for defaulte of issue male of the bodye of the said Sir William Huse &c.....[remainder as before to his several sons in succession, and his two brothers, with ultimate remainder to the testator's own right heirs]. Also I will that my said wife the Lady Anne Huse by the advice of my welbiloved brother Sir Robert Huse Knight shall have the Rule, ordering, governaunce, and fynding of all my said children with all the Lands, Rents &c.....to them and every of them by me gevyn or bequethed, by reason of this my Last Wyll and Testament or otherwise, untill such tyme that thei shall severally come to theire lawfull age, or be maryed And of this my present last wyll and Testament I constitute and make my said brother Sir Robert Huse Knight my treu and lawful executor to see this my wyll treuly performed and executed according to the tenour and effecte thereof, to whome I beqwethe for his labour Twentie pounds sterlyng, and his costs abowte thexecution of the same.

"And I comande and charge my son and heyre apparaunte Sir William Huse Knight, apon my blessing that he at eny tyme after my decease do not eny act or acts, thinge or thinges that shall or may be to the lette, herte or prejudice of thexecucion and performance of this my last Wyll and Testament &c.....[The testator then provides that if—within six months after his death—his son Sir William Huse should find sufficient surety for the payment of the testator's debts and legacies, the assurance of his wife's jointure &c. then that he (Sir William) should become the sole Executor of the will, and Sir Robert Huse be discharged of all further rule and power]. And that the same Sir William Huse my son do have for and towards the payement of my detts and performance of my legacies and wyll All my plate, cattell, shepe and stuff of household that shalbe at the tyme of my decease within or apon the manor of Old Sleford in the said Countie of Lyncoln, and being then at the tyme of the said suretie so hadd and taken as is aforesaid unadmynistred or distributed and not by me beqwethed or geven to my said wife or children so that the same Sir William Huse Knight do not in any wise medle with the receipt of the said one thousand marks before by me willed unto my said two daughters Marye and Brigett for and towards theire mariages oderwise than myn executor or executors shuld have medled with the same by reason of this my last wyll as is aforesaid but that the same Sir William Huse shall permyte and suffer my said wife her executors and assignes to have and recevye the same thousand marks in maner and forme as is above declared without lette or interupcion of the same Sir William Huse Knight or of eny oder by his procurement. [The testator then appoints the Lord Chief Justice of England and Chief Justice of the Common Pleas to be the overseers of his will.]

"And also by this my present last wyll and testament I do clere, revoke and adnulle all other wills and Testaments before this tyme by me made, spokyn, written or declaryed concernyng the disposicon of my lands and tents. And further I wyll that this my present last wyll and testament Do stand abide and be reputid and taken for my fulle and hoole last wyll and Testament Any wyll or Testament by me heretofore made or declared to the contrary notwithstanding."

WILLIAM JOHN HARDY.

(To be continued.)

"THE FIGHT AT DAME EUROPA'S SCHOOL," AND THE LITERATURE CONNECTED WITH IT.

(Concluded from p. 403.)

136. *Who's afraid? or, all about the Row in Dame Europa's School. By an Eton boy. Pp. 32. *London*, [1871], 12mo.—Represents England as desirous to support her honour by intervention, but restrained by Mr. Gladstone's Government till she can stand it no longer. Too late she makes preparations for an active policy. Advertised in the *Times*, Feb. 16, 1871, and Feb. 20. Author known.

Why John Bull grumbled, see No. 170.

137. *"Why Johnny didn't interfere." An answer to *The Fight at Dame Europa's School*. Sixteenth thousand. Pp. 11. London, 1871, 16mo.—In favour of neutrality; against France, or rather Napoleon III. In the *sixteenth, *twenty-third, *thirtieth, and *forty-first thousands the cover has the additional words "revised and enlarged." They are almost identical in type, and both letter and postscript are signed "Johnny." Advertised as "just published," *Times*, Feb. 2, 1871, Feb. 9. "Twentieth thousand, new edition enlarged," *Times* Feb. 15, 17. Author known.

138. *A widely different account of the Fight in Dame Europa's School. By an Old Boy. Pp. 31. *London*, 1871, 16mo.—In favour of English neutrality: against France and for Germany. Advertised in the *Times* March 13, 1871, and March 15.

139. *William and Louis; or how "the Fight at Dame Europa's School" began, was carried on, and is likely to end. Pp. 22. Dublin, 1871, 16mo.—In favour of neutrality on England's part: suggests a conference of the great powers to prevent Germany from misusing her victorious position. Author known.

140. *Young John Bull's letter to his Grandmother "Mistress Britannia." Containing the only authentic account of his conduct and opinions. Pp. 24. London and Leamington, 1871, 16mo.—In favour of non-intervention: against France and for Germany at the commencement of the war; afterwards Germany is regarded as having "hardened its heart," while the position of France excites pity. Advertised as "just ready" in the *Times* Feb. 25, 1871. Author known.

141. *The Zoological Gardens of Europa. Pp. 29. *London*, [1877], 16mo.—An allegorical history of recent affairs in Europe; the Franco-German war appears as an episode in wider complications of European politics.

PART III.—WORKS OF FICTION OF THE SAME CLASS OR ON THE SAME SUBJECT AS "THE FIGHT AT DAME EUROPA'S SCHOOL," NOT DIRECTLY CONNECTED WITH IT.

142. *Æsop's new War Fables, by Augustus Brackenbury. Fifth thousand. Pp. 48. *London*, 1871, 16mo. —The fifth thousand is advertised as "now ready" in the *Times*, Feb. 15, 1871.

143. *A Guillaume Ier, roi de Prusse par la Grâce divine, et empereur d'Allemagne par l'effusion du sang. Pp. 15. London, 1871, 8vo.—French poem: signed "Nemo" and dated Jan. 1, 1871.

144. †The bankruptcy of Britain Brothers. Pp. 46. *Edinburgh*, London, and Dublin, 1877, 12mo.—Pictures the collapse of England owing to depression of trade and a mistaken foreign policy, especially in supporting Turkey.

144*b*. †The Battle between the Elephant and the Whale. In three parts. Pp. 18 ["16"]. London (*Taunton*). [1878], 12mo.—Russia is the elephant, England the whale. Against Russia.

144*c*. *The Bear and the Crescent, a "Cock and Bull story," with supplementary "on dits" respecting sundry consequences. and the conduct of the Afgh-n Jackal. By a Rook. Pp. 68 ["64"]. Oxford and London, [1879], 8vo.—In verse. On the circumstances leading up to the Berlin Conference; favourable to the Treaty. Author known.

144*d*. †Bendizzy's Vision: disclosing his secret reasons for changing the name of the "Queen's Inn." Pp. 12. London, [1880], 12mo.

145. *The Blot on the Queen's Head; or how little Ben, the head waiter, changed the sign of the "Queen's Inn" to "Empress Hotel, limited," and the consequences thereof. By a guest. [At head, "By the Author of 'Ginx's Baby'" (Edward Jenkins).] Pp. 32. *London*, 1876, 12mo.—The cover alone has the full title. Wholly written and printed in eleven hours, according to an "Advertisement" issued separately with early copies, in the *sixtieth thousand printed on the back of the cover, but not found in the hundredth thousand. The covers vary. The *hundredth thousand, "illustrated edition," has four illustrations, but otherwise is identical. See 152*b*.

146. †The British Lion's message to the British people. A letter to John Bull, Esq., from the British Bulldog. Pp. 15. *London*, 1876, 16mo.—Against the Queen's new title of "Empress."

147. †The brothers Obadiah; or, Bulgaria befriended. By Ethelbert. Pp. 24. *London*, 1876, 16mo.—Conservative; Lord Beaconsfield is the Old, Mr. Gladstone the Young, Obadiah.

148. *The Christian Church and pious King William. By J. Bedford, Ph.D. Third edition. Pp. 2. London, [1871], 8vo.—A poem, against Germany.

149. *The "Cock-a-doodle-doo": history of the War, in verse. Part I. The outbreak: the baptism of fire, &c. Part II. French reverses: no more bullets picked up, &c. Part III. The Emperor closely watched. Part IV. Bazaine shut up in Metz, &c. Part V. Mc' Mahon (*sic*) attempts to relieve the marshall (*sic*) and fails. Sedan. The Emperor surrenders. Part VI. The bombardment of Paris. Buffaloes and elephants used for food. Part VII. Capitulation of Paris and close of the war. The ten years' lease, &c. Pp. 19. London, 1871, 12mo. —Against Germany, and England's inactivity.

150. *The Council of Three: being a sketch from the "Book of the Wars of the Apostles." Marc Antony. Pp. 12. London and *Southampton*, [1871], 16mo.—The "Three" are the Emperor of Germany, Bismarck, and Moltke. Against Germany.

151. *England's Day a War-Saga commended to Gortschakoff, Grant, and Bismarck; and dedicated to the British navy. Pp. 16. *London*, 1871, 12mo.—To show that "England's day" is not over.

152. *Epistle to the Deil. By holy Willie of Prussia. [illegible] 32. *London*, [1871], 12mo.—A Scotch song, with [illegible]ry. Against the German Emperor.

[illegible]. *Ginx's "Blot" removed; or "Queen-empress" [illegible]ated. Showing how big Billy, after demolishing [illegible]sh Church, laid violent hands on the British [illegible] J. M. (Redivivus). Pp. 24. *London*, 1876, [illegible] verse; against Mr. Gladstone. An answer

153. †Great State trial of Great Britain *versus* Benjamin Beaconsfield and others before Lord Chief Justice Rhadamanthus and a national Jury. In the Supreme Court of Public Opinion, sitting at the Assize town of Ubivis. Printed from the Notes of the Authorised Reporter of the Court. [With Appendix.] Pp. 24. (*London*), [1876 or 1877], 8vo.—A thinly disguised review of English politics and politicians. Strongly anti-Conservative.

154. *The Hens who tried to crow. An apologue. Pp. 48. London, 1871, 16mo.—An elaborate protest against "Woman's Rights."

154*b*. †How Ben behaved himself. By F. Bickerstaff Drew, author of "Two fair ladies." Pp. 32. London, 1880, 12mo.—Against Lord Beaconsfield, with respect to his ways of securing place and popularity.

155. †John Bull and Uncle Sam or the Alabama fever. Its origin, progress, and method of treatment. Pp. 30. *London*, [1872], 12mo.—On the Alabama claims, in favour of England.

156. †John Bull's new clothes; or, John Befooled by the Cheats. A Tory cracker. Pp. 16. *Winchester* and London, n.d., 12mo.—Against the inroad of modern philosophical "isms and ologies." Author known.

157. †Jonathan's Bunkum. Pp. 25. London and *Bath*, 1872, 12mo.—On the Alabama claims, against America. Author known.

158. *King Bramble: Jotham's parable applied to the fall of the Emperor. A Sermon, preached at Queen Square Chapel, Brighton, and Hare Court Chapel, Canonbury. In aid of the Fund for the Sick and Wounded in the War. By Edwin Paxton Hood. Pp. 32. *London*, [Sept.?] 1870, 12mo.—Against France and, in some sense, Napoleon III.

159. *A leedle Ballad about Vaterland, und ze Moighty Doings of mein Countrymans in France. By Hans Dunkelmann. Pp. 15. *London*, 1871, 16mo.—The author admires Germany, at a distance; but there is a vein of satire throughout. Dated Feb., 1871. Advertised as "just published" in the *Times*, Feb. 25, 1871.

160. The next Row about the Beer at John Bull's. Pp. 24. *London*, 1872, 16mo.—In favour of Temperance legislation.

161. *An Ode to England. A.D. 1871. [At head, "Freedom's extremity is England's opportunity."] Pp. 14. *London*. [1871], 12mo.—A vigorous appeal to England to interfere before too late: against the French Emperor. Advertised as "this day" in the *Times*, Feb. 23, 1871, and Feb. 24, 28, March 1, 2.

162. *The Pin in the Queen's shawl Sketched in Indian Ink on "Imperial Crown" from a Conservative standpoint. Pp. 31 ["32"]. *London*, [1876], 12mo.—Represents the agitation about the title of "Empress" as much ado about nothing.

163. †Ramequins! No. 1 De Gospel according to Saint Breitmann! His holy war and de acts of his apostles, By Cullen Morfe. Pp. 20 ["18"]. Wimborne, [1871], 12mo.—In verse: strongly against Germany and the German Emperor (Breitmann). A "ramequin" is explained to mean a kind of sandwich of bread, butter, and egg. The introduction is dated Feb. 28, 1871. Advertised in the *Times*, March 29, 1871, and March 31. Rare.

164. †The scholastic Academy of Professor Bruhm: showing how the members of the Academy-Board were managed by Mrs. Nonconformia Bruhm, and how accordingly, they managed their affairs. By Hib. P[illegible] 32. London (*Weymouth*), 1872, 12mo.—About the Bi[illegible]mingham School Board.

165. †Serb and others *versus* Turco Psha. The [illegible]tory of a Lawsuit in the Court of Mars. By Gulie[illegible] Scriblerus. Pp. 30. *London*, 1876, 12mo.—For R[illegible] against Turkey and Lord Beaconsfield.

166. *Squire Bull, and his bailiff Benjamin. A political allegory. Pp. 15. Manchester and London, [1880], 12mo.—A criticism of the late Conservative Government, by a Liberal.

166*b*. †The Three BBB's or Constantinople pie. By W. C. Galton. Pp. 8. London, 1877, 12mo.—In verse; against Russia. The three B's seem to be the Bear (Russia), the Bull (England), and the Bees (small countries oppressed by Russia), but two Birds also make their appearance, the Turkey and the Eagle (Germany).

167. †The Three venerable Ladies of England on Church Politics. Madam Britannia, Mother Church and the Old Lady living in Threadneedle Street. Three parts. Pp. 237. London, 1873-4, 16mo.—In favour of the present Church Establishment. The second part (pp. 63-150) I have not met with.

168. *Voices from Salisbury Plain; or who 's to blame? A dialogue on the Franco-Prussian War, between Willum and Jeames, (Wiltshire Labourers.) By the author of "Poems in the Wiltshire Dialect." Pp. 20. London and *Salisbury*, [1871], 12mo.—In favour of England's neutrality. A poem. The *third thousand (pp. 23) differs very slightly. Advertised in the *Times*, Feb. 24, 1871, and Feb. 28.

169. †The War of Ideas a poem. By John A. Heraud. Pp. 31. *London*, 1871, 12mo.—Religious in tone; perhaps for Germany.

170. Why John Bull grumbled about the Wedding present. Pp. 31. London, 1871.—Advertised as "this day" in the *Times*, Feb. 16, 1871.

The following are not in any sense "Dame Europa's School" pamphlets, though sometimes included in collections of them :—

Europa's Fate, 1875.
A good Time come, 1871.
John Bull's advisers.
Mrs. Malaprop's Military Advice, 1871.
Mr. Bull's Winter Party, 1872.
Our Old Ally, 1871.
Prussian Atrocities, 1871.
The Story of Alsace and Lorraine, [1871].
Verses for the People, 1871.

The political opinions expressed in the foregoing list may be thus summed up; account, however, is only taken of *decided* opinions, so that a pamphlet may be described as in favour of France yet not against Germany, or as opposed to English neutrality and yet in favour of neither combatant. With respect to England, thirty-nine are in favour of England's conduct under the party in power, twenty-eight against; with respect to France, ten for, twenty-one against; with respect to Germany, seven for, seventeen against. All the Alabama pamphlets are against the claims of America; and in the Russo-Turkish the balance of opinion is decidedly against Russia.

It will be noticed, on consideration of the above figures, that a large proportion of the works reviewed content themselves with description rather than hostile criticism, and that in the matter of the Franco-German war the majority of writers disapprove of the policy of one side much more strongly than they approve of the other.

F. Madan.

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Mr. Madan's collection of the publications connected with the amusing prototype is really marvellous. When the bibliography is finished I should be glad if Mr. Madan would devote a little of his research to inquiry after previous suggestions of *The Fight*, &c. I cannot but think that the germ of *Dame Europa's School* is to be found in a paper by Lord Macaulay, written in 1824 for the April number of *Knight's Quarterly Magazine*. It is not, perhaps, so familiar to the general reader as others of his writings, because it was only a "first part," and a "second part" does not appear; and also because so many who see his later collected essays are unacquainted with his *Miscellaneous Writings and Speeches*, containing, among others of his earlier productions, a short paper called "Some Account of the Great Lawsuit between the Parishes of St. Dennis and St. George in the Water." The book is easily obtained, and I think that no one could read it without saying, "Either we have here the original idea of *The Fight at Dame Europa's School*, or if this be not so, then we have found another, and most extraordinary, literary coincidence."

Gibbes Rigaud.

"There let Thy Servant be."—The following lines, headed as above, and signed A. V. R. R., have been cut by me from the *Cumberland and Westmoreland Advertiser* of December 14, 1880. I submit them to "N. & Q." because I should like to know who A. V. R. R. is, and where the lines were first published, for one can hardly suppose that such verse, on such a subject, was written for the poet's corner of a country paper. I have a third reason for submitting them: at this time of year it will probably occur to most of those who shall have read the lines as they deserve to be read:—

"The Spirit of this age spoke on a certain day:
'Rise up my child, and cast thy early faith away.'

I rose to go; my freedom seemed complete.
In vain! Once more, O Lord, behold me at Thy feet!

Thou art the very life which beats within my heart:
I have no power to choose—from Thee I *cannot* part!

O Light of all the world, that gladden'd weary eyes!
Didst Thou to darkness sink, never again to rise?

O Voice, more sweet than men had known on earth before!
Has Thy strange music died to silence evermore?

O Death, through which we dream'd of gain in utter loss!
Was it indeed defeat, that passion of the Cross?

Then—Brother, Master, King!—I take my part with Thee!
And where Thou art, O Lord, there let thy servant be!

The awful, unknown Power that in the darkness lies,
Thou saidst could be revealed, through Thee, to mortal eyes:

And what though earth and sea His glory do proclaim—
Though on the stars is writ that great and dreadful name—

Yet—hear me, Son of Man!—with tears my eyes are dim,
I cannot read the word which draws me close to Him.

I say it after Thee, with faltering voice and weak—
'Father of Jesus Christ'—this is the God I seek.

And can it be that *Thou* mistook that Name divine?
Then let me share Thy dream, my error be like Thine!

On Thee I lean my soul, bewilder'd, tempest-tost:
If Thou canst fail—for me then everything is lost.

For triumph—for defeat—I lean my soul on Thee.
Yes! where Thou art, O Lord, there let Thy servant be."

A. J. M.

Negro Folk-lore.—The *Toronto Weekly Globe*, Dec. 2, 1881, gives the following report of a trial which showed that gross superstition still lingers amongst some of the Southern negroes. A correspondent, writing from Charleston, S.C, under date Nov. 25, says:—

"Henry Johnston was executed this afternoon at Sumter for the murder of John Davis. A very large number of people were present. At a late hour on the night of Feb. 10 last, Henry Johnston was lodged in the gaol at Sumter, charged with murdering John Davis on the 5th of that month. The murdered man, as well as his assassin, were both negroes. Johnston, shortly after his arrest, stated that he was in love with the wife of the deceased, a woman near twenty-five years of age, the prisoner being about forty; that she repelled his advances, and he sought the aid of a conjurer, one Orange Isaacs, an aged negro. The so-called conjurer gave him a charm—known in the language of negro witchcraft as a 'hand'—composed of various articles, viz., beeswax, fox's hair, a little sand from the shoe of the person intended to be acted on, and a drake's foot, all sewed up in a small cotton bag. He was told to wear it next to his skin, over his heart, for one week, and the woman would love him. He did so, and at the end of a week reported to the conjurer that the woman had confessed her love for him, but had refused to accept him unless her husband separated from her. The conjurer afterwards gave Johnston another charm, designed to alienate the husband from the wife. It was worn the prescribed time, but he reported that the woman and her husband continued to live happily together, and that the charm would not work. The conjurer replied that Davis must be possessed by a devil, and that he would give Johnston a charmed bullet, which he must put in his gun and fire at Davis's head as he passed from the wood in which he was working toward his home at sundown the next evening. Johnston objected that if he killed the man the law would hang him if he were found out. His fears on this head were allayed by the conjurer giving him another charm, which he said would be proof against the law, and that no judge or jury could convict him while he wore it upon his person. Thus fortified, Johnston shot Davis through the head on the following evening, killing him instantly, and covering his body with leaves in the wood near the spot where he fell. He then proceeded to the house of the deceased, and was received and welcomed by the widow, and domiciled himself in the place of the dead man. Johnston was tried and found guilty of murder in the first degree. Before the sentence, that he was to hang on Nov. 25, was passed, he asked the judge to give him as long a time to live as the law allowed. He asked the judge, 'How would you like, your honour, if you were in my place, to be hung in a hurry?' Johnston always had hopes that the charm given him by Isaacs would keep him from being punished for his crime. His faith was strengthened by the fact that two of the jurors empanelled in the case were taken suddenly ill, so that two others had to be substituted in their places, and by the sudden death of the sheriff, a strong, healthy man, within three hours after the death sentence had been passed, and a few minutes after he had expressed his abhorrence of having to hang the man."

It would be interesting to know whether we could match these gross superstitions in England.

William E. A. Axon.

Fern Bank, Higher Broughton, Manchester.

Weather Prognostics.—I was overtaken this morning (December 24, 1881) by a well-to-do, energetic native of Cornwall, who has lived many years in this place, when I opened conversation by remarking, "It's a cold morning." "Yes; but I know'd the night afore last there was going to be a change."—"How?" "I saw the two moons."—"The two moons!" "Yes; a kind of dark moon behind the other, and a little to the left of 'en. I could make out the shape of 'en quite plain; and I said, says I, there'll be a change. It mayn't be much, but there'll be a change." The moon was new at 5 h. 7 m. A.M. on the 21st, and he had seen "the old moon in the new moon's arms." "There's many little things," my informant added, "that tell what kind of weather there's going to be, and I take notice of 'em, and find 'em very useful. For instance, whenever a planet passes the moon there'll be a change of weather, especially if the moon rides the planet." "Do you mean if the moon is *above* the planet?" "Yes; 'tis worse then. 'Tis bad enough either way, but worse when the moon rides the planet." I feel confident that by a "planet" my companion meant any conspicuous star.

Wm. Pengelly.

Torquay.

An Unpublished Letter of Dr. Jenner.—The following is a copy of an autograph letter by Dr. Jenner, and is interesting in its reference to his speciality:—

"Cheltenham, January 16th, 1807.

"Dear Sir,—I congratulate you and Mrs. Phillips on the addition to your Flock. It is my intention to be in Town soon; but how soon, I cannot at the present moment positively say. My movements will be regulated by those of the College of Physicians and the House of Commons. The former have not yet finished their Inquiry, which will, when completed, be laid before the House. This Inquiry will lay all those troublesome Ghosts which have so long haunted the Metropolis with their *Ox-faces*, and dismal hootings against Vaccin However, 'tis all for the best. You may depend u the new Investigation will prove the touchstone o vaccine discovery.

"I have not yet seen your Monthly Mag. for sent Month. Probably you may not have inse very curious and interesting piece of intel receiv[d] from Madrid. This supposition ind[-] enclose it. What a glorious enterprize! *I*

Peace with Spain and quite adore her philanthropic Monarch. Could not this be touched upon by some of those who, *thro' you*, introduce pathetic stories into the world? A word more respecting your Little one; altho' I should be happy to shield it myself from the speckled Monster, yet I would advise you not long to risk my coming to Town. I will just add that I consider the Vaccine Lancet in the hand of John Ring, just as safe as in my own. Pray present my best wishes to Mrs. Phillips and tell her I have not forgotten her civilities.

"Yr very faithful Fd,
"E. Jenner."

Charles John Ridge.

Agricultural Depression.—It would appear that the condition of agriculture was as bad about 1666 and in 1737 as it is at the present time. Macaulay, in his *History of England*, writing of the time of Charles II., says:—

"A sudden fall of rents took place. The income of every landed proprietor was diminished by five shillings in the pound. The cry of agricultural distress rose from every shire in the kingdom."

In 1737 (according to the *Derby Mercury* of March 31, 1737)—

"Letters from all parts mention the deplorable case of the Farmers; numbers of them not being able to pay their rents, have flung up their Farms; that there is more Farms now in Gentlemen's hands than ever was known; and that there must be considerable abatement in the rents, or it will be impossible for the tenants to pay them; for every necessary of life being so high taxed they can't bear it and pay such high rents."

Let the farmers, therefore, have faith that as the depression of those times passed away, so the bad state of things now will soon give place to increased prosperity.

Walter Kirkland, F.R.G.S.

Eastbourne.

A Surrey Proverb.—"A light Christmas makes a full sheaf." I call this a *Surrey* proverb merely because I heard it the other day in Surrey, and have not heard it elsewhere. This year (1881) Christmas Day happens during the first quarter of the moon, and therefore it seems doubtful whether the season will be "light" enough to secure us a good harvest in 1882.

A. J. M.

Transparent Bee-hives in the time of the Romans.—It is remarkable that no English writer on bees (to my knowledge) has ever noticed the use, in a rude form, by the Romans of observatory hives, particularly mentioned by Pliny (*Nat. Hist.*, lib. xxi. c. 14): "Alvearia optima è cortice, secunda ferulâ, tertia vimine, multi ea et speculari lapide* fecere, ut operantes intus spectarent."

William Platt.

Callis Court, St. Peter's, Isle of Thanet.

Guernsey Folk-lore.—I would call the attention of persons who are making notes concerning "folk-lore" or popular superstitions to the early chapters of Victor Hugo's *Toilers of the Sea*, the locality being Guernsey. W. H. Patterson.

Belfast.

Halkett and Laing's "Dictionary of Anonymous and Pseudonymous Literature": Correction.—*Anthropophagus; or, a Caution to the Credulous*, London, 1624. This pamphlet was written not by Edward "Sulton," but *Sutton*, Bachelor of Divinity of Oriel Coll., Oxon. *Vide* Wood's *Fasti Oxonienses*, Tonson's folio ed., MDCCXXI., p. 226. J. Y. W. MacAlister.

The Wind on New Year's Eve.—

"If New Year's Eve night wind blow south,
It betokeneth warmth and growth;
If west, much milk, and fish in the sea;
If north, much cold and storms there will be;
If east, the trees will bear much fruit;
If north-east, flee it man and brute."

I found a slip with the above upon it in a very old MS. book. Harry Hems.

Exeter.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

A Relic of Thomas à Becket.—Looking for something else in the registry at Norwich, I came upon the will of Sir Miles Stapleton, of Ingham, Norfolk, bearing date "die Lune in crastino Annunciat. B. Marie V., A.D. 1414." Among other bequests he leaves to his son Brian "siphum argenteum cum coverculo qui fuit sancti Thome Cantuarensis Archiepiscopi." The Stapletons had been people of importance in Yorkshire long before they came into Norfolk, one of them, Sir Nicholas de Stapleton, being governor of Middleham Castle in the reign of King John. From this Nicholas the Barons Stapleton were descended, who came to an end in the male line in 1373. The Norfolk Stapletons were a branch of the same house. They could not, however, have been descended from the great judge in Edward II.'s time, or the barony would have come to them, as it certainly did not. The inference is that, if the covered cup of the martyred archbishop came down to Sir Miles Stapleton as an heirloom, its transmission during the two centuries and a half which had passed since Becket's death must be traced along a different line. Can any one more familiar than I am with the baronage hazard a conjecture as to how Sir Miles became possessed of so interesting a relic, and is any further trace of it to be met with elsewhere? Augustus Jessopp.

A German Volksbuch.—Some few years ago it was my good fortune to pick up a modern re-

* "Mirror stone," probably a sort of calc or mica.

print of an old German Volksbuch version of the *Infantia Salvatoris*, but having unfortunately mislaid it, I should be obliged by any information as to its precise title, date, and place of publication. I ought to add that the book I want is not identical with either *Die Heilige Drei Könige*, printed in vol. iv. of Simrock's *Deutsche Volksbücher*, or with *Joachim und Anna*, which is No. 47, or with the *Geschichte von Jesu Christi*, which forms No. 48, of Otto Wigand's collection of *Volksbücher*. Were more than forty-eight parts of this collection published? WILLIAM J. THOMS.

HARE; BARON OF COLERAINE.—Within the altar rails of the church, at Docking, in Norfolk, a large parish near the northern coast of the county, are large black marble memorial slabs covering the remains of the Hares, barons Coleraine, in Londonderry, a peerage first conferred on Hugh Hare by Charles I., Aug. 31, 1625, shortly after his accession. He married Lucy Montague, daughter of Henry, first earl of Manchester. The peerage became extinct by the death of Henry, the third baron Coleraine, but was resuscitated and conferred again, on Feb. 26, 1762, on one of the Hanger family, of Driffield, in Gloucestershire, and became extinct a second time. The arms of Hare, incised on the slabs, are those now borne by that family—Gules, two bars and a chief indented or; crest, a demi-lion rampant ppr., ducally gorged or. From Hugh Hare, younger son of the first baron Coleraine, the Hares of Docking are descended, the present owners of the estate. At the close of the last century, Mrs. Henley, the only surviving child of Hugh Charles Hare, of Docking, devised the estate to her kinsman, the Rev. Edward Christian, of Workington, who assumed the name and arms of Hare in 1798, and was grandfather of the present proprietor, Mr. Humphrey John Hare. He belonged to the ancient northern family of Christian, of Ewanrigg Hall, in Cumberland, and Milntown, in the Isle of Man. Can any correspondent mention the reason for the elevation of Hugh Hare to the peerage, which seems a very early instance of an Irish title being conferred upon an English subject, and, further, give the date of the death of Henry Hare, third and last baron Coleraine of that family? Burke's *History of the Extinct Peerage* assigns no date to its extinction. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

ROBERTS FAMILY.—May I ask the assistance of our friends on the subject of the pedigree of a branch of this family? I have compiled it from, say 1550 to the present time, with only one link wanting, and that is, in every probability, in the records of one of the Inns of Court or Chancery. I have seen in the Record Office the name of one Samuel Roberts on the Roll of Attorneys for 1730, and his parentage, and possible birthplace, would be stated on the Admission Book of one of the Inns, as I have seen others are. Through the courtesy of the librarian at Gray's Inn I have seen the admissions there, but at Staple's Inn I am debarred, being told that the admission book for 1730 can by no possibility be seen without the order of the entire body of the members, who would have to be convened for the purpose, and my petition placed before them. Is it possible that this can be the case? or can the book be seen by the order of an individual member? The pedigree has taken me years to arrange, and I am obliged to stop at the parentage, &c., of Samuel Roberts, admitted as an attorney in 1730, by the rule at Staple's Inn, which, I am told, cannot be departed from. I should feel very much obliged to any of your readers if they would assist me in my difficulty. E. J. ROBERTS.

20, Fleet Street, E.C.

"OTHER HALF HUNDRED."—In *Floriz and Blauncheflur*, published with *King Horn* for the E. E. Text Society, 1866, we find, 57/201:—

> "þe Admiral haveth to his gestninge
> *Oþer half hundred* of riche kinges";

and in the marginal summary, "for the Admiral has *half a hundred* rich kings at his feast." Is not the term "other half hundred" identical with the modern German *anderthalb hundert*, which means one and a half hundred? It is an elliptical expression, for the explanation of which see Sanders's *Dict.*, *s.v.*, *halb*. Not only *anderthalb*, but *drittehalb*, *viertehalb*, *fünftehalb*, &c., are in use, signifying respectively 2½, 3½, 4½, &c. There are also similar expressions in Latin and Greek. The English term "other half," meaning 1½, we find again in the "Chronicle of England" 275/119 (Ritson's *Romances*, vol. ii.):—

> "He (Albanactus) reignede her
> *Other half hundrid* yer."
>
> "Saber gret sikenesse tok
> That *other half yer* in non wise
> Ne might he oute of his bed arise."
>
> *Sir Beves of Hamtoun* (printed for the Maitland Club), 3724.

F. J. V.

HANSAKER AND BOYNACLE FAMILES.—Can some one tell me anything about these families? Both surnames occur in the Register of St. Mary's Church, Dover, the former in 1639, and the latter in 1668. CONSTANCE RUSSELL.

Swallowfield Park, Reading.

VALLEY OF OLYMPIA.—I lately visit[illegible] celebrated valley of Olympia, in the Morea from its historical associations, which m[illegible] of the most interesting spots in the wo[illegible] one of the most beautiful, the recen[illegible] of the remains of the temples of Z[illegible] &c., have given it an additional in[illegible] be obliged if any of your correspo[illegible]

me where an account of these discoveries is to be found. H. Bower.

[See recent volumes of the *Athenæum*.]

Turner Family.—John Turner, of London, citizen and merchant, will dated June 18, 1691, married —— daughter of Cartwright of Leicester, and had issue (*inter alios*) Elizabeth=Capt. Abraham Dawes, Mary=Chas. Atherstone, and John Turner= —— daughter of Caplin, of London, merchant. John Turner had by his wife, daughter of Caplin, issue (*inter alios*) John Turner=Anne, daughter of Manners; Elizabeth, wife of Richard Guy; Mary, wife of Wm. Withers; and Sarah, wife of —— Ravenscroft of Bracknell, co. Berks. Any information of a genealogical character relating to the above alliances will be thankfully received by F. A. Blaydes.

Tilsworth, Leighton Buzzard.

Freemasonry.—Will any of your readers oblige me with a list of the names applied to freemasons in different times and countries?

J. F.

The Title Czar.—Was not the old spelling of this ancient and mysterious title (about the origin of which the Russians themselves cannot agree) Tsar or Tzar? I think the old English title of the Duke of Muscovy was "His Tsarish Majesty." When and why was the spelling altered to one so un-English in look and inaccurate in rendering the Russian sound as Czar? I have read with interest the discussion in "N. & Q.," 5th S. ii. 36, 55, 72, 96, 175, on this topic, but my point is not dealt with there. W. S. Lach-Szyrma.

[Has our correspondent read the paper on this subject, by Mr. Ashton W. Dilke, in "N. & Q.," 5th S. i. 464?]

Besylls or Bessels, of Besselsleigh, co. Berks.—Can any reader of "N. & Q." refer me to a pedigree of this family? They were a very important Berkshire family in the fourteenth and fifteenth centuries, and their heiress married into the Fettiplace family. W. G. D. F.

Song of Solomon, ii. 5.—The A. V. has "flagons," the Douay Version [following the Vulgate] says "flowers." Which is correct?

J. R. Haig.

Tolson's "Emblems."—A curiosity of this kind not found in Mr. Corser's list ("N. & Q.," May 14, 1853), is *Hermathenæ; or, Moral Emblems and Ethnick Tales*, with explanatory notes. Vol. I. By F. Tolson, Vicar of Easton Mauduit, and Chaplain to the Rt. Hon. the Earl of Sussex. This on an engraved title: "I. Devoto Sculpt." Neither place, printer's name, nor date; 8vo., dedicated to his patron, pp. 173, and three pages of *errata*, with sixty curious half-page engravings, and some head and tail pieces savouring of Thomas Gent. *Of this book* this is the second copy I have had, but never saw vol. ii., which it would appear by "a list of subscribers" the author was engaging to deliver. My query is, therefore, Is a second volume known to any reader of "N. & Q."? and if this inquiry revives the subject of English emblems, I, for one, shall not regret it. J. O.

De Bella Aqua: "Gykring" in Rufford Charters.—Amongst the charters of this abbey is one by a Robert de Bella Aqua, and Dionysia, his wife, and in it occurs the following note:—"Duos toftas in Gykring quos Ranulfus Helewys de nobis tenuit." I am desirous of knowing, first, who were this Robert de Bella Aqua and Dionysia his wife; and, next, what place now represents "Gykring," as I am quite unable to identify it with the means I have at hand.

D. G. C. E.

West's Portrait of Byron.—I shall be glad to know where Mr. West's portrait of Byron, taken at Pisa in 1822, may be seen. The original picture (which was several times repeated) was purchased by Mr. Joy, formerly of Hartham Park, Wilts, a gentleman who also became possessed of the original portrait of the Contessa Guiccioli, by the same artist. Neither picture is at Hartham, and I have failed to trace them elsewhere. I possess a beautiful mezzotint of the original Byron, from which I am induced to believe that the likeness was good. When, some years ago, I collected busts and portraits of Byron from all parts of England for exhibition at the Albert Hall, this semblance of Byron was as conspicuous for its absence as were the images of Cassius and Brutus at the funeral of Junia. Can any one help me to find the portrait in question?

Richard Edgcumbe.

33, Tedworth Square, Chelsea.

An Act of Parliament prohibiting the Clergy from wearing Fur Capes or Tippets.—I have somewhere read that an Act of Parliament of King Henry VIII. forbids the clergy to wear fur capes or tippets, which were, I believe, worn by canons of cathedrals in quire. Some information on this subject would oblige, as I cannot help thinking, if King Henry VIII. has not interfered in the matter, a warm fur garment would be a comfort in a cold damp church on a frosty Sunday? W. Hardman, LL.D.

Nicoll of Hendon.—John Nicoll, of Hendon Place, co. Middlesex, died in 1711, and left the Hendon estate to his eldest son, John Nicoll. How long did he survive his father? Did he marry and leave issue? Any facts that will illustrate the descent of the Nicolls, of Hendon Place, after 1711 will be most acceptable.

E. H. W. Duskis.

Kidbrooke Park, Blackheath.

Lisle = Whitaker.—Where can I find evidence of the marriage (which I believe to have taken place about 1672) of Margaret, daughter of John Lisle, Lord Chancellor of England, and Alicia, his wife, to Robert Whitaker, or indeed to a Whitaker of any Christian name? Henry Murillier.

19, Gotha Street, South Hackney.

Authors of Books Wanted.—

Who is J. W., the author of *Systema Agriculturæ*, small folio, London, 1675, printed by J. C. for T. Dring, &c. P. J. F. Gantillon.

Replies.

SEAFIELD CASTLE.

(6th S. iv. 429.)

The description quoted by Mr. J. A. Moutray as from the [*New*] *Statistical Account of Scotland*, 1845, does not exactly coincide with the actual language of the passage referring to Seafield in that edition. And it seems to me, from the tenor of the description, that "Tower," which is the expression used in the *New Statistical Account*, would be more accurate than "Castle," in relation to Seafield. The description is to be found in vol. ix. pp. 808–10, under Fifeshire, Parish of Kinghorn, in the following terms (p. 810):—

"Seafield tower presents a striking feature on the margin of the shore, resting on one side on a solid mass of red sandstone, and guarded on the other by the visible remains of a fosse and drawbridge. This was the seat of an ancient family of the name of Moutrie."

At p. 808 is a statement of the then principal heritors of the parish, and amongst them Col. Ferguson of Raith, "for Eastern and Western Balbarton, Seafield, and other lands." Whether Seafield remains in the same family at the present date I cannot say, but the information may be of use as far as it goes. Seafield tower is not mentioned by Lewis, *Topog. Dict. Scot.*, nor is it in Billings. I do not know whether I shall be going beyond the object of Mr. Moutray's query if I suggest that the family took its name from the Motray or Moultry Water, which is mentioned in the accounts of the parishes of Kilmany, Balmerino, Creich, Leuchars, and Dairsie. It is described (*op. cit.*, p. 632) as a "rivulet which, continuing its course through the parishes of Kilmany and Leuchars, falls into the Eden at the inner bridge." Again, *s.v.* Dairsie, we read, "The Eden runs eastward till, joining the Mottray, both of these streams run into the Frith of Eden, near the Inner Bridge, about two miles from the German Ocean (*ibid.*, p. 771)."

The name is of infrequent occurrence in the public archives. I find it but once in *Act. Parl. Scot.*, and that at a late date; "Moutray of Scoby, James, Fife, 1704: xi. 148*b*." In the *Ret. Abbrev.* the Moutrays of "Seyfeild," "Roscobie," and "Markinsche" are to be traced, taking only the special Retours, all that I have as yet consulted. Sir Bernard Burke gives the arms under "Moultrie (Seafield and Rescobie)," in the last edition of his *General Armory* (1878), but out of the proper alphabetical order, between Mouthwey and Mow of that ilk. I mention this not only to save trouble and temporary disappointment on reference to the *Armory*, but also because the seeming misplacement may raise the question whether it had not been intended to register the name under the form "Moutray." Under that form the name holds a good place in Ulster. In the account of Moutray of Favour Royal, co. Tyrone, in Burke's *Landed Gentry*, 1879, the motto only is given, but it is the same as that of Moultrie, or Moutray, of Seafield and Rescobie. The lineage, however, is not carried up to the period of the immigration. The name of Moutray is a *casus omissus* in Anderson's *Scottish Nation*. The same may be said for more than one old Scottish house which has been from time to time a subject of inquiry in "N. & Q.," though sometimes, as in the cases alike of Moutray, and Montfode of that ilk, occurring in our archives as late as the seventeenth, or even the eighteenth, century. I may, perhaps, some day offer a few notes which I have been led to collect in the course of my own investigations by way of supplying this deficiency, both in regard to families which have already been mentioned in "N. & Q." and others. Indirectly, help may thus be given to a future edition of Dr. G. W. Marshall's valuable *Genealogist's Guide*.

C. H. E. Carmichael.

New University Club, S.W.

Earl of Cleveland: Lords Wentworth of Nettlested (6th S. ii. 408; iii. 50, 72, 96, 115, 153, 227, 271, 312, 333, 414; iv. 11, 212, 297).—The collections from which I quoted were made by one of the Dawson family of Clapham, near Bedford, a very able draughtsman and careful copier. He has left a plan in pencil of the "vault belonging to the Strafford family under the north chancel of Toddington Church, Bedfordshire." The entrance is at the south end. On your right hand, as you enter, is a coffin in the south-east corner of the vault all by itself, which Mr. Dawson marked H. Proceeding up the centre of the vault, on your left hand are seven coffins with heads to the west and feet to the east, marked by Mr. Dawson, commencing from the north end, A, C, E, F, J, K, M. The remaining four coffins in the vault are situated in a slanting position from across the north-east corner of the vault to as far as the coffin marked I; they are lettered from the corner by Mr. Dawson as B, D, G, L. These are all that are shown, in all twelve, whereas M Blaydes mentions thirteen. The inscriptions gi by Mr. Dawson are as follows:—

A. Lady Mariah Wentworth, Daughter of Thomas, Earl of Cleveland, died Jan^y, 1632, aged 18 yrs.

B. The Right Honorable Thomas, Lord Wentworth, Knyht of the Bath, son and heir apparent to Thomas, Earl of Cleveland, he was in his lifetime Colonel of His Majesty's guards, King Charles the 2^d and Gentleman of his said Majesty Bedchamber, and one of his Majesty's Privy Council. Buried March 7th, 1664.

The above is the gentleman I inquired about, as Mr. Blaydes stated that he died in 1643. There is, however, I find, no doubt about him. He was son of the Earl of Cleveland by his first wife, Anne Crofts, and was summoned to Parliament as Lord Wentworth of Nettlested during his father's lifetime, and died without issue in 1664, before his father, which is an answer to my own query *ante*, p. 212. What was his wife's name?

C. Lady Lucy Wentworth, second wife of Thomas, Earl of Cleveland. Dyed Nov. 23d, 1651.

This is the lady there has been so much discussion about; Banks, in his *Extinct and Dormant Baronage*, gives her name as Catharine.

D. The Right Honorable Lady Henrietta Mariah Wentworth, Baroness Wentworth of Nettlested. Dyed unmarried April 23d, 1686.

E. Thomas, Lord Wentworth, Baron of Nettlested, Earl of Cleveland, L^d L^t of the Co. of Bedford, Captn. of H.M. Band of Pensioners, Colonel of Horse and Commander of Brigade of Horse. Dyed March 25th, 1667, aged 75. He lived Honourably and died piously.

F. Ann, wife of Thomas, Earl of Cleveland, who died Jany 16th, 1637.

G. The Right Honourable Lady Philadelphia, Viscountess Wentworth, Relict of Thomas, Lord Viscount Wentworth. Died May 4th, 1696.

H. Sir Henry Johnson, Knight, died Sept. 29th, 1719, aged 60 (? as to age).

I. The Right Honorable Thomas, Earl of Strafford, Viscount Wentworth. Died Nov., 1739.

K. The Right Honorable Ann, Countess Dowager of Strafford, wife of Thomas, Earl of Strafford, mother to William the present Earl of Strafford. Dyed Sept. 19th, 1754, aged 70.

L. Lady Ann Campbell, Countess of Strafford. Dyed Feby 7th, 1785, aged 65.

M. The Right Honorable William Wentworth, Earl of Strafford. Died March the 10th, 1791, of Blessed memory.

The above accounts for all the twelve coffins shown in the vault. The systematic way in which the wives of the earls all through are described by their Christian names points to the fact that, whatever may be the custom of the enlightened nineteenth century, during the eighteenth another prevailed, at least so far as the widow of an earl was concerned. I think if an earl's wife died in the lifetime of her husband it was different, see coffin F. I should hardly think, if Thomas, the younger son of the Earl of Cleveland, was by his second wife (*ante*, p. 12), that in the registers he would be described as Thomas Wentworth, Esq., for in 1643 he could not have been above four years of age. I fear I have taken up much space in trying to meet Mr. Blaydes's wishes, and only hope it may not be wasted. Sywl.

George Edmonds No. 1 and No. 2 (6th S. iv. 102, 210).—I had acquaintance with, though not intimate knowledge of, the "two Dromios" above named. In the crisis of the Chartist movement (which was in the autumn of 1839, and not on April 10, 1848) a certain Chartist leader, arrested in Northumberland for a speech delivered some weeks before in Birmingham, was brought to the Midlands capital, and committed for trial at the Warwick Assizes. Unsolicited, Mr. George Edmonds No. 1 volunteered his services for the defence, and so shattered the evidence of the only witness for the prosecution that, on the depositions being laid before the grand jury, the bill of indictment was thrown out, and the Chartist (above referred to) was not brought to trial—"no bill." Between the hearing of the case before the magistrates and the liberation on bail of Mr. Edmonds's client, there occurred the deplorable Bull Ring burnings, the work of roughs who had no connexion with the Chartists. That incident, much exaggerated, was commented on in the House of Lords, and no less a personage than the Duke of Wellington denounced Mr. George Edmonds for the legal assistance he had given the friendless Chartist, the Tory leader affecting to regard that professional act as a direct incitement to the burnings, with which Mr. Edmonds and his Chartist client had as much to do as Tenterden steeple had with the formation of Goodwin Sands. Although not mentioned by either of your correspondents, Mr. Edmonds in 1839 was either clerk of the peace or held some corresponding office, a fact dwelt upon with some bitterness by the duke. His Grace notwithstanding, Mr. Edmonds's voluntary defence of his client was generous and noble. According to my recollections, George Edmonds No. 1 at fifty years of age was a man of medium height, strongly built, blue-eyed, slightly florid, fleshy—what the Americans term a "Johnny Bull."

George Edmonds No. 2 I met frequently at the publishing places of "the unstamped"—Hetherington's, in the Strand; Cousins's, Duke Street, Lincoln's Inn Fields; and Lormier's, near Exeter Hall—where were issued the *Republican*, *Le Bonnet Rouge* (the title only in French), and other similar publications. In addition to defending the vendors of the unstamped papers, Mr. Edmonds was a frequent contributor to their columns. His grammars, dictionaries, &c., had not much in common with Lindley Murray and Lemprière. They were by no means prosaic (I speak from memory); and, indeed, their author had within him a soul kindred to that of Lamennais, as manifested by his too enthusiastic belief in the "perfectibility of the people," to be wrought out by universal suffrage and cheap newspapers. If memory serves, George Edmonds No. 2 at thirty years of age was a man of medium height, slender, pale or sallow com-

plexion, dark eyes and hair, with a nervous manner and expression that told of mental restlessness and eager aspirations—fated to be unfulfilled.

The "two Dromios" were both Radicals, but of different types. In my opinion, they did good service in their day. Peace to the memory of both—peace with honour.

GEORGE JULIAN HARNEY.

16, Shepard Street, Cambridge, Mass., U.S.

THE MILKY WAY=SANTA STRADA DI LORETTO (6th S. iv. 366).—The miraculous shrine of Loretto is not the only one to which the Milky Way is supposed to lead. In Normandy, and I believe in other parts of France, the galaxy is commonly called *les pas de St. Jacques* and *le chemin de St. Jacques.* In the apocryphal life of Charlemagne attributed to Archbishop Turpin, it is said that this renowned emperor, having prayed to God, towards the end of his life, to grant him some rest from his wars and labours, saw in the heavens a road paved with stars leading from the Baltic Sea to the tomb of St. James, in Galicia, and that he had the honour of restoring the church that had been built over the resting-place of the apostle. It is well known how famous the shrine of Santiago de Compostella became in after ages, and how pilgrims from all parts of Europe flocked to it. It must not be forgotten that in some ancient mythologies the Milky Way was supposed to be a path through the skies for gods and heroes, and by which also souls travelled on their passage between earth and heaven. This being borne in mind, it is easy to conceive how the road to a famous shrine, where all sins were to be wiped away, came to be assimilated to a path leading to heaven. That troublesome weed the ragwort (*Senecio Jacobæa*) is in some way connected with the apostle St. James, and also with the starry way in the heavens; with the latter, probably, in consequence of its clusters of yellow star-shaped flowers, borne on a tall stem, which the pilgrims to Compostella carried on their return homewards, as pilgrims to the Holy Land brought back branches of the palm. The stems of the ragwort, however, served another purpose, for it was on them, according to the belief of some countries, that witches rode in their nightly rambles through the air. See Burns's *Address to the De'il* and Métivier's *Dictionnaire Franco-Normand, voce* "Mèques."

EDGAR MACCULLOCH.

Guernsey.

The following passages may be added to your correspondent's note :—

"The milke Waie.....Le chemin S. Iacques, *quoniam versus* Hispaniam *vt perigrinis in* Galitiam *ad* D. Iacobum proficiscentibus religionis causa videatur esse dux itineris."—Minsheu, *The Guide into the Tongues*, 1617.

"Way to St. James. A term for the milky-way, mentioned in Fulke's *Meteors*, 1670, p. 81."—Nares's *Glossary.*

F. C. BIRKBECK TERRY.

CAPT. THOMAS GRAVES, R.N. (6th S. iv. 408).—This gentleman was assassinated on the quay at Malta, when he was setting out for England, by a Maltese boatman. I remember very well meeting Capt. Graves at my father's house in Belfast somewhere about 1850. Early in his career, while a lieutenant, he had charge of the Admiralty survey of Lough Neagh; his chart, published at the Hydrographer's Office of the Admiralty, is dated May, 1835. He appears to have been F.R.A.S. and F.G.S. His brother is Dr. Graves, of Cookstown, co. Tyrone. W. H. PATTERSON.

Belfast.

This officer, who was murdered in Malta in about 1856, was a native of Castle Dawson, co. Londonderry, and was styled "the honourable," as being a Member of Council for Malta. His only son, Thomas Bayley Graves, is a captain in the R. W. Fusiliers. I shall be glad if ABHBA will send me a copy of the title-page of the account of the trial. WINSLOW JONES.

Exmouth.

A CURSITOR CUP [?] (6th S. iv. 408).—The crest described by N. G. P. did not belong to the Cursitors in Chancery. The arms of the Society of Bacon's or Corsiter's Inn were the founder's crest, viz. "a sanglier ermin passant in a scucheon azure." See Stow's *Annales* (1631 edit.), p. 1077.

G. F. R. B.

"AS ARTFUL AS GARRICK" (6th S. iv. 386), or "As deep as Garrick," *not* "carrick" (we know nothing about "carricks" here), has been familiar to me since earliest childhood, and is yet current in most parts of the county, and most likely in all other parts of England. It is certainly not a "Cornish nautical proverb." R. R.

Boston, Lincolnshire.

In the days of my boyhood, upwards of fifty years ago, the expression "As deep as Garrick" was often applied by West Sussex people to a cunning, crafty person. I quite agree with the remarks of A. J. M. that "it is not easy to see how a Cornish nautical proverb can have travelled to the inland hills of Surrey," and I would add to Sussex either, especially in those days when Cornwall must have been a *terra incognita* to Sussex folks, without steam or electric telegraph, but with bad roads. I certainly never heard the term "as *artful* as Garrick" used in Sussex or Surrey, and I was tolerably familiar with the dialects of both counties. JOHN COLEBROOK.

Altered to "As deep as Garrick," I have repeatedly heard this phrase from the lips of cottagers, who could not have told me who what was Garrick. I have often wondered a but the Cornish phrase, "As deep as a c or submarine rock, would explain all. T

would travel from Cornwall to the Midlands, where I have heard it used. I remember a tradesman who had retired from business, who was fond of using the phrase "As dark as Hudibras," who, to him, was all one with Erebus.

CUTHBERT BEDE.

I have never met with the phrase in this form; nor—although I am well acquainted with Cornishmen of all classes—have I ever heard "As deep as a carrick." The saying, however, "As deep as Garrick" is often used by the lower classes, and, indeed, sometimes jocularly by the better educated, as expressive of great cunning. I remember its being a common saying with my nurse, a Plymouth woman, full sixty-five years ago. I believe she used *deep* in the sense of artful; but as she also spoke of a tragedy or sentimental comedy as a very *deep* play, I am not quite sure what particular sense she attached to the word. The Cornish proverb is probably a corruption. Knowing little or nothing of the famous actor Garrick, the people would use a word, *carrick*, of nearly similar sound, which to their ears conveyed a meaning. E. McC—.

Guernsey.

"As deep as garlick" was the way a high-born lady of my acquaintance used it; and I marvelled at her using so unmeaning a comparison, as garlick does not grow particularly deep. P. P.

HAMERTON FAMILY (6th S. iv. 349).—Your correspondent may be interested in the following notes concerning persons of this name: "C[aptain] Anthony Hammerton [slain], near Manchester." (*The Royal Martyrs*.....1660. A folio broadside in the library of the Society of Antiquaries.)

"Edward Hamerton was a Cornet in Sir Walter Vavasor's regiment." (*List of Officers Claiming to the Sixty Thousand Pounds..... granted by His Sacred Majesty*.....4to., 1663, p. 132.)

"Philip Hamerton, of Purston, Yorkshire, had his estates forfeited by Act of Parliament in 1652." (*Index of.....Royalists whose Estates were Confiscated during the Commonwealth*, by Mabel G. W. Peacock, Index Society, p. 50a.)

EDWARD PEACOCK.

Bottesford Manor, Brigg.

A Nicholas Hamerton, of Hamerton, co. Nottingham, married Isabel, daughter of William Elwes, of Askham; the latter's will was proved in York, Dec. 15, 1557. They had a son by name Nicholas. In Chancery Proceedings, *temp.* Queen Elizabeth, between Michael Wentworth, of Kyrskeld, in co. York, Esq., and Avery Golland and others, A.D. 1597-8, concerning lands in North Leverton, Applesthorp, and Cotes, and a place called the White House, the names of Nicholas Hamerton and Isabel, his wife, occur; also in another trial, in 1599, between the same Michael Wentworth and Nicholas Hamerton, Gent., of Hamerton, in co. Notts, Isabel, wife of the defendant, is mentioned as a witness.

D. G. C. ELWES.

SIR GEORGE GRIFFITH, KNT., OF WHICHMORE, SUFFOLK, AND BURTON AGNES, YORK (6th S. iv. 348, 452).—The above knight married Elizabeth, the daughter of Sir John Sherrington, Knight, of London. I have in my possession a pedigree of this family, which I shall gladly place at the disposal of LEOFRIC if he will favour me with his name and address. W. GREGSON.

Baldersby, Thirsk.

The pedigree is in Foster's *Visitations of Yorkshire*, 1584-5 and 1612 (8vo. 1875), p. 524.

L. L. H.

[T. W. S. next week.]

TWO PORTRAIT PAINTERS (6th S. iv. 349).—William Thompson, nicknamed "Blarney," was born in Dublin. Having learnt his art in London, where he practised, he exhibited whole and half length portraits at the Society of Artists in 1761, and exhibited in the rooms of that society till 1767. He was well educated and possessed of a specious address. His portraits were esteemed as likenesses, but his art was feeble. He married a wife with a fortune, and gave up his profession, in which he wanted industry to succeed. On her death he married again, also with a fortune. Yet he got into debt and was confined in the King's Bench prison. He was secretary to the Incorporated Society of Artists for some time. He founded a school of oratory, held at Mrs. Cornely's, Soho Square, which was open to both sexes, and he acted as moderator, in which office he showed himself with more success than reputation. He died suddenly in London in 1800. There is also another Thompson, T. Clement, R.H.A., who exhibited in Dublin, 1809. He was one of the foundation members of the Hibernian Academy then established (1823). He first exhibited at the Royal Academy (London) in 1817, and was then residing in Dublin. In 1818 he came to reside in London, and exhibited largely at the Academy, portraits only, till 1842. G. Francis Joseph, A.R.A., born Nov. 25, 1764, first exhibited in 1788; in 1797 he painted "Mrs. Siddons as the Tragic Muse." In 1813 he was made A.R.A. He died in London in 1846, having exhibited in the Academy till that year. G. S. B.

A NOVEL INDEX (6th S. iv. 366).—I have a small volume, 5½ in. by 4½ in., pp. 158, which consists of short prose reflections, illustrated or exemplified by verse quotations from our standard authors. The title is *Not Lost, but gone before: Voices of the Departed* (London, James Nisbet & Co., 1869). To each "Voice" in the text

numeral is affixed, and a corresponding one, with the name of the author or work attached, in an appendix at the end of the volume.

FREDK. RULE.

Ashford, Kent.

I have "*The History of the Low Countrey Warres*, London, 1650," in which quotations from the work itself are added to the index at the end. For example:—

"*Sentences in A.*

"We may safely suspect those for Authours, that are *Advantaged* by the design, l. 5, p. 102.

"They are most sensible of *Adverse* fortune, that have been in most felicitie, l. 9, p. 48.

"The first *Age* after the tincture of pleasure, seldome or never takes another die, l. 10, p. 17."

WM. FREELOVE.

Bury St. Edmunds.

NAME OF BRASENOSE COLLEGE (6th S. iv. 367).—The tradition of this name seems to have become fixed or localized during the period when the university migrated to Northampton, *circa* 1256-1265; but, assuming this name to have existed previously, it is to be remembered that Brasenose College now occupies the old site of the University Hall, ascribed to King Alfred and undoubtedly the original nucleus of the whole institution. It is true, again, that a real brewhouse does exist to the rear of the last quadrangle and closely abutting on Lincoln Grove; but I fail to see how the word *brew* should become *brasen*. It would appear more probable that the king's brewhouse was really a soup-kitchen, and that broth was served out from thence for the ascetic students of that day. Our word *broth* is from the Teutonic *brühen* and akin to the Scotch *brose*, which word, being familiarly used in the plural as "some broth," might keep the Teutonic plural as *brosen*. If this be objected to it is still open to suggest a form as "brose-house," corrupted to "brose-nouse" by substituting an *n* for the aspirate. A. HALL.

From whatever source this name may be derived, it is certain that *Brasnia* and *Brasinium* are used in ancient charters for a brewhouse. See also Spelman's *Glossary*, tit. "Brasium," which word he says means *hordeum medicatum*. The *Brasnia*, or *Brasinium*, is the place where the *Brasium* is made into beer. Cf. Cosmo Innes's *Scotch Legal Antiquities*, p. 48. F. S. W.

"ANY WHEN" (6th S. iv. 367).—The Dorking servant-maid did not blunder; *anywhen* is a good old Surrey word, and is duly set down as such in one of the lists of Surrey words which I have from time to time sent to "N. & Q." Only lately a woman said to me—and I quite agreed with her—that "Twopence is enough for eggs, *anywhen*." *Anywhen* and *somewhen* are just as good English as *anywhere* and *somewhere*; at least, we *in Surrey think so*, and speak accordingly. If the rest of England does not agree with us, *tant pis* for the language. A. J. M.

I have a friend who was born and brought up at Brighton, who frequently uses this expression to express "at any time," and he says that he has always used it without any thought of its being peculiar. I may, perhaps, mention here that I have frequently heard the Rev. J. Baldwin Brown use the expression "*everywhen* and *everywhere*" in the pulpit. WM. H. PEET.

I have heard this expression frequently in North Wilts. The Wiltshire folks have also another phrase, which I think, at least for brevity, compares favourably with the common form of speech, namely, "I know for it," for "I know where it is." E. H. D.

Twickenham.

I know a lady who habitually and without set design, says *anywhen*, and her children, born and bred in Yorkshire, have learned it from her. She is of Hampshire origin herself. J. T. F.

Bp. Hatfield's Hall, Durham.

The word *anywhen*, which MRS. GOMME registers, I have known all my life as used in Hampshire and Sussex, but I have not heard it in Surrey. It is so excellent a word that one cannot but be surprised that it is not used universally, just as *anywhere* is. H. B. W.

Anywhen is in constant use in this neighbourhood. I have been in the habit of employing it for the last forty years. It is certainly not what would be called "dictionary English." In fact, I do not remember ever to have seen it in print.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

DR. SCHLIEMANN'S DISCOVERIES (6th S. iv. 367).—Is the line (1002) in the *Hecuba* of Euripides, after all, any positive evidence of the existence of hidden treasures in Troy? I have always understood the words to have been used by Hecuba simply as a *ruse* in order to get Polymestor more fully into her power, as it was his love of gold that had already caused him to slay Polydorus. Of course the poet may have had in his mind when he wrote the line some legend that such treasures existed; but is such the case?

F. C. BIRKBECK TERRY.

Cardiff.

DR. MILNER, THE AUTHOR OF "THE HISTORY OF WINCHESTER" (6th S. iv. 369).—The Roman Catholic Bishop, eminent antiquary, and learned author of several ecclesiastical works, Dr. John Milner, F.R.S., was born in London in 17 studied at Douai, and was appointed, in pastor of the Roman Catholic Chapel at chester. He was appointed in 1803 Vicar-A

of the Midland District, with the title of Bishop of Castabala, and died in 1826.

WILLIAM PLATT.

See Dr. Husenbeth's life of him, Dublin, 1862.

E. L. G.

See the *Annual Register* for 1826.

EDWARD H. MARSHALL, M.A.

Library, Claremont, Hastings.

See Rose's *Biog. Dict.* and the *Nouvelle Biographie Universelle*, 1852-66, *s.n.*

W. GEORGE.

Bristol.

"TOP SHELF BOOKS" (6th S. iv. 387).—This term is perfectly well understood in the "trade," but *not* in the sense in which MR. JARVIS explains it. It means those works which in catalogues are often termed "facetious," and which are very unfit for boys and girls, and therefore ought to be put on a "top shelf," out of their reach and sight. *Rabelais* is a "top shelf" book, and all such books as *Boccaccio*, Count Hamilton's *Fairy Tales*, Grammont's *Memoirs*, Harrington's *Ariosto*, most of the early dramatists, nearly all the Restoration literature, &c. R. R.

Boston, Lincolnshire.

This expression is not a very happy one, if your correspondent has rightly understood its meaning. Popular and saleable books are not generally put away on top, and presumably elevated, book-shelves. I have seen in book catalogues the expression used in quite a different sense, being applied to such books as are only interesting to bibliophiles and collectors, but put out of reach of the merely curious. J. R.

Leigh, Lancashire.

To me the term suggests books which it is well not to place within easy range of all eyes or within the ready reach of all right hands.

ST. SWITHIN.

"SCRIBE" USED AS A VERB (6th S. iv. 386).—The phrase "scribe it" probably arises from the tool used to mark trees, which is called a "timber scribe." It is a sort of fixed compass, with one long sharp end to serve as a centre, and another curved cutting edge, so that a circle or half-circle may be cut. A side cutter is also added, by which straight lines can be cut; and thus with one handy little tool any ordinary Roman letters can be scored quickly on the bark of trees. These "timber scribes" are made here in large quantities, and may be seen at ironmongers' shops anywhere near any docks where timber is landed.

ESTE.

Birmingham.

Although uncommon, instances may be met with. More than one example may be found in *Folious Appearances*, a curious little work by John Tuplin, the bookseller, who, because he had more sense than his neighbours, was naturally called "odd," and is now generally alluded to as the "eccentric" John Tuplin. An account of him has been given in a former volume of "N. & Q." "We declare in a common way and loudly its name by *scribing* it on the back" (*Folious Appearances*, p. 4). I had my copy of the book, some years ago, from Tuplin's successors, Walford Brothers, Strand, top of Holywell Street.

R. R.

Boston, Lincolnshire.

CUTHBERT BEDE will find *scribe* in *The Library Dictionary*. The joiner in this village constantly uses it in the sense given in the above dictionary, to mark or fit by a rule or compass. Perhaps it may be "describe" with the first syllable clipped off. E. LEATON BLENKINSOPP.

Springthorpe, Lincolnshire.

I have known the word *scribe* used as a verb any time for the last thirty-five years. A day or so ago I was overlooking my carpenter at work, and on asking him how he would fit one piece of wood to another on some boarding, there being great inequality in the boards, he replied, "Oh, I'll just *scribe* it down"; and taking a pair of compasses he marked out, by drawing the compasses on the piece of board, the portion to be cut off to make the joint complete. W. G. P.

Cambridgeshire.

MONUMENTAL LATINITY (6th S. iv. 387).—I cannot agree with VIATOR that *vēnĕre* "of course means *vēnīre*." It seems to me a mere blunder of the stonemason. The real word was *vivere*, which not only scans, but which makes better sense: "This stone tells you you must die; the man beneath teaches you how to live: he was brave, wise," &c. J. CARRICK MOORE.

"FREE TRADE" (6th S. iv. 387).—An earlier use of this term than that lately pointed out by MR. PLATT is in a small book in my possession. It is entitled *Free Trade; or, the Meanes to make Trade Flourish*, and is "Printed by John Leggatt for Simon Waterson at the Signe of the Crowne in Paules Church Yard, 1622." Some one has written on the title-page "by Edw. Myselden." I had the book rebound lately, and the binder, Mr. Woods, was so interested in the title that he showed it to several dealers and book collectors, who came to the unanimous conclusion that "there is nothing new under the sun."

JAMES PARLANE.

Rusholme, Manchester.

OVINGDEAN GRANGE (6th S. iv. 388).—If sentiment could be allowed to settle such matters, one would gladly believe that the events of Mr. Kins-

worth's delightful story did really happen at Ovingdean Grange. But, alas, in Horsfield's *History of Sussex* we read that "the ancient manor-house, which has been modernized, is worthy of notice, if on no other account, yet as the erroneously supposed resting-place of Charles II. for a few days before his escape to the Continent."

EDWARD H. MARSHALL, M.A.

FOLK-LORE: THE BITER BIT (6th S. iv. 407).—A case came within my own knowledge, not long ago, when the severe remedy was tried of biting a child who had contracted the habit of biting others. I have no doubt that it will be found to be a recognized part of old-fashioned nursery discipline, which gave rise to the common expression "the biter bit."

W. D. PARISH.

Selmeston, Sussex.

THE ABBEY OF QUEDLINBURGH (6th S. iv. 408).—The "schoolboy" of the present day, so far as my experience of him goes, is so utterly unacquainted with the masterpieces of English literature, that G. F. R. B. will in vain seek from him a reference to Macaulay's quotation. It is from a stage direction of that inimitable burlesque "The Rovers," in the *Poetry of the Anti-Jacobin.*

JAYDEE.

The *Anti-Jacobin*, No. xxx., "The Rovers; or, the Double Arrangement": "The scene lies in the town of Weimar and in the neighbourhood of the Abbey of Quedlinburgh." Canning most probably the sole author (*v.* "N. & Q.," 1st S. iii. 334, 348, 349, 396, 431).

E. A. D.

THE MEARNS (6th S. iv. 388).—In Scotland Keltic geographical names are not always of Gaelic origin. There must have been other Kelts in North Britain before the arrival of the Gaels. This is proved by the river names. The name Mearns is found written Mernes, Merness, Mearnis, Morness, and Meirnes. O'Brien (*Word-Book*) derives the name from the British *Maeronas*, "a name," says the *Stat. Acc. of Scotland*, "exactly descriptive of the parish, which in ancient times, and in some measure at the present day, as far as one of its peculiar features is concerned, is still a district inhabited by herdsmen." I assume O'Brien refers to the Welsh *maeron*, which Pughe renders "one who tends, keeps, or looks after; one who has custody; also a dairy-farmer"; from *mae*, a provost, mayor, bailiff. Conf. also the Welsh *maeres, maerones, maeronaeth.*

R. S. CHARNOCK.

BACCHUS FAMILY (6th S. iv. 408).—There is a passing allusion to a Capt. Baccus in a letter written by Her. Bagot on July 11, 1660 (fifth *Report on Historical MSS.* 1876, p. 298). In 1662–5 a Thomas Bacchus followed the appropriate calling of a vintner in the parish of St. Dunstan-in-the-West, and John Bacchus, who may have been his son and was also a vintner, is mentioned in the same parochial records (Noble's *Memorials of Temple Bar*, ed. 1869, p. 108). As the names of classical divinities are not often found in family nomenclature, it may be assumed that Bacchus is derived from some other source less distinguished—whether it came from *Backhouse*, and "Backhouse" from *Bakehouse*, are points for the learned to determine.

WM. UNDERHILL.

UNIVERSITY TOWNS (6th S. iv. 328).—The Belgian university sought for by C. M. I. is probably that of Louvain, of which Mr. Nugent, in his *Grand Tour*, says:—

"The chief ornament and glory of this city is its university, which is said to resemble those of England more than any one university abroad. There are sixty colleges in this university, which, though they are much admired for their situation and building, are not, however, so sumptuous as those of Oxford and Cambridge The governor of the university is styled rector, to whom the chief magistrate of the city gives place."

E. W. B.

PORTRAITS IN CHURCHES: CHARLES I. (6th S. iv. 347).—As the vicar of St. Paul's, Bedford, is a friend of mine, I wrote to him for an answer for H. W. The portrait and the legend are no longer in existence. The vicar has kindly taken some trouble in the matter, but has not been able to ascertain when they disappeared. He sends me this extract from the *Magna Britannia*, which will at least show that they existed later than when H. W.'s loyal ancestor copied the legend:—

"On the south side of the nave (of St. Paul's, Bedford) is painted a recumbent figure of King Charles the First under an open canopy, by the side of which are inscribed some very indifferent lines alluding to his trial and execution."—*Magna Britannia*, 1813, vol. i. p. 52.

C. F. S. WARREN, M.A.

Farnborough, Banbury.

The lines quoted by H. W. are from *An Elegie on the Sufferings and Death of King Charles I.* The last two are incorrectly quoted. In the original they are:—

"And where 's the slaughter-house? Whitehall must be
Lately his Palace, now his Calvarie."

The *Elegie* was inserted in the early editions of *England's Black Tribunal.* It contains one hundred and four lines, commencing:—

"Come, come, let 's mourn, all eyes that see this day,
Melt into showrs and weep yourselves away.
O that each private head could yield a flood
Of tears, whilst Britain's Head streams out his blood."

And concluding:—

"But cease from tears. Charles is of light bereav'n;
And snuft on Earth to shine more bright in Heaven."

I know not who was the author.

W. FREELOVE.

Bury St. Edmunds.

Lord Brougham's Pedigree (6th S. iv. 287).—See "N. & Q.," 5th S. v. 428, 522.

William Platt.

An Old Marble Slab in St. Margaret's Churchyard (6th S. iv. 27, 519).—An incident in connexion with my note (*ante*, p. 519) is also worthy of record. It was the last of the innumerable opportunities which had so happily occurred to me to point out to good Dean Stanley similar matters of archæological and antiquarian interest in and about the Abbey. The opportunity referred to happened within a week of his lamented loss. The Dean was in the north transept, and so, accidentally, was I myself, and I took the opportunity to draw his attention to the newly added and the revived inscriptions over the graves of the statesmen who there lie interred; also, to a new inscription on the ancient gravestone of Robert Hawle, the slaughtered knight, who is buried near the grave of Chaucer. I then reminded him of this Roman relic, which he had not yet seen. He readily yielded to my proposal to step into the churchyard (where it was then *in situ*) and looked at it for the first time. A glance at the inscription and my brief remarks upon the marble drew from him a cheerful and ready concurrence in the general judgment of the antiquity of the relic. It was my final interview with him; it was also his last visit to the north transept of the abbey. The marble in question came from a quarry at Serravezza (not Terravezza).

An Old Inhabitant.

"Inn" as a Verb (6th S. iv. 69, 312, 358, 474).—In the reprint of Steevens's text published in 1798 the clown of *All's Well that Ends Well* is made to say, "He that ears my land, spears my team, and gives me leave to *inn* the crop" (I. iii.). The Globe edition has, "He that ears my land, spares my team, and gives me leave to *in* the crop."

St. Swithin.

In the *Times* of Dec. 12, 1881, is yet another instance, new to me, of a noun-substantive turned into a verb, on the other side of the Atlantic. Guiteau, at his own trial, says, "I officed with him several months." "To house" and "to inn" are current coin; but I don't like "to office." I suppose we shall soon have "I *colleged* with So-and-so." Indeed, it seems impossible, the principle being once admitted, to set limits to our right to convert substantives into verbs, and to the power of our native tongue

"In the dull clods of *nouns* to infuse animation,
And wake their cold atoms to *action and passion*."

E. Walford, M.A.

Hampstead, N.W.

Spac'" (6th S. iv. 388, 438).—I doubt if the meaning of this contracted word is *tank* or *cistern*, as suggested by Mr. Tew. I rather incline to the idea that possibly it may have some reference to the size or extent of the house and barn mentioned in the Court Roll. Thus, we often find mentioned in old deeds a building consisting of so many "bays." In a deed before me, dated in 1684, a barn is mentioned as having "three bays"; and in another, 1720, a "barn containing five bays of building" is conveyed. A "bay" is architecturally described as "a quadrangular *space* formed by two ribs crossing one another diagonally." In a note to this Dr. Johnson observes, "The best description of a bay that I could ever obtain is that it is the *space* between the main beams of a roof, so that a barn crossed twice with beams is a barn of three bays." Perhaps in the locality to which the Court Roll relates the term *space* may have been used instead of *bay*, and thus a house of four and and a barn of three "spaces" may signify the same as a house and a barn of three "bays" of building.

Charles Jackson.

Doncaster.

Boon-days (6th S. iii. 449; iv. 13, 55, 358).—I do not think any one has sent you a real extract from an *existing lease*, so I think this may interest some of your inquirers:—

"The tenant to perform with all his horses and carts one day's boon work for, when, and as required by, the said landlord, his heirs and assigns, or pay an additional sum of five shillings per horse for each neglect or refusal, on the rent day aforesaid, to be recovered as rent in arrear."

Of course the landlord chooses a time not inconvenient to the tenant, and the carter either has his supper or one shilling instead. P. P.

"John Dory" (4th S. x. 126, 199, 507, 523; xi. 84, 100; 5th S. x. 299).—Three years ago I took leave of "John Dory," without having been able to ascertain the origin of the name as applied to the fish; but I had pointed out the absurdity of Yarrell's so-called Italian derivation (4th S. xi. 100). I ask now for an explanation of the name as used by Dryden in his verses *On the Young Statesman*:—

"Clarendon had law and sense,
Clifford was fierce and brave,
Bennet's grave look was a pretence,
And Danby's matchless impudence
Helped to support the knave.

But Sunderland, Godolphin, Lory,
These will appear such chits in story,
'Twill turn all politics to jests,
To be repeated like John Dory,
When fiddlers sing at feasts."

Jaydee.

Bedford Grammar School, a Royal Foundation (6th S. iv. 369).—The question referred to by D. G. C. E. has lately been examined and reported upon by the Schools Inquiry Commissioners (*Report I.*, 1868, pp. 529-38), Bedford School being one of the eight largest endowments

which are specially selected for notice. The subjoined extracts from this report will answer the question of its being a royal foundation or not :—

"Bedford School is sometimes said to have been founded by Edward VI. (Carlisle's *Grammar Schools*, i. 1), but it was in fact in no sense founded by him, and received no endowment from him. All that he did was to issue letters patent *empowering* the town of Bedford to found a school, to hold property to a certain extent, and to apply the proceeds to the maintenance of the school and to certain other purposes. Nothing was done under this enabling deed till long after the king's time, and the real founder was Sir William Harpur in 1566."—P. 529.

In the chronological list it is :—

"Bedford, founder Sir Wm. Harpur, in 1566, as by founder's deed."—App. iv. p. 50.

"The report of our Assistant Commissioner, Mr. Wright, will be found in vol. viii. pp. 679-700 of the *Reports of the Schools' Inquiry Commission*. The answers of the trustees and masters, schemes, Acts of Parliament, &c., *Ibid.*, vol. iii. pp. 327-422."—P. 529.

"The Report of the Commissioners of Inquiry on Sir W. Harpur's charity is in their *Sixth Report*, A.D. 1821."—P. 531.

Ed. Marshall.

Author of Sonnet Wanted (6th S. iv. 488).—The sonnet on *Nothing* has been ascribed to Prof. Porson, and I have a copy of it, made more than thirty years ago, with his name attached. I cannot recollect from what book it was copied.

B. Jackson.

"The Economy of Human Life" (6th S. iv. 409).—The author of this very elegant little moral fiction was Robert Dodsley, poet, dramatist, essayist, publisher, and bookseller, the son of a schoolmaster at Mansfield, Notts, 1703-1764. The little book in question, *The Economy of Human Life*, was published by him anonymously in 1751, in small 8vo., and had a very large sale, partly from its own intrinsic merit, but more especially in consequence of the authorship being attributed to the Earl of Chesterfield--a statement which his lordship did not deny, being willing that Dodsley, whom he esteemed, should benefit by the popular error. The book went through many editions, and has been often reprinted. Edward Solly.

I have an edition of this book in two parts, published in 1765. It has no publisher's name. I have had it for many years, and shall be pleased to show it to E. P. B. any morning before one o'clock. J. Bryant.

53, Upper Brook Street, Grosvenor Square.

The Bonython Flagon : Bonython of Bonython, in Cornwall (6th S. i. 294, 345 ; ii. 108, 138, 157, 236 ; iii. 295, 334, 375 ; iv. 455, 491).—It may be well to state that the heroine of *Mogg Megone*, the longest poem written by the well-known and equally popular American poet, John G. Whittier, is Ruth Bonython. She was the daughter of John Bonython, who, according to Whittier, "was the son of Richard Bonython, Gent., one of the most efficient and able magistrates" of Maine. There are two English editions of Whittier's poems, one published by Messrs. Macmillan & Co., and the other by Messrs. Ward, Lock & Co. Bonython is not very much like a Cornish name. Was it originally Cornish? J. T. Nightingale.

Maggoty Johnson (6th S. iv. 513).—See *Athenæum*, Aug. 16, 1879, p. 215. col. i.

F. G. Stephens.

Malkin as a Surname (6th S. iv. 426).—A correction. I find I have most unwittingly misquoted Mr. Bardsley. The extract ought to have read, "It will be seen at a glance why Malkin is the only name *of this class* that has no place among our surnames." F. W. J.

Bolton Percy.

The Episcopal Wig (6th S. iv. 427, 493).—Your recent correspondents on this matter would seem to think that wigs were worn only by bishops and judges. Some of the portraits in the National Portrait Gallery show, however, that most Nonconformist ministers did not disdain to make use of the dignified head-dress. I well remember, when I was little more than a child—say about 1820—being taken into the vestry of Jewin Street Chapel by my father to be introduced to two well-known dissenting ministers, Dr. Abraham Rees, of Cyclopædia fame, and Dr. Nathaniel Phillips, of Sheffield, who both wore stupendous wigs, and who patted me on the head with an almost episcopal benediction, telling me they hoped I should become as good a man as my father. This good wish, I fear, had as little effect as many other benedictions. I know I trembled at the interview, and thought the two doctors must be the greatest men in the world. John Green.

Wallington, Surrey.

I was present at the first consecration of a church by Bishop Wilberforce in 1845 or 1846. On that occasion it was observed that he wore no wig. The artist who drew the portrait in the *Illustrated London News* probably added the wig, assuming that as bishop Dr. Wilberforce would follow the example of his brethren. E. Walford, M.A.

Hampstead, N.W.

The New Peers (6th S. iv. 327, 436).—I not concerned to defend the term criticized Mr. Marshall. But he fails to suggest a one. Would "merged" express the case view? From another point of view, tha herald, "absorbed" would, I conceive, b correct a term. For how, let me ask

he blazon the arms of the new peers? Would he not omit the Ulster hand? H. W.

New University Club.

Authors of Quotations Wanted (6th S. iv. 390).—

"Every bird that upward springs"

is ascribed to John Mason Neale. L. G. Ware.

Miscellaneous.

NOTES ON BOOKS, &c.

Ballads and Sonnets. By Dante Gabriel Rossetti. (Ellis & White.)

It is now eleven years since that famous volume of poems was published which lifted Mr. Rossetti's name out of the narrow circle of intimate laudation, and made it a public property. When, after so long a silence, the singer who has pleased us sings again, our expectations are high. Will he sing as before, or will he attempt a bolder or a different note? Will he essay the drama? Will he be "grand, epic, homicidal"? Will he, in short, break new ground, be something other than he has been? We are bound to say that in this respect Mr. Rossetti's new volume is something of a disappointment. He breaks no new ground; he strikes no new note; indeed, he does not strike so many. The vein represented by "Sister Helen," the vein represented by the "House of Life"—these are the two lines that (a few lyrics excepted) he continues now. He completes the "House of Life," and he gives us three long ballads entitled respectively "Rose Mary," the "White Ship," and the "King's Tragedy." We prefer the last two to the first. The "White Ship," which narrates the drowning of Prince William, the son of Henry I., on his voyage from Normandy, is full of vivid touches, such as,—

"And back with the current's force they reel
Like a leaf that 's drawn to the water-wheel";

and, if we are not mistaken, the "King's Tragedy," told by that Catharine Douglas who barred the door with her bare arm against the murderers of James I. of Scotland, is one of the best historical ballads that have been written for many a long day. A part of the sonnets in the "House of Life" series are reprinted from the earlier book; but those that are added show all those qualities of diction, colour, and passion which have won the poet his acknowledged position as foremost of modern English sonneteers. His work in this kind is so fine, so distinguished, and so individual that one cannot but regret that the example which professes to define the sonnet form is so inadequate as almost to suggest a sense of failure. The first two lines and a half are good; the ninth, tenth, and fourteenth are good; but the rest are plainly padding. And surely there is confusion of imagery in the conception which makes the "moment's monument" of the initial line capable of "lustral rite" in the fourth, while it exhibits to Time in line eighth

"Its flowering crest impearled and orient"!

From Mr. Rossetti we have a right to expect a sonnet on this theme at least as good as Wordsworth's, to say nothing of those of some less eminent writers.

Haydn's Dictionary of Dates and Useful Information relating to all Ages and Nations, &c. By Benjamin Vincent. Seventeenth edition. (Ward, Lock & Co.)

If there be one book which a writer who desires to be strictly accurate in what he publishes should always have beside him, it is *Haydn's Dictionary of Dates*. The idea on which it is based is eminently practical, and its execution, which must have involved a vast amount of time and labour, does justice to its idea. This new (seventeenth) edition contains twice as much matter as the sixth edition (which was the first that Mr. Vincent edited), in 1853; and when we add that it now contains 920 double-column pages of carefully compiled matter, our readers will easily understand how rarely the work can be consulted on any point without a satisfactory result.

The Antiquarian Magazine and Bibliographer, edited by Edward Walford, M.A. (W. Reeves), has made its first appearance, and claims from us a word of friendly recognition of a seeker after all things "worthy of the Muses Nine." The editor has wisely made no attempt at sensation in his initial number, though such a subject of the day as the "Chapter House, Westminster," forms a natural and suitable portion of its contents. Mr. Cornelius Walford, F.S.A., commences a series of papers on "English Gilds," on which he is a well-known authority. Heraldry is represented by Mr. James Greenstreet, who prints "Philipot's Roll of Arms" from Lansdowne MS. 276, and also by a very full note on the forthcoming Heraldic Exhibition at Berlin, among the "Antiquarian Notes and News." The richly sculptured font at Hildesheim, "rarum et spectabile signum," described by Mr. A. G. Hill, furnishes an elegant frontispiece to our new contemporary. We are glad to see Mr. Walford once more in the editorial chair, and wish him long life, and all good wishes of the season.

Macmillan's Magazine for January contains an elaborate and interesting article by the Rev. E. S. Ffoulkes, on "English Church Courts and Primitive Ritual," in the course of which the learned historian of *Christendom's Divisions* introduces much varied matter which his title alone might not lead the reader to expect. We are glad to note the sympathetic words in which Mr. Ffoulkes enshrines his memory of Father Gratry, one of the most loving and lovable characters in the modern Gallican Church, or indeed, we may say, in the whole Western Church.

La Maréchale de Villars et son Temps. Par M. Ch. Giraud, de l'Institut. (Hachette & Co.)

The memoirs of Saint Simon, those reminiscences of a good hater, are so lamentably disfigured by party spite that attempts have often been made to appeal against some of the remarks they contain, and some of the sketches which give them so much brilliancy. The Duc d'Orléans, for instance, appears there under a far better light than history generally casts around him; and some other inferior personages, commonly regarded as knaves and rogues, have the benefit of extenuating circumstances most generously dealt to them. When error is on the side of mercy we are not, perhaps, much inclined to find fault; but if the result is, on the contrary, to inspire us with dislike, or even simply contempt, for the personages described, it is time that an appeal should be made and a protest entered. Such is the case with Madame la Maréchale de Villars, whom M. Giraud has endeavoured to rehabilitate, and whose life he has related in a very interesting and well-written volume.

Three ladies were, during the seventeenth and eighteenth centuries, mixed up with the destinies of the Villars family, and added fresh lustre to a name already celebrated in the annals of France. The first, Marie Gigault de Bellefonds, the accomplished friend of Madame de Coulanges and Madame de Sévigné, was the mother-in-law of M. Giraud's fair *protégée;* her husband, nicknamed *Orondate* on account of his courage and his brilliant successes as a lady-killer, held various important posts in the diplomatic service. The last, the Duchesse

de Villars, daughter-in-law of the marshal, managed to preserve an unblemished reputation at an epoch when virtue was certainly not in the ascendant; she was the intimate friend of the Queen of France, Maria Leczinska, and by her position found herself mixed up with the politics and controversies of the day. Between Mdlle. de Bellefonds and Mdlle. de Noailles comes our heroine, Mdlle. de Varangeville, who in 1703 was led to the hymeneal altar by a husband thirty years older than herself. This disproportion of ages has seemed so extraordinary to editors and critics that they have supposed a first marriage between the marshal and a certain Mdlle. Pirou. Dangeau is quoted in proof of this hypothesis, and it is a fact that in his journal, under the date April 16, 1691, we find, "This morning Mdlle. Pirou married, in Paris, the Marquis de Villars. She has brought to her husband 20,000 crowns in ready money and 50,000 francs' worth of jewels and furniture. The Marquis de Villars was, financially speaking, in very straitened circumstances. The money he has got with his bride enables him to save a considerable estate belonging to him in the neighbourhood of Mantes." Notwithstanding this statement, M. Giraud is still of opinion that Villars was married only once, and that the gentleman alluded to here belonged to the family of Villars-Brancas, which had large landed property in Normandy; it would be impossible otherwise to account for Madame de Sévigné's silence on a subject likely to be so interesting for her, as referring to a person every public action of whom she carefully mentions under its proper date.

It is not worth repeating here the scandalous anecdote related by Saint Simon. M. Giraud has taken a good deal of trouble to prove that it is a mere calumnious accusation, and certainly instances abound, both in ancient and modern history, to show the painful effects of jealousy when there is no cause whatever to justify it. Madame de Villars was quite as innocent as Desdemona herself; and although her husband did not, fortunately enough, go so far as Othello, yet he was during his whole lifetime the victim of a mental disease which, of course, the gossip-mongers of the court of Versailles took care to humour and to excite.

I have already said that M. Giraud's volume is very interesting. The author takes the Maréchale's part as if she was one of his own relatives, and his enthusiasm reminds us amusingly of the late M. Victor Cousin's devotedness to Madame de Longueville. The defects of the work consist in a certain slovenliness of style, an abundance of digressions, which look very much like padding, and the (to our mind) unnecessary breaking up of the narrative into a number of small chapters. The death of Madame de Maintenon forms, so to say, the turning-point in the career of Madame de Villars. To an epoch of, at any rate, outside decency and decorum was about to succeed an outburst of licentiousness and corruption; no lady with the slightest pretensions to virtue could frequent the *salons* of the Duchesse de Berry and of Madame de Prie, the daughter of the financier Pléneuf and the acknowledged mistress of the Duc de Bourbon. Marshal Villars, on his side, admiring thoroughly, as he did, the political system of Louis XIV., had no liking for the Regent or for the new schemes of government introduced by him. Let it be said, however, to the credit of the Duc d'Orléans that he always manifested the utmost respect for Marshal Villars; and besides, the Duc de Noailles, nephew of Madame de Maintenon, and a favourite at the new court, smoothed down by his kindly and skilful interposition whatever difficulties might arise between the Regent and the old warrior.

One of the most curious digressions in the whole book is the one relating to the family of the Duc d'Orléans. Deeply and sincerely attached to his children, he experienced nothing from them but disappointments of every kind. His eldest son was absolutely wanting in intellect; his eldest daughter, both as Mdlle. de Valois and as Duchess of Modena, proved a constant source of annoyance; the Duchesse de Berry—why, the least said of her the better; Mdlle. de Chartres, Abbess of Chelles, irreproachable, at any rate, so far as her moral deportment was concerned, loudly declared her opposition to the Regent's clerical policy by denouncing the bull *Unigenitus* in the most violent terms. Such are some of the characters whom Madame de Villars had constantly to meet, to say nothing of the Duchesse du Maine, who, in her palace at Sceaux, was busily conspiring against the Regent, and fondly believed herself able to change the political state of Europe. It was probably at Sceaux that our heroine met for the first time "le petit Arouet," as he was called, who was in after years to immortalize the name of Voltaire. Marshal Villars had died in 1734; his widow survived him for the space of thirty years. She was eighty-four when the hand of death struck her down, A.D. 1763. G. M.

Major-General Alexander Stewart Allan, F.S.A. Scot.—In this amiable man, who died at Richmond on the 20th inst., "N. & Q." has lost an old contributor and his antiquarian friends a valued coadjutor. General Allan was well read in the ecclesiastical antiquities of his country, and was one who never said anything without giving his authorities; he worked for the love of the pursuit. Those who look back to the old volumes of "N. & Q." will see the contributions of A. S. A. when he was a soldier in the burning climate of India, an atmosphere which, in most cases, precludes ordinary letter-writing, and in a greater degree any work involving mental labour. General Allan was an indefatigable collector of books, and not only bought but read them. For some years I have enjoyed his friendship and many pleasant communications; I therefore offer this humble tribute to the honourable and useful career, now closed on earth. J. Bain.

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Notices to Correspondents.

Sage should apply for the information he requires to the chief authorities of the respective establishments.

P. J. F. Gantillon ("Call us not weeds," &c.).—See "N. & Q." 4th S. ix. 160; 5th S. xii. 389, 419.

J. H. ("Milnes and Gaskell, co. York").—See Burke, *Landed Gentry*, 1879, under the latter name, where you will find an account of both.

Este.—The motto was given *ante*, p. 266.

John Taylor (Northampton).—We shall be glad to have the list.

In Mr. Solly's note on St. Paul's Cathedral, *ante*, pp. 517–18, for "discovered these poems" and "discovered the publication" read *disowned*, &c.

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